00106072

BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

Digitized with financial assistance from the
Government of Maharashtra
on 19 September, 2016

THE

ORIENTAL

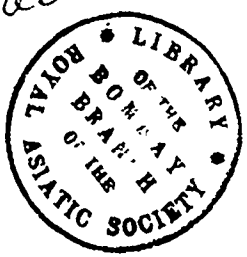
CHRISTIAN SPECTATOR.

FOR 1836.

FROM THE RISING OF THE SUN, EVEN UNTO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES, AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITH THE LORD OF HOSTS. Malachi, i. 11.

106073
ac

VOL. VII.



BOMBAY:

PUBLISHED BY W. CHAPMAN, AMBROLIE.

PRINTED AT THE AMERICAN MISSION PRESS.

M,DCCC,XXXVI.

T. GRAHAM AND CURSETJEE BURJORJEE,

Printers,

BHENDI BAZAR, JAIL ROAD.

TABLE OF CONTENTS.

Essays and Miscelaneous Articles.

Almighty's Everlasting Circles, by Rev. H. Jeffreys, 461.
Alphabets, Indian, on the Romanization of, 126, 386.
Amusements, Worldly, on Clergymen countenancing, 20.
Ancient Figures and Inscriptions from Márab, 630.
Baptism, Mason on the mode of, 291.
Belief, Man's responsibility for his, 531, 572.
Catholicism, present state of, in France, 569.
Censoriousness and Christian Faithfulness, 531.
Christ, Personal Coming of, 499.
Christian Education, remarks on, 496.
Christians in India, Sailors' claims on, 585.
Christian Fellowship, Cultivation of, 285.
Church, on going to, 344.
Conversation, bad habits in, 498.
——— Profitable, 629.
Correspondence of Natives, 112.
——— an Officer's with the Editor, 487.
Courts of Requests, unnecessary Oaths in, 159.
Dakshanà to the Bráhmans at Punà, 583.
Dancing, on the use of, 120,
Dasrá, &c. remonstrance on the countenance of, 287.
Deism, present state of, in France, 569.
Dream, instructive, 342.
Ecclesiæ Romanæ decus et tutamen, 117.
Education, effects of the encouragement of, by the Government, 114.
Equal Religious Toleration, Memorial praying for, 632.
Extracts from an Officer's correspondence with the Editor, 487.
Facilities for the introduction of the Gospel into the Territories of the Nizàm, 350.
Faith, the gift of God, 494.
Fast, General Assembly's, 10.
Fawcett, Mrs., Obituary of, 611.
Fuistis Maledictioni in Gentibus, 59.
Firdausi, Bird's biographical notice of, 449.
Gospel, mode of contributing to the spread of the, 125.
Grace, on saying, 349.
Heat, Mr. Olebar's Lecture on, 119.
Heathen reproving professing Christians 311.
Hindú Idolatry, 299.
Hindù *versus* Hindùism, 311.
Hindù Jugglers, 115.
Hints, Practical, 6.
Holì Festival, 110.
Husband, bereaved, original letter to a, by R. Hall, 59.
Idolatry of the Human Heart, 137, 299, 413.
——— the Church of Rome, 311.
Illustration of 2 Kings iii. 11., 152.
India, Hints on the improvement of, 484.
Intellect, March of, among the Young Natives, 112.
Irish Society, Appeal in behalf of the, 338.
——— School System, practical working of the, 481.
Jeffreys, Mr., met in his most important digression from the main point, 534.
Jews' Society at Ahmednagar, 347.
Journal, Missionary, of Rev. J. Mitchell, 13, 48.
——— of Mr. Samuel, 24, 89.
——— of Rev. J. Wolff, 430.
Layman, Presbyterian, reply to, 52, 106.
——— Protestant Episcopalian, final reply to, 373.
Letter on publicly professing Christianity, 104.
Life, Misery of Human, 118.
Lord's Supper? Who has a right to dispense the, 62, 155.
Money, W. T., Notice of, 478.
Moses and the French Philosophy reconciled, 153.
Native Correspondence, 112, 310.
Native Education Society, proposed reform of, 310.
Oaths, Administration of, in the name of false gods, 601.
——— unnecessary, in Courts of Requests, 159.
Pàrsì Females, education of, 116.
Pársis, moral character of, 113.
Pàrsì Religion, inquiries respecting, 116.
Punà, Bishop of Calcutta's visit to, 65.
Punà, Journal of visit to villages in the neighbourhood of, 13, 48.
Prayer Meetings, 349.

Profession of Christianity, 104.
Promotion, undue desire of, 124.
Prophetic Numbers, on the, 348.
Protestantism, present state of, in France, 569.
Repeater, parting word to a, 58.
Sabbath, profanation of the, 564.
Sailors as they appear to the Natives, 112, 113.
Sailor's Claims in India, 584.
Salvation is of God, 494.
Schoof, Mrs., death of, 525.
Schools, Gaelic, Society for the support of, 532.
Sermon on the death of Major Miller, by the Rev. Dr. Stevenson, 369.
——— By the Rev. J. Mitchell, 515.
Society for Promoting Christian Knowledge, publications of, 147.
Somnàth, Capture of, 580.
Speculations, Antiquarian, Specimens of, 561.
Sûfis, Morsel of the Wisdom of, 61.
Temperance, Dialogue on, 1.
——— ——— Inquiries [illegible] 503, 590.
——— ——— in the Ar[illegible], 22.
——— ——— Objections against, 96.
——— ——— Patronage of, 126
——— ——— Sekandaràbàd branch sec. 333
——— ——— Query answered, 590.
Temple of Somnàth, Mahmud's expedition against the, 537, 580.
Toleration prayed for at Madras, 632.
Tombstone, Inscription on, at Dhálac, 539.
Visitations, Episcopal and Presbyterial, 7.

Original Poetry.

Bible Poetry, Specimens of, 635.
Dying Christian, 400.
Fall and Redemption of Man, 350.
God is Love, 68.
Gray's lament over Lord Byron, 32.
Lines occasioned by the death of a Christian friend, 160.
——— written on a calm Sabbath morning during the Monsoon, 541,
Parent's form contemplated, 127.
Paraphrase of the 55th chapter of Isaiah, 31.
Psalm composed 21st Sept. 1834, 543.

Reviews and Notices of Books.

Abercrombie's Inaugural Address, 352.
Abbott's Teacher, 402
Application of the Roman Alphabet to all the Oriental Languages, 38.
Bird's Political and Statistical History of Gujaràt, 544
Church in the Army, 69
Christ our Example, 545.
Ellis' Christian Keepsake and Missionary Annual for 1836, 508.
Fletcher's edition of the Godly Prayers, 549.
Fraser's Sermons, 549.
Friend of India, 17.
Graham's Means of Ameliorating India, 455.
Judson's Sermon on Baptism, 317.
Letters on the Government Religion of British India, 162, 312.
Mayo's edition of Abbott's Teacher, 402.
Marshall's Sermon on the Baptizing of Infants, 317.
M'Crie's Sermons, 515.
Mundie's Christianity and Hinduism contrasted, 545.
Munger's Sermon on the death of Mr. Sampson, 168.
Nánà Nàràyan's England Delineated in Maráthì 322.
Reid's Help to the English language, for the Canarese 401.
Saturday Evening, 33.
Scottish Christian Herald, 548.
Sprague's Hints, 549.
Taylor's Oriental Historical Manuscripts, in the Tàmil language, 548.
Travell's Lectures, 147.

Religious Intelligence.

Bombay Presidency.

Bombay, African Children 556.
American Mission, 173.
Religious Societies, 637.
Anniversaries of Auxiliary Church of Scotland's Mission, 514.
Arrival of Missionaries, 408, 636.
Baptisms, and Notice of a Bràhman Convert, &c. 406, 636.
Bible Society, 160.
British India, Prayer for the government of, 85.
Church of Scotland's Mission, 42, 75, 355, 406, 591, 636.
General Assembly's English School Examination, 591, 636.
Gospel, Government, Petition to, on the countenance of the, 637.
Ladies' School in connexion with the Church of Scotland's Mission, 55.
Marriage in Jamshedjì Jijíbhài's family, 130.
Mr. Samuel's Mission to the Jews, 129.
Native Education Society, 129.
Poor Education Society, 405.
Sabbath School, 2d report of, 403.
Tract and Book Society, 83.
Wilson's, Bishop, visit to Bombay, 42.
——— Rev. Dr., New Course of Lectures by, 150.
Ahmadnagar, American Mission at, 162.
——— Jews' Society, at, 341.
Mahábaleshwar, Mission School at, 409.
Malcolm-Peth, American Mission at, 328.

Nàsik, Church Mission at, 364, 408, 556.
Punà, Church of Scotland's Mission at, 13, 48, 79, 556.
—— Camp Poor's Asylum, report of, 516.
Surat, London Society's Mission at, 596.

MADRAS PRESIDENCY.

Madras Government countenances idolatry, 517, 632.
—— Progress of the Gospel, 517,
—— St. Andrew's School at, 179.
Bellary, Bible Society, 637.
—— Mission, 176.
—— Tract Society, 638.
Cochin Mission, notice of, 412.
Nilgiris, Labours of Mr. Schmid on the, 409.
—— Secunderàbàd Temperance Society, 333.
Tinnevelly, German Mission in, 329.

BENGAL PRESIDENCY.

Calcutta Baptist Missionary Society, 331.
—— Death of Mrs. Mackay and the Rev. J. Reichardt, 558.
—— Native Conversions at, 517, 598.
—— Missionary Statistics, 181.
—— Training of Native teachers in Assembly's School, 182.
Tàki Academy, 558.

ARABIA.

Mr. Samuel's Journal, 24, 89.

AFRICA.

Rev. Joseph Wolff, 439, 459.
Infant Schools in the Colony of the Cape, 460.
Miscellanous Notices, 460.

EUROPE.

London Missionary Society, Retrospect of the last forty years of the, 306.
Irish Society, 338, 481.
Ireland, present state of Religion in, 130.
Gaelic School Society, 532.
Germany, improved state of religion in, 130.
Geneva, Church of, 130.
Glasgow, North American Colonial Society, 130.

LITERARY AND SCIENTIFIC INTELLIGENCE.

Bombay Branch of the Royal Asiatic Society, 86, 332, 518, 559, 638.
Medical and Physical Society, 332.
Obituary of T. M. Dickinson, Esq. 521.
Egyptian Society, Notice of, the, 559.
Prospectus of the George Nàmah, 598.
List of New Publications, 44, 136, 183.

Editorial Notes, 44, 136. 188, 599, 400

SIGNATURES.

A. 69, 212.
A. A. 403.
A. D. M. 118.
A. de M. 118.
Alexander Fyvie, 340, 598.
Alfred S. Walne, 560.
A Looker-on, 340.
A Lover of Truth, 310.
Alpha, 400.
Amen, 86.
A Nizamite, 350.
An Inquirer, 504.
An Irishman, 338, 482.
A Presbyterian Layman, 386.
A Protestant Episcopalian, 57, 112.
A Reformer, 505.
A Soldier, 125.
A Subscriber, 6.
A Temperate Soldier, 24.
—— Inquirer.
A Young Hindù, 57.
Ball G. Shàstrí, 397.
Baron Hugel, 519.
Bernard Schmid, 411, 412.
Biblicus, 151.
B. S. 396.
Cal. Christ. Obs., 332.
Cowasjee Palunjee, 116.
C. D. M. 126
C. S 59.
Christian, 59.
C. T. E. Rhenius, 331.
—— Madras, 635.
Daniel Wilkie, 534.
David Campbell, 503.
Dooabian, 125.
Editor, 400, 539, 541, 584.
E. 65.
E. R. 162, 297.
F. P. Lester, 517.
Friend of India, 183.
G. 146.
G. E. M. 123.
George Turnour, 521.
G. I. 100.
G. M. 285.
Gujaráthí, 568.
H. Mason, 299.
Hygiene, 591.
Ignotus, 583.
J. 390.
J. J F. 618.
J. J. Muller, 335.
J. M. 496, 532.
J. M. Leecher, 339.
John Lee, 10.
John Wilson, 171, 632.
Joseph Laurie, 515.
—— Wolff, 449.
J. P. Willoughby, 524.
Merwanjee Dadabhoy, 115, 116, 119.
N. 119.
Nana Narayen, 117.

Narayen Dinanathjee, 112, 113, 114, 111, 120.
Nautikus, 190.
Nowrojee Furdoonjee, 112.
One in India, 152.
Omega, 62.
One who goes to Church, 337.
Orthodox, 325.
Philadelphus, 159.
Philalethes, 537.
Philo-Indicus, 487.
P. M. T. 555.
P. Schaffter, 331.
Presbyter, 352, 543.
R. C. M. 349.
Ramchunder Wassoodewjee, 113.
R —— D ——, 311.
R. Hall, 61.
R. T. W. 611.
Say-little, 630.
Senex, 7.
Simplex, 348.
Spectator, 65.
S. S. 344.
Vinack Wishwanath, 114.
W. 159.
W. M. Coghlan, 373.
W S. Mackay, 184.
X. 506.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

JANUARY, M,DCCC,XXXVI.

I.—Coming to close quarters.

A DIALOGUE BETWEEN A FRIEND AND A HALF-FRIEND OF THE TEMPERANCE CAUSE. BY THE REV. HENRY JEFFREYS.

Half-friend — Dear Sir, allow me to ask you two questions! Suppose that I am stationed in some part of the country, where I think the water unwholesome, and I wish to correct its unwholesome quality by the addition of a very small quantity of brandy, do you think that the spirit would correct it? And if so, do you think that I should be justified in using it?

Friend — To both these questions, I answer in the negative. For, in the first place, some of the first medical authorities, both in England and America, after patient inquiry into the subject, have declared their firm conviction, that ardent spirit does not correct any unwholesome properties in water, but, on the contrary, only superadds the unwholesome qualities of ardent spirit, in addition to those which it had before!

Half-friend — What! does it not kill the animalculæ?

Friend — Certainly not. It has been decided that ardent spirit (unless very concentrated indeed) possesses no specific power of killing flies, insects, or animalculæ. Instances are on record, of flies and insects released from bottles, even of the strongest wines that had been a great length of time corked, returning to life merely by being placed in the sun, when there is no probability that they could have been preserved in water for that length of time. But whether this experiment be considered as applicable to the case or not, it is certain that brandy in water will *not* kill animalculæ, unless so large a proportion of it were brandy, as to make it totally unfit for a draught for any body but the most lost and desperate drunkard.

To your second question, I also answer in the negative. For, in the first place, if it be true that ardent spirit in small quantities does not kill the animalculæ, nor, in any one respect, remove the supposed unwholesome qualities of water, there is an end at once of the question.

But even supposing that it is *not absolutely certain* that medical men are right in this respect, and that it is just possible, that addition of a small portion of spirit may, perhaps, somewhat improve the water, still, I say, no man of humanity, knowing the *general tendency* of giving countenance to the practice, will have any thing to do with it.

Half-friend — Pray how do you make out this point, or what consideration, or what reason can you offer to me why I should submit to drink

disagreeable, or it may possibly be unwholesome, water, when I have it in my power to gratify my own pleasure, by making it at least more agreeable, if not more wholesome?

Friend—My good sir, I will first put an extreme case, and take your own judgment upon it; and then show how far this bears upon the real case in hand. I will suppose that you are just about to indulge your own fancy or taste upon this subject, by taking a spoonful of brandy in your water, and some one stops you and tells you, that if you indulge yourself with this small portion of spirit to-day, it will be the death of ten of your fellow-creatures to-morrow. Suppose he convinces you that this will actually be the case before to-morrow night, and solely in consequence of your indulgence; that one man will cut his own throat; that another will get drunk and murder his wife; that several tradesmen will fail in business, and come to the poor-house and ruin; and others to the gallows, and all in consequence of what you are about to do, could you, as a man of humanity, and loving your neighbour as yourself, persist in your indulgence? Would you not rather renounce it, and all its *supposed* advantages, and run the risk of the doubtful question about the water being wholesome, or unwholesome, without the addition of ardent spirit? Would you not rather put it away from you with indignation, and even endure the misery of thirst, rather than be the cause of so much greater misery to others?

Half-friend—Most assuredly, I would. But, my good temperance friend, how do you prove this extraordinary position of yours? It is impossible for you to show that my taking half a glass of brandy and water, can produce any of those dreadful effects that you have described!

Friend—Yes, indeed; but I can prove it. I can show that your conduct *does* lead to these results, not indeed *directly* and *immediately* as I have here stated it. I admit that these results are more *indirect* and remote; but I am prepared to show you that they are not on that account the less absolute, and sure, and certain. And surely you will allow, that if two roads can be *proved* with equal certainty to lead to the same miserable and fatal conclusion, it signifies little that one of them is somewhat more circuitous, and the other more straight and direct. And if you lead your neighbour to ruin by the one road, you do him the same mischief as if you led him to the same ruin by the other. Indeed, the circuitous road is by far the most fatal and mischievous of the two, because it is more deceitful and ensnaring, and he who travels upon it may have no suspicion whither he is going, whereas the road that leads directly and immediately to the same ruinous end, does from that very circumstance give the traveller warning.

Half-friend—Well! I admit this reasoning. But how do you prove your point? How can you show that my moderate use of ardent spirit, even *indirectly*, contributes to the ruin and death of my fellow-creatures?

Friend—I will show you. It has been proved on the undoubted testimony of the judges of the land, of the physicians of our hospitals, of the wardens and marshalls of our penitentiaries and jails, that more than half of all the diseases, three-fourths of all the poverty, and four-fifths of all the crime of England, are owing to the use of ardent spirit. All the means that have hitherto been tried to arrest this pestilence, which is laying waste our country, to stem this torrent of vice and misery, have proved in vain.* The doctrine of moderation has been proved,

* The first medical authority in Britain, whose experience is almost boundless, of the fatal effects of ardent spirit among the people, has pronounced the case hopeless; and given it as his opinion, that it would be easier to stop the cataract of Niagara, than the raging desire of the lower orders for ardent spirit.

by experience, to be utterly unavailing. The use of ardent spirit, if admitted at all, has proved to be far too seductive and ensnaring to be used with any safety by the body of the people; and the line of demarcation between the moderate and immoderate use, too undefined to be any practical security. One only resource was left, — to try what total abstinence would do — to induce the people to lay aside the use of spirits altogether, and to brand their use with disgrace and infamy. Now it is positively in the power of all the sober and respectable of England, to accomplish this in an instant. From the very nature of man, and the known principles of his bosom, it is certain, that a combination of all the sober and respectable of England, from the king on the throne down to the labourer in the fields, all uniting as one man, and protesting against the use of ardent spirit, would brand it with infamy in 24 hours; so that he who was about to drink it, would feel as if he were going to steal, and would look anxiously around to see if any body observed him. Man's bosom is so constructed, that he *cannot* stand the shame of that which, the *age in which he lives*, has pronounced to be disgraceful. To lecture the individual against the use of that which the nations deems *respectable and creditable*, is a hopeless task — it is so much breath wasted in the winds. But let the *nation* pronounce it disgraceful, and the thing is done: the judgment, and the feelings too, of the individual, are carried away with the public opinion, and he cannot face the shame of opposing it. The immediate consequence would be, that ardent spirits would be used by none but hopeless drunkards. All those drinking customs, by which so many of the tradesmen and mechanics, the middle and lower orders of England, learn to be drunkards, would be abolished, and the doors of the school of intemperance would be closed for ever. The ranks of the intemperate would no longer be recruited from among the sober. As for the present generation of drunkards, the sexton and the grave-yard would soon provide a narrow home for them; and the scourge of drunkenness, and all its attendant calamities, would be driven from our native land. Thus it is positively, and undeniably, in the power of all the temperate of England, to brand this vice with infamy, and to put ardent spirits utterly out of caste, so that it shall come to be considered a crime to use them.

Now, if you persist in supporting the respectability of them by your example, you, so far as in you lies, do prolong their use, and mar and ruin the success of these endeavours, and *prevent* this blessed result; and all the crime, and poverty, and disease, and domestic misery, which *would be prevented* by the reign of universal temperance, you do your utmost to continue; and you are, to the extent of your influence, the guilty cause of them all. Thus that glass of brandy of yours has indirectly contributed to the death, not of ten, but countless thousands of your fellow-creatures.

Half-friend — I confess you have made out your case a great deal better than I expected; I cannot deny the force of your reasoning in *general*. Yet, somehow or other, two specific objections occur to my mind, which seem to me to throw a doubt over your conclusion. First, Why not form a *distinct* society against every other vice individually? Why expect that a society against drunkenness in particular, will act as a kind of talisman in a degree that societies against any other vice would not act? And secondly, Do you not attribute intemperance too exclusively to the power of example? Do not *all sins* arise rather from the corruption of human nature, and is not intemperance, in this respect, on the same footing with them all? And does not this vice often proceed from a constitutional predisposition for the love of drink, rather than from example? And will you say, that all constitutions are alike in

this respect, or will your society put an end to that which arises from constitutional inclination?

Friend — Societies for the suppression of other individual vices, would doubtless be excellent things. But the reason why drunkenness is especially selected is, not because it is worse than any other sin, but because it is incomparably more *prevalent;* it has inundated England like a vast flood, and spread over our country like a pestilence: and it is absolutely necessary that every good man and every lover of his country should vigorously exert himself to put a stop to an evil which is daily, and hourly, increasing with such frightful rapidity. But there is another most conclusive reason, why societies are formed against this vice individually and separately, rather than against any other. Intemperance is, in an especial manner, the *parent* of all the other vices, and of almost all the miseries that afflict mankind. I repeat it again, if you will believe the united testimony of all those who, from their situation, are most competent to judge— from the judge upon the bench, down to the keeper of the smallest village poor-house — you must admit that, with a few exceptions, intemperance is the mother of them all. It must be admitted then, that, so far as this holds true, the way to put an end to the further breeding of the progeny, is to strangle the parent. So here I have given you a double answre to your first objection.

Half-friend — I don't much like this *close reasoning* of yours: somehow, it does not make one feel very comfortable. You seem to be gaining ground upon me at every step. But what say you to my second objection, and the string of questions with which I have supported it? I think they will puzzle you.

Friend — I admit that all sins arise from the corruption of human nature, and that the sin of intemperance is not an exception to this rule; but I deny that intemperance is "precisely on the same footing with them all." Particular circumstances do sometimes exceedingly tend to aggravate the effects of the corruption of human nature, and to multiply them a thousand fold, and this is especially the case with respect to the vice of intemperance. There is no one vice which is in so great a degree a *social vice.* There is no one vice which so eminently depends upon imitation, and the fashions and customs of society. The glass, by which many a thoughtless, unwary youth *learns* to be a drunkard, has, by common consent, appropriated to itself the name of the "social glass;" and, as a company of unthinking boys, push it round the "jovial board," led on by what they conceive to be "sparkling wit and the flow of soul;" they jeer and banter, and annoy one more wary than the rest,* little thinking what a dreadful end may result from these foolish beginnings. I do not mean to say, that all constitutions are alike, and that one man does not more naturally and readily learn to drink than another; but I mean to say, that intemperrance almost always *begins, in the first instance,* in imitation, and in the customs of that class of society where it most prevails, and *ends* in personal appetite and craving desire. And these customs are so universal, so tyrannous, that the spread of intemperance is so far from being wonderful, the wonder is that any escape the drunkard's end. There is not a manufactory, not a workshop, not a little knot of apprentices in the mechanic arts in all England, that is not tyrannized over by their tyranny. Every new workman must drink his entrance; every new tool must be "wetted;" every farewell to a departing comrade, must be an excuse for drinking; bargains at fair or market, marriages, christen-

* The lower orders still do this invariably, and absolutely torment a comrade that will not drink with them.

ings, and even funerals in many counties, form ever-recurring reasons for indulgence in the glass—and what with man's strong to imitate that which is done by his fellows — what with temptation ever *in* sight — what with persecution, or something next door to it, in these classes of society, the youth who would be sober finds it hard to escape, being swept along with the general tide. And if, indeed, there be in some a natural propensity to drink, it is indeed taking coals to Newcastle, a work of mischievous supererogation to aggravate that propensity by such perpetual, and almost irresistible, incitements as these. And as soon as the incitements and temptation, and almost compulsion, of these foolish customs are removed, it will be time enough to inquire how much is owing to an inevitable propensity to drink. I suspect this last will be found but very small in comparison; but there will be found to be all the difference in the world between the effect of this natural propensity; on the one hand, placed in perpetual temptation by these foolish customs, and the *same* propensity, on the other hand, restrained and kept back by such a change in public opinion, as should bring all drinking customs into disgrace. And this change it is in the power of a union of all the sober, and all the respectable of England, to produce to-morrow, for they are the lords of public opinion. Public opinion is but their breath. They can, if they please, stamp spirit-drinking with disgrace and infamy to morrow. The result here, is positively and absolutely in their own hands. This is the object of temperance societies: and if all the respectable and sober of England will unite, it will succeed with perfect and instantaneous success; if they all refuse to unite, it will as certainly fail. If some join and some refuse, the success or failure will be exactly in proportion to the support or neglect that the cause meets with from the sober and respectable members of society. And you too, my good friend, if you hold back any longer, withhold your share of its success; and, by the respectability which you lend to the opposite cause, do your utmost to make it a miserable failure.

Half-friend — I — I — I begin to feel very uncomfortable somehow. I am sure I wish the cause of temperance well, and would do nothing to hinder it.

Friend — Suppose I was walking in an unfrequented place, and I found a poor wretch drowning in a well, and handed him a rope, which I found by a "most fortunate discovery," but, on trial, my single strength proved unequal to the task of drawing him out of the well—suppose, by a merciful providence, you passed by, and that I called upon you to assist me in drawing the poor creature out of the well, and you answered me, "I am sure I wish you success; I wish well to the poor man who is in the well. I heartily wish he may get out. But it will put me to some inconvenience to assist you: perhaps the rope will dirty my fingers, or wet my clothes, so I wont have any thing to do with it. But mind I don't offer you any opposition; I dont hinder you from pulling the poor man out of the well. Good bye, gentleman; its growing late." My dear sir, what would you think of the mercifulness of this conduct? But in order to make this case exactly parallel to the real case in hand, we must further add the three following suppositions. First, we must suppose that it was all owing to *you* that the poor man fell into the well; that he saw you cutting capers round the brink, and was induced to imitate your example; and not having such a steady eye and firm nerves as you, he lost his footing and fell in. Secondly, we must suppose that it was almost certain that your example and conduct in refusing to assist me to save the drowning man, would influence all others who should pass that way to refuse their assis-

tance also. And thirdly, that the well was of that peculiar nature, that every soul that was drowned in it, went straight to hell.

Thousands are daily perishing in the pit of intemperance; and thousands more are hurrying towards its fatal brink. It is in the power of all the temperate to make the very road disreputable, so that none will travel it, and there shall be no more victims. It is in their power even to save some that are already fallen in, but it will require the hearty and cordial union of all. None, who have not already fallen into the pit, must hold back, or it will so far hinder the success. But such a union *will* accomplish it. The remedy is certain: if it be applied, it will succeed; if it be not applied, it is impossible that it should. And it is in the hands of those who have no excuse to offer for not applying it; for, if they make *no* sacrifice, what excuse have have they to offer? But if it be a sacrifice, then, in whatever degree this is the case, they are so far already under the power of drink, and things are come to this pass, that, in the full meaning of the word, there is not a temperate man in the country.

II.— Practical hints.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My dear Sir — It is a fact that cannot be denied, that in Bombay there is an increase in godliness among the sons of Britain; this ought to call forth our gratitude to God, the Giver of all good. Allow me then, Mr. Editor, to request you will kindly insert in the next No. of your interesting periodical, the accompanying remarks of a respectable and highly esteemed minister of the Gospel, (who left this place very lately for his native land,) in a letter addressed to a friend in Bombay, which has already interested many who know the writer, and many others who have had an opportunity of seeing the letter itself; and, I trust, may be one means, under God, of making us all not nominal, but Bible Christians.

Yours truly,

Bombay, November 11, 1835. A Subscriber.

1st. Be a *Bible Christian.* I mean by this, that you should have a "*thus saith the Lord*" for what you do; the Christianity possessed by many in the present day is a mere skeleton, the opinions of the fashionable world rule them more effectually than the Word of God, and hence it is, that so many can give no better reasons for the course they pursue, than a heathen, viz. "*tis our custom.*" To regulate your conduct by the word of God, you will preceive at once the necessity of studying it; to know what it does command, and what it does forbid. I would say then, 1st Pet. iii. 15.

2d. Read the *Scriptures;* yea, search them daily (John v. 39) in reference to your spiritual improvement. Read the Bible in *course,* and with a Commentary, if it can be obtained. Scott and Henry are the best for you. Mark with a pencil or ink any passage in your Bible that may strike your attention at the time: your experience will give you the reason for this. Psalm cxix. 97.

3d. Take time to pray, and never use *a form in secret.* Your own heart, and your Bible will furnish matter enough. Have stated times for prayer, and attend to them if possible; and pray till you *love* to pray. Don't pray in *general.* Many people pray in such a way, that it does them but little good. To be benefitted by prayer in secret, you must talk as it were familiarly to God, and be particular in laying your whole case before Him; as, "*Thus and thus have I done.*" The old adage "an open confession is

good for the soul," has much truth in it. Prayer in order to impress ourselves, must be *particular*; and this will take *time*.

4th. Neglect not the duty of *self-examination*. Do you not call your servants to account, and settle with them? Our souls are of more importance to us, and should often be called to account. (Read 2d Cor. xiii. 5)

5th. Call no man master in religion. *Christ, and Christ alone,* is to be your *Pattern* and *Master*. Follow *Him*, not *men*.

6th. Avoid foolish *talking*, and *jesting*, and *idle talk*; they steal away *our time*, and our peace of mind, and communion with God.

7th. Converse much upon *Heart* Religion with those who may be disposed to talk freely and willingly on the subject. It is easy to talk *about* religion and *sermons*, &c; but to talk on the subject with delight and feeling, is quite a different thing; and, in many places, rather rare. Eph. v. 1—21. Ps. lxvi. 16.

8th. Hear those ministers whose sermons impress your mind the most; or, in other words, go where you can get, and do the most good.

9th. Beware of *formality* in religion. It eats out the spirit of piety, and leaves but an empty shell. 2d Tim. iii. 1—5.

10th. Settle it in your mind that the Bible is true, though you cannot explain or comprehend many parts of it. Practise what you know. Be not perplexed about *difficult points*. Leave them. You will know them hereafter, if necessary. We must be *babes* in Christ, before we can be *men*. It is wrong always to remain a babe. Let us go on to perfection.

11th. Keep the end of life, viz—the *Glory of God*, in view. Let every thing bend to this. If we seek to please God, He will abundantly bless us. Do all the good you can.

12th. Think much of heaven and the crown before you. The more we think and speak of heaven, the more desirous will we be to get there. It will cheer you in all your distress, in solitude, in life. Keep in view your final account, and the glory of God that shall be revealed in you hereafter, if indeed you follow hard after God.

III.—Episcopal and Presbyterial Visitations.

To the Editor of the Oriental Christian Spectator.

My Dear Sir—I have noticed, in the public papers, that we are likely soon to have Bishop Wilson of Calcutta here, on a visitation of the clergy of this part of his diocese. I pray that our Divine Master may be with him, and bring him amongst us in health, and in the fulness of the blessing of the gospel of peace. He is a good and pious man, and, I doubt not, wishes to rouse the clergy under his care to diligence and faithfulness in their duties. He is himself an example of the man of God in his general conduct; and, when a parish minister near London, was one of the most zealous and useful labourers in the church. He thus has practice, as well as theory, to aid him in taking the direction of others. As a well-wisher of the church, I hope he will take care to inform himself well in reference to the character and conduct of *each* of those over whom he presides, who hold the high and holy office of ministers. This seems necessary for enabling him to discharge faithfully his important duty. To be useful, he must be particular. General exhortations, however excellent, are commonly ineffectual on those for whom they seem most adapted. By a little inquiry at the most respectable and serious members of a congregation, it might be found necessary to charge the minister, that he take heed to

his doctrine, — that he preach not that which is another gospel, or, at least, a defective one, — that he give himself to the study of the Word and to prayer, — that he interest himself in the instruction of the young in religious truth, — that he do more for the instruction of poor soldiers and others, than merely to perform divine service, and preaching a quarter of an hour or twenty minute's sermon on a Sunday.*

If you think that at the present time the publication of the following rules for conducting presbyterial visitations in Scotland, which are much the same as those of a bishop in the English Church, would be of use, they are much at your service. Your's very truly,

SENEX.

"The presbytery is to cause intimation to be made of their appointed day for the visitation of that parish, by a brother of another congregation, from the pulpit, immediately after the forenoon's sermon, on the Sabbath, ten days preceding the day for the visitation, requiring the minister of the parish to preach at that time and place on his ordinary text, and summoning the heritors, elders, and whole congregation, to be present that day, to hear sermon; and thereafter, that the minister, heritors, elders, and heads of families, do attend the presbytery, to acquaint them with the state of that kirk and congregation in every point; and if any of them have certain knowledge of any thing amiss in their minister, elders, deacons, precenter, session-clerk, schoolmaster, or beddal, that they do then acquaint the presbytery therewith."

"The presbytery, at the entry on the visitation, having removed the minister, are to cause to read over their actings at the last visitation, and see if what was then recommended or ordered hath been made effectual, and take the excuses of absent elders and deacons therefrom; and, if need be, to call in any party for information. If nothing arise from that, to divert the presbytery from the orderly method, all parties being removed, the presbytery is to call in the session one by one, and to inquire of them concerning their minister; yea further, by the act of Assembly, June 13,1646, at visitation of kirks, the elders, one by one, the rest being removed, are to be called in, and examined upon oath concerning the minister's behaviour."

"The questions to be inquired by a presbytery at the eldership concerning a minister may be these, and such like: 1. Hath your minister a gospel walk and conversation before the people? And doth he keep family-worship? And is he one who rules well his own house? Is he a haunter of ale-houses and taverns? Is he a dancer, carder, or dicer? Is he proud or vain-glorious? Is he greedy, or worldly, or an usurer? Is he contentious, a brawler, fighter, or striker? Is he a swearer of small or minced oaths? Useth he to say, Before God it is so; or, in his common conference, I protest, or, I protest before God? Or, says he, Lord, what is that? All which are more than yea and nay. Is he a filthy speaker or jester? Bears he familiar company with disaffected, profane, or scandalous persons? Is he dissolute, prodigal, light or loose in his carriage, apparel, or words? How spends he the Sabbath after sermon? Saw ye him ever drink healths? Is he at variance with any? Is there any that reproaches him? Or, is he well-beloved of all? And upon what ground is it that the variance or good liking of the people is?—2. Keeps he much at home at his ministerial work? Or, doth he occasion to himself distractions and unnecessary diversions there from? Is he constant at his calling and studies, or takes he but pains at fits and starts, such as at fasts, communions, visitations, &c. Is Saturday only

* We here omit a passage which contains charges which could not be substantiated, and the publication of which could do no good.—*Edit.*

his book-day, or is he constantly at his calling?—3. Doth he discountenance or discourage any that is seeking Christ? Doth he preach sound doctrine, so far as ye can understand? Doth he preach plainly, or is he hard to be understood for his scholastic terms, matter, or manner of preaching? Doth he faithfully reprove sin, especially such as most prevail in the parish? What time of day doth he ordinarily begin sermon on the Sabbath? And when doth he dismiss the people? Spends he too much time in his sermon, in repetition of what he said before? Doth he lecture and preach in the forenoon, and preach again in the afternoon on the Lord's day, and that both summer and winter? Doth he read a large portion of Scripture in public, and expound the same? Doth he preach catechetic doctrine ordinarily in the afternoon? Hath he a week day's sermon, and collections on these days? When the Lord in his providence is speaking extraordinary things, doth he tie himself to his ordinary text; or makes he choice of one more apposite and suitable to the dispensation? Seeks he to preach Christ his beauty and excellency, and to open up the power and life of godliness? Endeavours he to discuss cases of conscience, to let you know your spiritual state, what it is?—4. Doth he, according to the act of Assembly 1708, visit the people and families, at least once a year in a ministerial way, teaching and admonishing from house to house? And doth he visit the sick when needful, and pray over them? Doth he visit them who, through age or sickness, cannot come to the public worship? Doth he labour to speak to the sick suitably to their various inward conditions? Doth he not especially visit such as be exercised in conscience? Doth he visit such as are afflicted by death of children, or other relations? Visits he the widows, orphans, and poor? If he be minister of a burgh, visits he the prisoners? Is he not careful when he visits families to confer with them in private, and pray with them, thereby learning the case of their souls, that so the doctrine in public may the better meet with their condition?—5. Doth he administer the sacrament of baptism in an orderly way, when the congregation is convened; or doth he it at any time privately? Doth he add any word to, or alter the words of, institution?—6. Doth he frequently catechise his parishioners, and administer the sacrament of the Lord's supper to them? And is he careful in keeping from that holy ordinance all who are known to be scandalous, grossly ignorant, or erroneous? How often have ye the communion every year? Doth he not begin to catechise young ones about nine or ten years of age, and how censures he contemners of catechising? What course is taken with contemners of the Lord's supper upon frivolous pretences? At the Lord's supper doth he not cause to cut the bread in large and fair shaves fit for mutual fraction and distribution, that as they give the cup to the nearest assident, so having broken off a part of the bread with their hand for themselves, they give the rest to the person sitting nearest them? Do your people all sit at the Lord's table? In the time of distribution, eating, and drinking, is there any reading, or singing of psalms, or is there silence, and so time for meditation, except it be a short, pertinent, and awakening word dropped by the pastor?—7. Hath he a competent number of elders? And hath he deacons in the parish distinct from elders? Doth he keep sessional meetings frequently? And is he impartial in the exercise of discipline against all offenders? Is there frequent meetings of the members of session, for fasting and prayer, according to the act of Assembly 1699? Doth he travail with public penitents in private, to make them sensible of their sin, according to its circumstances, and sensible of mercy, that the love of Christ may overcome the love of sin? And then doth he absolve them, when brought up to some inge-

nuous confession and resolution for the future? Doth he ever censure persons for living idle, breaking of promise, or for backbiting? Doth he censure keepers of superstitious days? How doth he restrain abuses at penny-bridals? Doth your session meet weekly? Doth your minister soolzie any whom another brother hath in process? Or doth he carry any way partially, that so he may become popular? Doth he in session assume to himself a negative voice? When he is necessitated to leave his flock, doth he not acquaint the session with it?— 8. Is he careful to take away variances that fall out among families, and compose differences among particular persons in the congregation?"

IV.—General assembly's fast.

The following document we view as a token of great good, both for the Church and Nation of Scotland. The Fast, which is here enjoined, and the reasons of which are here stated, was observed with great decency throughout the country. Scotland is not the only land where there should be similar humiliation in the sight of God.

Act appointing a day of humiliation.

Edinburgh, May 30, 1835.

The General Assembly of the Church of Scotland having taken into serious consideration the prevailing sins of this land, did, and hereby do, in conformity with the frequent practice of this National Church, especially in its earliest times, appoint a day of humiliation, fasting, and prayer, to be universally observed throughout the bounds of the Church, on Thursday the 23d day of July next to come,—earnestly exhorting all ranks of men to unite together in confession, supplication, and intercession to the Almighty God, that, in fulfilment of his gracious promises to the contrite, he may be pleased to forgive us our multiplied and aggravated transgressions, and to turn away from us his threatened judgments. And the several Presbyteries of this Church are hereby enjoined to take care that the said day of humiliation shall be reverently kept; and all parents and masters are admonished to warn the members of their families, and especially the young, to beware of converting the time set apart for this devout and solemn exercise, into a day of idleness and relaxation, lest, by neglecting to consider their ways, and to turn to Him who hath smitten, and who alone can heal, they provoke the vengeance of Heaven, and bring down on themselves swift destruction.

The General Assembly further ordains all ministers to read this Act from their pulpits, on the Lord's day immediately preceding the said 23d day of July, or on some other convenient day, with the Address hereunto subjoined.—Extracted by John Lee, *Cl. Eccl. Scot.*

Address to the Ministers, Elders, and People of the Church of Scotland.

Dearly Beloved Brethren—We have appointed a day of humiliation, fasting, and prayer, to be solemnly observed throughout the Church of Scotland; and, in virtue of that authority with which we are invested, we call upon you to suffer the word of exhortation.

We need not inquire in what respects, and to what extent, the former times were better than these. We have ground for believing that there have been periods when this portion of the United Kingdom was more distinguished than it is now for the attention of the inhabitants to the religious instruction of children, the careful reading of the Holy Scriptures, the duty of family devotion, and attendance on public ordinances, as well as the prudent, temperate, industrious, and peaceable habits,

which are nourished and strengthened by the knowledge and love of the truth. But without attempting to estimate the comparative demerits of this our day, and the ages which are past, it is sufficient cause of humiliation, that with us, even with us, are sins against the Lord our God, and that iniquity must prove our ruin, if, after having been weighed inthe balances, and found wanting, we continue hardened and insensible, while God, by the voice of his Providence, is loudly calling us to turn to Him with all our heart, and with fasting, and with weeping, and with mourning.

Let us then search and try our ways, and let us all, in our several stations, make confession of the innumerable and grievous trespasses by which we have augmented the fierce anger of the Lord.

Far be it from us to lead away your thoughts from the manifest occasions of humiliation which exist within the Church to any of those which prevail without. Ill would it become a people laden with iniquities, to fast for strife and debate, and to foster a spirit of variance, emulation, envying, and vainglory, instead of the penitential exercises of self-denial and self-abasement. Let us seriously reflect, whether, as ministers, and elders, and members of the Church, we have, in any respect, left our first love, and let us remember whence we have fallen, and repent, and do the first works, in which our fathers excelled, lest our offended Judge come quickly, and remove the candlestick out of its place.

If among us, who bear the vessels of the Lord, and who have been allowed to keep the charge of his sanctuary, there has been any decline in the exercise of vigilant superintendence, and salutary discipline, and rightly dividing the word of truth, — if there has been any undue relaxation of labour, either in public teaching, or in the attentions which require to be paid from house to house, — if there has been less devoted ardour, or less persevering diligence, in feeding the flock of the Chief Shepherd, than was worthy of our vocation, — if we have not sufficiently commended the excellency of the knowledge of Christ, and the pleasantness and profitableness of a holy life, — if we have failed to make full proof of our ministry, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, — it is now high time to awake out of sleep, and to cast the beam out of our own eyes, that we may see clearly to cast the mote out of the eyes of our brethren.

And if among you, brethren, for whose souls we are bound to watch, there be any root of bitterness, any forgetfulness of God, any hatred of the light, any disrelish for the doctrine of grace, any preference of the things of time to the interests of the eternal world, any indulged disposition to disbonour the name of God, to profane his Sabbaths, to counteract the free course of his word, to resist the operation of his Spirit, to yield to the influence of the ungodly and worldly lusts which the grace of God teaches us to deny, and thus, by carnality of mind, to live in a state of enmity against God; be admonished even now, while it is called to-day, to consider your ways, to cast off all the unfruitful works of darkness, to loathe and renounce all the forms of intemperance which degrade the nature of man below that of the beasts that perish, to live soberly, righteously, and godly in the world, and to walk circumspectly before God, not as fools, but as wise, redeeming the time, because the days are evil.

In the course of this Assembly, our attention has been drawn to many painful facts, all of which must in a great measure be traced to neglect or remissness in the discharge of the great duties of our Christian stewardship. The result of all our inquiries impresses on us more and more the appalling consideration, that in all the most populous districts

of the kingdom, multitudes are passing onward to eternity, in utter ignorance of the only way of salvation, and many thousands of children are growing up to manhood, without being brought up in the nurture and admonition of the Lord; and we dare not acquit ourselves of the guilt of having failed to provide the means which it might have been in the power of our hand to employ, for averting or removing these growing evils. We have cause to blush and be ashamed, when we reflect on the supineness which has too long and too extensively prevailed in the bosom of a Church, which, even in its infant state, was so strenuous and so successful in lifting up the standard against all the varieties of error and ungodliness; and we desire to apply to ourselves, as well as to you, the exhortation to be watchful, and strengthen the things which remain and are ready to die. We have reason to fear, that the example of indifference to the value of spiritual blessings, has not originated with the lower orders; and if among them there be less now than formerly of the regular observance of the offices of a religious life, and less firm and ardent attachment to the principles of the Reformation, for which our fathers struggled and bled, we are constrained to own, that far less diligence and zeal have been exercised than the pastors and teachers of former generations were wont to manifest, in stirring up both the high and the low, without respect of persons, to the faithful performance of these sacred duties.

It is also a subject of serious lamentation that in our various Colonies, peopled as some of them are to a great extent with natives of Scotland, who were in their youth trained up in attachment to the doctrines and worship of this Church, there is so great a destitution of the opportunities of religious instruction, that many have become reconciled to the habit of living in a state of estrangement from all Christian fellowship, and have yielded to the temptation of casting off the restraints of piety, and foregoing the precious consolations of God,—while many others, holding fast the profession of their faith, and hungering for the bread of life, have been, year after year, imploring from us that brotherly aid which our hands have been too slack in rendering. And though we have not turned away our ear from their reiterated cry, we have neither pleaded so perseveringly as we ought with the Government, nor sufficiently stimulated the bounty of the wealthy, many of whom might have been willing to communicate to so good a work as that of providing instruction in righteousness to souls pining under the famine of the word of the Lord.

Not less humbling is the reflection that in the vast regions of the East, whence wealth, with a train of luxuries, has flowed profusely into this land, so slow has been the progress of Christian truth, that even at this hour an hundred and thirty millions of human beings are said to bow the knee at the altars of idolatry; while no effort, except on a most minute scale, and during a very brief period, has been made by our Church to rescue these bond-slaves of superstition from the power of darkness, and to translate them to the glorious liberty of the children of God. Blessed be the God and Father of our Lord Jesus Christ, that there is hope in Israel concerning this thing; and that, though it be but as yesterday, the sons of the stranger have now begun to be taught to do the work of the evangelists in their native land, and thus have we the gladdening prospect of seeing a seed raised up to serve the Lord, and to be accounted to him for a generation, who shall come and declare his righteousness to a people who shall be born.

That our exertions have hitherto been so languid and inefficacious, may be regarded as a mortifying symptom of the littleness, if not the lack, of the faith which purifieth the heart to the unfeigned love of the bre-

thren; and if it be so with us, we cannot too earnestly pray that God may be pleased to forgive our past omissions of duty, and to animate us by his grace, that we may henceforth abound more and more, both in the cultivation of personal piety, and in the labour of bringing others to the knowledge of that truth by which alone they can be sanctified and saved.

It may be also too justly laid to our charge, that in dealing with such as follow not with us, we have occasionally been less patient and peaceable, less gentle and conciliating, than becomes the followers of Him, who, when he was reviled, reviled not again; and, if in this, or in any other respect, we have been verily guilty concerning our brethren, rather provoking one another than overcoming evil with good, let us resolve more strictly to judge ourselves, and more tenderly to exercise forbearance towards others, in meekness instructing those that oppose themselves, that, following after charity and peace with them that call on the Lord out of a pure heart, and avoiding questions and contentions which are unprofitable and vain, we may all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

In recommending such healing courses, we would by no means countenance any surrender of sound and steadfast principle. The wisdom that is from above, being first pure, and then peaceable, constrains all who are under its influence, to contend earnestly for the faith which was once delivered unto the saints; but they who are most valiant for the truth, know well that it is more efficaciously conveyed from soul to soul, when it is spoken in love, than when the unbridled tongue proclaims the vanity of its professions of religion, by indulging in bitterness, and wrath, and clamour, and uncharitableness. These are not the fruits of the Spirit; nor is it to be expected that while such effusions of wordly-minded animosity are poured forth, truth will spring out of the earth, or righteousness look down from heaven. For the wrath of man worketh not the righteousness of God.

Humbling ourselves, therefore, under the mighty hand of God, and endeavouring every man to understand his errors, and to know the plague of his own heart, let us lay aside the sin that doth so easily beset us, and come to the Throne of Grace with the sacrifice of a broken spirit, which God will not despise,—let us pray the Lord of the harvest that he may return and look down from heaven, and visit this vine, and the vineyard which his right hand hath planted, causing it to take deep root and fill the land, and to send out its boughs to the sea, and its branches to the ends of the earth,—and let such of us as are keepers of the vineyard, watching on the walls of Zion, and seeing eye to eye, lift up the voice together, and continue instant in supplication, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

V.—Journal of a visit made to some villages in the neighbourhood of Puna. By the Rev. James Mitchell.

The following notes are interesting, as illustrative not only of the popular superstitions of the natives, but of the degree of attention which they are ready to give to the Gospel message. We shall insert a similar paper by Mr. M. in our next number.

Sàsawada, 30th September, 1835. I left Puna about 7 o'clock this morning; reached Bewra, at the top of the Ghât, about 8 o'clock;

sat conversing with a few individuals at the temple till my people came up and had breakfast prepared, which was effected in about an hour after my arrival. I then read a hymn or two from the Olney collection, one of which was "O for a closer walk with God," &c; and, after meditating a little, I went into the temple, where a considerable number of people had assembled, in consequence of this being the Dasará festival. Before I tell you what I *did*, I will tell you what I *observed*. *First*, I noticed a number of females bringing in prepared food of various descriptions, and placing it before the *god*, who is a huge stone, with a face of silver, and crowned with a turban. I observed that along with the food each tray contained several lamps made of dough, and fed with *ghi*. All this was, no doubt, intended as a peace-offering. I did not observe that his Majesty ate any of what was offered to him; but I was told that the *gurawa* did so in his stead. After the offerings were all made, then a band of *tom-tomers* set up a din, that made all the welkin ring, and the whole assembled multitude joined in the chorus with clapping of hands, and stamping of feet. They then all in a body made *pradakshaná* of the god; after which the female part of the company left the temple. In front of the idol, I noticed some grain about a foot high, which had evidently grown there, and in the centre of this little field a *ghágar* of water. On inquiring into the meaning of this, I could get no proper explanation; but I should think it was a kind of acknowledgment for the crop which is now in the fields, and for the rain which has been falling for the last few months. The grain is to be plucked up to-morrow and distributed to the various families in the village to keep as a kind of charm, and the water in the *ghágar* is to be carried out in procession.

Now for my *doings*. Before the people began the above ceremonies, I had addressed them for some time on the character of the true God, and had tried to point out the evil of idolatry. They, in general, admitted that what I said was right, but that there was no evil in their representing the deity by a figure. They declared that they worshipped the invisible God through the image. I endeavoured to show them the folly of all this. I was then proceeding to tell them the only true way of drawing near to God, when I was obliged to intermit for a little, as "the music and mirth grew fast and furious." I then sat still and looked on, distressed at the blindness and wickedness of the people. When they had gone through their clapping, &c. they again sat down beside me, when I told them, they had been guilty of a great sin, and that on that account they were more obnoxious than ever to the judgment of God. They did not seem at all moved, but listened till I preached to them the salvation which is in Christ. Some of them had heard of the Saviour before, and said they would like if I could show him to them, and then they would believe. I told them that they could see his glory in his own works, but that he himself, though present as God, was invisible, and could only be known by his word, which I offered to those of them who could read. There were only two or three individuals who could do so — these I supplied with tracts. The most of them now went to dinner, and I saw them no more. Some of the *band* remained in the temple, and, after they had satisfied themselves with the *ushten* of the god, some of them lay down to sleep, and two proposed to sing me a song, which they did in their own way. I soon found that it referred to the acts of Krishna and the other gods, and told them that I did not like it; they then tried two or three others, but none of them were such as I could approve of; so they gave it up for a bad job, thinking, no doubt, that I had a very vicious taste, as they seemed

to consider the sound, as well as the sense, super-excellent. I told them that I hoped they would soon exchange their filthy songs for hymns in praise of Jesus. I really think that it might do much good to get some Christian songs made in imitation of those they use;* this, I think, would be better than to make Maráthí hymns after the manner of English ones. We must try and improve the music of the country, rather than introduce our own.

The dispensations of God to this people are often very perplexing to my mind; they are very religious in their own way,—they are not disinclined to hear what we tell them; but still they believe not—the Lord's arm is not made bare in their behalf. But what can we say? We must believe when we cannot trace, and bear in mind that,

> "One part, one little part, we dimly scan,
> Thro' the dark medium of life's fevers dream,
> Yet dare arraign the whole stupendous plan,
> If but that little part incongruous seem,
> Nor is that part perhaps what mortals deem;
> Oft from apparent ill our blessings rise,
> O then renounce that impious self esteem,
> That aims to trace the secrets of the skies:
> For thou art but of dust, be humble, and be wise"

The above I read, and committed to memory during my ride.

I left Bewra about ½ past 3 o'clock, p. m., after having visited a sick woman, without being able to do her any good. I referred her to the Puna doctors. Went into the village of ——— on passing, and for half an hour preached to a considerable number of people. Reached this about sunset, and took up my abode in the Traveller's Bungalow, which has been a palace of old. It almost immediately came on to thunder and rain, which made me thankful to God that I had reached a place of shelter.

This town, like most in the Dakhan, seems to say, the glory is departed: the temples and palaces, though numerous, are going to decay. I wish that on the ruins of the former, churches of the Saviour were soon to be erected. Let us pray much for this, which will prove in every way the wealth of the people.

Sáswada, 1st October. It continued to thunder and rain most of the night, so that in the morning there was no crossing a *nadí*, which was between the bungalow and the town, till after breakfast. As soon as the water would admit of it, I passed to the opposite bank, and, first, made search for a house on that side, that might be convenient to live in, so that I might not be liable to interruptions from any flood in the *nadì;* but I was not successful. I indeed found the court of a temple, which would have done excellently, and sent over for my chair, &c.; but, in the mean time, as I had gone out to the people, the Bráhman in charge of it came and locked all the doors, so that when I came back, I was obliged to remand my things. . . . . In the forenoon I preached to a considerable number of people in the openhouse, or Cháwadì, above noticed; distributed a few books to the hearers, and visited the Subadàr, who promised to me the aid of a sepoy (or patuwalla) to get supplies, &c.; but he has not yet kept his word. What liars the greatest of the natives are! It is the order of Government for him to attend to strangers. I returned to the bungalow about noon, and employed myself in reading and study, till between 3 and 4 o'clock, p. m., when I again visited the town. I went to the former place, and addressed a company of people. Some Bràhmans argued in support of Hindúism; but there was nothing new in their reasonings, so I was

* This has already been done.—*Edit.*

able to answer them. Whilst thus engaged, crowds of people began to pass towards the *nadì*, carrying flags, images, &c. &c., so I lost most of my hearers. This was the Dasará procession. The people were taking their gods into the fields to *breathe* the pure air. They had now in their hands, or in their turbans, the plants of grain mentioned as yesterday seen growing in the temple, ears of corn from the fields, and many of them the leaves of a certain tree, which they had got after contending for them, as a token of the wealth in money they were to obtain during the year. Thus they carried, in token, along with them abundance of corn and abundance of money, and were ascribing all the praise to those who are no gods. I rose and went along with them, till we came to the *nadì*, where multitudes of people were assembled to witness the procession of the idols. I took a station, and preached to a crowd till about sunset. I was so engaged, that I could not notice what ceremonies they performed with the gods in the fields. There is no doubt, however, that the crop is considered as now sanctified for the use of man by the visit. Harvest will now commence, as soon as the weather is dry enough to allow of it. One man asked me this afternoon, to prove to him that there was ever such a man as Jesus Christ. I told him of the apostles and others, who had seen him, and who, in the face of all persecution for so doing, preached him to their fellowmen; as if satisfied with this, before I would give him more reasons, he diverged to some other subject.

The people here would be very well pleased to hear of Jesus, and to admit all that is said of him, if we did not declare that he is a Saviour, and the only one. Several young men promised to call on me to-morrow. It is distressing to see men of such fine minds as the Bráhmans here, so superstitious, and so much addicted to idolatry. Let us pray for them. A teacher of a Government school here, called upon me, and asked me to visit his school before I leave this. He says, he has but few boys — 25, which I am surprised at, as the place is large, and has only this one free school; but then the teacher is paid Rs. 20 monthly, have he few boys or many, so he has no motive to seek after scholars; and I strongly suspect, that he has none but Bráhman children, and will receive none else. I am persuaded that these schools, through intrigues of the teachers, and the chief people of the towns, where they are, are used as another boon to the Bráhmans, and are of no use to the people at large. I am certain that, were I to open a mission school here to-morrow, it would be crowded with boys of all castes. The Government should certainly see that its intentions are carried into effect; but this can never be whilst they put the schools under the native authorities. They should have European visitors of the schools.*

Sàsawada, October 2d. In the morning, had some people from the town, with whom I conversed; and, on their departure, gave them some books, which took up till about 10 o'clock, A. M. After breakfast, I again conversed with them, and distributed books to visitors till 11 o'clock, when they all left me to go to their own dinner. As I had sat down to read for my own information, a company of jugglers came to the door, and offered to perform some of their tricks. As none of the villagers were present, I thought it a good opportunity of effecting what I had previously determined upon, to procure some insight into the mysteries of their art, when, for half a rupee, they showed me how to drink a large quantity of water either by the ear, eye, or nose, and to restore it to the vessel again by merely blowing into it; how to transform a piece of a leathern strap into a *Cobra de Capella;* how to multiply, *ad infini-*

* With the opinion here expressed, we quite agree.—*Edit.*

tum, small balls, and to cause them to remove from below one cup to another; how to produce a pair of pigeons out of an empty basket; how to transmogrify earth into grain, and glass, and silver, and *vice versa;* how to push a piece of stick, 3 or 4 inches long, into the eye without hurting it, &c. &c. My reason for wishing to acquire this knowledge was, that when I find those fellows performing before the people, I may be able to expose them, as I always find that they profess to have derived the power from some Hindù god, or because they are in possession of some *mantra* (charm), which, as the people imagine that there is in their tricks something supernatural, strengthens them in their superstitions. I now find it the easiest thing in the world to expose the whole of them; many were before inexplicable to myself: some of these depend on a knowledge of certain mechanical laws, and more on mere slight-of-hand, which effectually deceives the eye of the beholder, and astonishes him. At the end, I expounded to the performers the evil of their conduct in pretending to supernatural power, and warned them of their danger. They said they did it all for a livelihood. I asked them whether it would not be better for them to act honestly, than suffer everlasting wrath. I called upon them to repent. They seemed more anxious about their pay than what was said, though they promised to attend to it also. After this, I expounded the Gospel to some visitors; I read a little with the Pandit, and then went into the town. There, I first visited the Government school, and found it exactly as I suspected. I found also, what I did not expect, that still the *Panchopákhyàn* is used as a school book. Copies of it have been very lately issued by the society to this school, though I had understood that they had long ago disowned both it and the *Vidur Niti.* This is a matter that ought to be inquired into. It is a shame to the society to exclude all Christian books, and to admit the like of this one, which is based upon, and refers to many points of, Hindúism. A Christian Government certainly ought to have nothing to do with such a society. By using it, as the medium of granting education to the natives, they are doing far less good than they might, and are, I fear, poisoning the streams of knowledge. It is not the Hindús who object to the introduction of Christian morality, and, what I would call, the literature of Christianity to the schools; but it is immoral, cold-hearted, and sceptical professors, who are blots upon the fair face of this heaven-born monitor. Christianity is wounded in the house of her friends; but God will vindicate his own cause, and glorify his name which hath been profaned among the heathen. I afterwards preached to a large assembly of all ranks and ages in the Chàwadì, till after sunset. Some Bráhmans attempted to oppose, but did not seem yet well acquainted with the subjects in dispute.

Sásawada, 3d October. During the morning and forenoon, had several companies of people from the town at the bungalow, to converse on religious subjects, and to receive books. None object to the reasonableness of Christianity, although most of them ask for such evidence of its truth, as we have not to offer. Some say, "Show us Christ, and we will believe"—others say, "Work a miracle, and we will believe." I say, in reply, they believe their own system without such evidence; they see none of their gods, and they see no miracles. In this respect, both systems are on a par; but then Christianity has evidences for its truth, which Hindúism has not. It has purity, it has consistency, it gives a proper representation of the Deity, of man; and it promulgates a satisfying and God-glorifying plan of salvation. The miracles to which it refers are consistent with the system of the universe, which is not the case with those of Hindúism; they were testified to by eye-witnesses, which was not the case with Hindú miracles. These and similar reasonings may

be used, and ought to be used, but O, unless the Spirit be poured out, superstition and infidelity will lord it over this people still! After labouring in the house during the forenoon, I spent about two hours in the afternoon preaching in the village. Some of the poorer sort were attentive; but most of the Bràhmans seemed disposed only to object, and find fault. Some of them would ask, "Why do you eat cow's flesh?" "How has God a son?" In answer to the first question, I say, God has not forbidden it to us, as they say he has done to them; that we are still in the same circumstances on this point, that the *Rishis*, &c. mentioned in the Shástras, were during the Satya, the Dwápára, and the Trétà Yugas. This, I generally find, stops their mouths. And with regard to the other point, I give them a scriptural statement of the doctrine. These questions are generally proposed by mere objectors, who have run out of argument. In the afternoon, whilst in the town, I preached; first, in the Cháwadì, then in another quarter.

Sásawada, 4th October. Sabbath. Had my servants, and other individuals who were working about the house, assembled about 9 o'clock, A. M., expounded to them a portion of Scripture, and prayed with them. Spent all the forenoon in private reading and devotion, and had reason to say, that God is not confined to temples made with hands. After 2 o'clock, P. M., I opened my room door, and admitted a few Bráhmans, who had come from the town. They sat conversing with me, and reading out of a tract, till about four o'clock, when I went into the town to preach. I was enabled to conduct the conversation in the house in a very quiet and comfortable manner, and the young men were disposed to reason fairly; and I had an opportunity of presenting them with a connected view of divine truth. It was otherwise, at least for a time, in the town. There, after preaching to the people for a little while on the nature and work of Jesus, I was obliged to attend to some objections started by a Bráhman, and for a long time to reason on the absurdity of idolatry, which I did not find so pleasing, although my adversary was put to many strange shifts to support his side of the question, which often excited the laugh against him. When defeated on one point, he went off to another. He thought to puzzle me by the distinctions of caste, and asked, "If these were not different religions from God, why he had made different castes." I denied that there were any distinctions of castes in nature, and proved this to him from the fact, that what he calls the distinction of caste, is no real distinction at all, as it is no barrier to the propagation of the species, as is always the case where there is any specific difference — all men are one, just as all horses, or all oxen, &c. are one. All that he had to state in reply, was, that they were said to be distinct in the Shástras, which led us to speak of their truthfulness; when I showed him that, from the characters given of the gods, &c. they could not be divine. This again led to a conversation on the character of the Deity. Here he said that although gold could be made into articles of many shapes, it was still gold. I admitted this; but said that, whilst the shape was changed, the qualities still remained the same; hence that, although God might take any shape he pleased, he would never act contrary to his original nature — never sin, as their gods had all done. He then said that Jesus Christ was just like any other *Avatár*, and no more to be depended on. Here I had come to my ground, and told him that on this particular point he was very ill-informed, and begged him to let me put him right, and then he might say of Jesus what he pleased. He could not refuse this, and heard me patiently for a considerable time, whilst I expounded the character and work of our Saviour; and, in the meantime, I introduced as full a view of the particular doctrines of the Gospel as I could. I felt thankful for this hearing; and as he did not seem

disposed to make any objections, and as it was getting dark, we mutually agreed here to end the discussion for the night. I invited him, and the rest of the people, to come to the bungalow to-morrow, when I could further expound the way of salvation to them. My closing address seemed to have a quieting effect upon their minds. I am fully convinced that the simple preaching of a crucified Jesus, is the instrument most calculated to do them good, and would avoid, except on particular occasions, or when driven into it in order to defend the truth, all exposition of the evils of their own system. Although there are few assemblies which we can address, which do not oblige us, by their own inquiries or objections, to allude to, and condemn Hindúism in direct terms.

October 5th. The early part of this morning spent in reading the Scriptures, and other personal duties. Captain Hamilton reached this from Puna about half past eight, A. M. I was, you may be sure, glad to see him, being the only person of our own *caste* I have looked on, since I left home. After introductions and salutations were over, I was glad to find that, amongst other things, he was the hearer of various communications for me. Read one from Mr. Wilson, which was very pleasing, as he gives me some further information in reference to the union of our mission to the Church of Scotland.

After breakfast and prayers with Captain H., I sat down with the Pandit, to the correction of a Maráthí tract. I was not long begun, when some Bràhmans came in, and as the subject of the tract was an interesting one, I went on to read, making it the text for instructing them. I continued to have visitors till we went to dinner, about 3 o'clock, P. M., so I was all the time engaged in conversing. I had much reason to be pleased with the attention of most of my hearers — they evidently wished to know something of this way; but, in all likelihood, curiosity was the only motive at work. I gave them books, that they might further inquire into the subject, and sent them away. After dinner, went into the town, and continued preaching to the people in the Cháwadí till it was nearly dark. Had a quieter meeting than that of last night; as, though some were disposed to dispute, I made my answers as short as possible, and then returned to my subject.

October 6th. The rain during the night had swelled the *nadí*, as to interrupt our communications with the town. I engaged in writing letters to Bombay, Scotland, &c. By the time I had finished these, the Pandit had come, so down I sat to the tract; but made very little progress, as a company of natives had come from the town, the river having now considerably (1 o'clock, P. M.) fallen. These, together with others, who afterwards came, remained in conversation till about *four* o'clock, when I went to dinner.

October 7th. Captain H. and I had an early breakfast, after which we took our departure, and rode together to Kámblì village, when I left H. to proceed direct to Puna, whilst I went into the village to spend the day with the people. I took up my abode in the Cháwadí, and soon had a number of people to address, which I continued to do for a considerable time, till they went to dinner. I then, for a little, employed myself in private study. After having been for an hour absent, the people returned, when I supplied those of them who could read with books. Those among them who could read well, I made them read aloud some considerable portion of a tract for the general good, and I accompanied their reading with explanations. I afterwards addressed them at considerable length on the great doctrines of the Gospel. I was thus engaged in preaching, conversing, and answering questions, till between 3 and 4 o'clock, P. M., when the ghodàwàlà called my attention to the time of day, and declared that it was fit time to start for Puna. I consented to take the

horse from him, as I knew that he would require all the time to walk in. The people here were very attentive, and were not altogether ignorant of Christianity, as Mr. Stevenson had spent a day with them last year, and had left some books, which, however, they did not produce; and when asked what had become of them, they said that several of the people of the village had since set off for Káshì (Benares), and had taken them all with them. What of truth there may be in this, it is difficult to say. Some of them were very inquisitive, and none of them could say much in support of idolatry. The desire every where manifested to obtain books is great; but I fear that, in many instances, it is merely that they may be possessed of them, and not that they may read them. I fear that the character of many of our tracts is a barrier in the way of their being much perused; they are too doctrinal, or too pointed in their allusions, to be absurdities of Hindúism.* For the most of the people, simple narratives embodying the doctrines of the Gospel, would be, I have no doubt, read with interest. Most of the popular books among the people are of the narrative description, embodying every thing that is vile.

On the whole, I have been much pleased with the attention of the people to the Gospel Message during this short tour, and feel much the importance of frequently visiting the principal villages and towns within a reasonable distance of Puna. What a pity that there is not another missionary at the station, as then one of us could often be thus occupied.

After leaving the village just mentioned, I found the heat still very oppressive, and turned into the next village, with the hope of meeting some individuals, with whom I might have a little intercourse. Most of the people, however, seemed to be in the fields. I met a considerable number of women, but it would have been in vain to have invited them to hear the truth; even when their husbands are present, they must keep at a distance, or hear as it were by stealth. How much are they to be pitied! Cut off by vile customs from all means of information and salvation! After walking about a little, two Márwáris came out of a house in which they keep a shop, and entered into conversation. They are individuals with whom we have conversed on former occasions, and who produced a copy of the tract, "The True Atonement," which they had perused. I exhorted them to attend still further to the subject. I then left them, and rode on, without stopping, to Puna, which I reached about sunset.

VI.—Extract from a letter of Bishop Jebb, on clergymen countenancing worldly amusements.

Our attention has been directed by a friend to the following excellent remarks. They will serve as a reply to a query proposed in our pages a considerable time ago; and they may, perhaps, prove useful to some in the ministerial office who may be heedlessly guilty of the evil which they reprobate.

"What estimate the sacred writers formed of such enjoyments as the

* It is a remarkable fact, that the only tracts *purchased* to any extent by the natives in Bombay, are those which are most determined in their opposition to the different systems of superstition. The aversion of the natives to particular tracts, arises more from the tone in which they are composed, than the matter which they contain. Let a tract be written with sobriety, seriousness, and kindness, and in general it will be perused, whatever be its statements. It is highly desirable that all controversial tracts should accord with the dignity of the truths which they are intended to support.—*Edit.*

world delights in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah:—'The harp, and the viol, and the tabor, and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands;' and that other of Amos, 'They chaunt to the sound of the viol, and invent to themselves instruments of music,' &c. The sequel is, doubtless, familiar to your mind; and it is awfully decisive.

"How different the picture given by the last of the prophets, in that lovely passage, where he describes the intercourse of good men, in times of public calamity; in not unlike the present! 'Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought of his name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.' It would be trifling with a serious subject, to ask, Is this the manner of communication that prevails in scenes of tumultuous gaiety? But, it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would it not, amidst such concomitants, be justly accounted, at once, ridiculous and profane? Can a Christian, then, (I use the term in its highest, and only adequate sense,) can a Christian, consistently, frequent meetings, which, by their very nature, exclude those topics, which should be habitually present to us; and of which, we are not only to *think*, but also to speak, 'when we sit in the house, and when we walk by the way; and when we lie down, and when we rise up?'

"Thus far I have merely considered the case of any serious Christian. But how transcendant is the obligation, how solemn the responsibility, of a Christian teacher! When our Lord, in his divine sermon, exhorts his followers to 'enter in at the strait gate,' he immediately subjoins this most significant warning, 'Beware of false prophets:' intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict religion, and the most dangerous seductives to a careless and secular mode of living, would be furnished by the erroneous doctrine and example of religious spectators. The 'wide gate, and the broad way,' may be fairly taken to signify the way of the world. And, since it is notorious, that tumultuous gaieties constitute the chief occupation of this frequented road, and are the great allurements, which induce multitudes to chuse it, what can be, more emphatically, the duty of a Christian minister, than to bear testimony, at least by his own undeviating example, against such antispiritual pursuits? Or how can he, more fatally, betray the holy cause, which he has been solemnly set apart to defend, than by a weak and dastardly compliance with the ruinous practices of the world? I use strong language, I can employ no other, to do common justice to what I feel. And I am conscious, that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not, then, be 'Exemplar vitiis imitabile.' His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country; but Christianity would remain uninjured and unblemised. On the other hand, it should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary, a minister is, in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement will give little for the testimony

of half a-score buck parsons: but a sober, serious, correct clergyman, is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unfanatical religion. His very virtues will be pressed into the service of vice: his piety itself, will, by an ingenious, but not unusual artifice, be employed to raise recruits for the next campaign of pleasure; and to swell the muster-roll of dissipation. I do by no means speak at random. These things I have seen and heard. I myself have been assailed with arguments drawn from the example of clergymen, who were at once good and pleasant; whose zeal and charity were exemplary; and, yet, they did not scruple to promote the innocent gaities of life.' And well do I know, that such specious examples have decided many a wavering heart to chuse this world for its portion. This, indeed, is perfectly natural. Suppose an amiable, and religiously-disposed young person, for the first time in her life, introduced into a ball-room; 'half pleased, and half afraid'* hesitating between God and the world; now resolving to withdraw from those vanities; which, at her baptism, she promised to renounce; now tempted to mingle with the crowd, and to do like other people. Suppose that, at this critical moment, of suspense she should spy out, in the giddy throng, a clergyman, a respectable clergyman; a man beloved for his virtues, and revered for his piety — would not this be decisive, would it not fatally turn the balance? I must soberly pronounce, that, in such circumstances, the weight of such an example, would be next to irresistible; and it is easier to imagine, than to state, how tremendous may be the consequences in this life, and in that which is to come."

VII.—Temperance in the Army.

To the Editor of the Oriental Christian Spectator.

Sir — Under the head of Religious Intelligence, with respect to the "Progress of Temperance Societies in India," in your number for this month (July), I find the following appeal. "We would submit to our friends the propriety of urging the consideration, whether or not they can do more to advance the cause of Temperance, than they have yet done." In reply to which, I would propose the substitution of wine, in lieu of every description of ardent sprits, for the use of the army: and that such is practicable, I beg to bring to the notice of the well-wishers of Temperance Societies, *a few facts* in support of their cause.

It is well known, that at St. Helena ardent spirits are not allowed to be sold, nor are any issued to the Troops as a ration.

In 1817, one of His Majesty's regiments, about 700 strong, arrived at that island from India — two-thirds of this number had been from 10 to 20 years in a tropical climate, and, during the whole of that period, had daily received, as a ration, from one to two drams of arrack, up to the day of their landing. Ardent spirits was their daily beverage, and considered, by nine-tenths of them, as indispensably necessary to the preservation of health. From 1817 to 1819, the head quarters of the regiment, in number about 500, were stationed at Deadwood. Duty here was somewhat hard. Bonaparte's personal guard at night, amounted to 100 men. They were frequently drenched with rain, sentry-boxes not being allowed at Longwood.

It was quite common for this guard, after being exposed for two hours to the inclemency of the weather, to repair to the Chinamen's huts, near

the guard-house, for a bowl of tea; and never did I hear one of them say, but that it was equally as refreshing as a glass of hot-grog. Wine was little cared for; even, if procurable, when exposed to wet and cold. All hands off duty, were constantly employed on public works (Sundays excepted), in making roads, blasting rocks, &c. &c. from 9. a. m., till sunset. The different working parties, as they came in in the evening, resorted, in considerable numbers, to the tea shops of the regiment, although they were allowed a pint of extra wine for their day's work. At this time, tea was supplied from the Government stores, of an excellent quality, at eighteen pence per pound. Had spirits been allowed, very few would have purchased the refreshment of tea. The greatest number of sick at one time at Deadwood, from 1317 to 1819, was 35 — the least 6 — of the 500 men before mentioned.

Most of the sickness originated from debility, brought on by a long residence in India, and hardship experienced in the Peninsular war. Here, the Indian soldier was transferred from a life of comparative ease to one of labour and exposure to the sun, and all states of the weather, from morning till evening, 5 deaths occurred in the 2 years, 2 of which were accidental, to what can be attributed the healthiness of the troops? Change of climate had some share, no doubt; but may we not consider it principally to result from an entire abstinence from ardent sprits?

In no other part of the world, is the British soldier so entirely excluded from its use. The question will, no doubt, be asked by some, Why are the soldiers at St. Helena, prohibited the use of spirits? The answer to this, speaks volumes in support of the Temperance cause. When punch-houses were allowed on the island, a large number of the soldiers were continually in trouble, and in two instances, it ended in open and deliberate mutiny, which brought many to disgrace, and several to an ignominous death. From this time, a law was passed, prohibiting the buying or selling ardent spirits on the island. Order and general good conduct was the result. Certain I am, from many years experience in the army, that where 10 men now get drunk on spirits, if wine was substituted, the number of drunkards would be reduced more than one half; that is, supposing them to be entirely prevented from purchasing spirits. Wine may be brought from the Cape, for Government use, very cheap, and supplied to the troops at the Presidency for a less sum than is now charged for arrack. The health and good conduct of the soldier from the abolition of spirit, would tend to lessen the number of deaths, increase the period of the soldiers service, and ultimately be a great saving to Government; more especially in their increased efficency, from unimpared constitutions, in event of being required for field service. I trust a more abler pen than mine, will bring these facts to the notice of our rulers; and, in conclusion, I beg to state that, as far as my observation went, the men were, in general, satisfied with the change from spirit to wine, and many of them frequently expressed a wish, after the regiment left the island, that it might fall to their lot to serve there again.

Most happy shall I be to see my brother soldiers enjoying themselves on dinner time, or of an evening, occasionally, with a moderate quantitiy of good Cape wine or beer, which, from two years experience, I know to be far superior every way to the use of spirits, even if taken in ever so moderate a quantity. With some, I hope a higher motive will induce them to come forward, and join the ranks of the army of temperance; namely, Christian expediency, — for let it ever be borne in mind, that "he that is not for us, is against us." No middle road presents itself in this

good cause. Hoping to see our tens become hundreds, and our hundreds thousands, I am, Sir, your obedient servant,

A TEMPERATE SOLDIER.

N. B. The subject of tea, as used by the troops at St. Helena, was introduced into this paper, to point out its good qualities, as a substitution for spirits.

VIII.—JOURNAL OF MR. SAMUEL, MISSIONARY TO THE JEWS, FOR THE MONTH OF JUNE, 1835.

June 4, 1835. Arrived at Bassora, and was kindly received by Mr. Barsigh, the British Native Agent.

June 5. Mr. Joseph Vassur, one of the most respectable Jews here, called on me, to whom I delivered the letters of recommendation. He then requested me to come to the synagogue; he then invited me to a wedding, which was to take place on Sunday.

June 6. Being Saturday, I wished to go to the synagogue, but I was not able to stir an inch; and, as there is no conveyance here, I was obliged to remain where I was.

June 7. I was invited to have divine service in the Armenian Church. When I was ready to go, I was interrupted by the Páshá, who paid me a visit, and detained me nearly for two hours. After different conversation, especially in the difference between the Bible and the Koran, I offered him an Arabic Bible, of which he accepted. On reading several parts in it, he expressed his astonishment at the correctness of the Arabic translation. In the afternoon, four Jews came, and conducted me to the wedding place. On my entering the house, I was saluted almost by every one with the *salám ale kúm*, except the Násí, who sat in a high place, like some of the Pharisees of old. He appeared very proud and contemptuous. Every one offered me a seat. I thought prudent not to accept of any; but went strait up to the Násí. I saluted him with, Peace be with you. He answered, And peace over Israel. I stood before him for a few minutes. We were both silent; but, when I saw his want of common civility, I sat down beside him without any ceremony. (!)I entered into conversation with the Hakim of Jerusalem, who sat next on my right hand. The Hakim asked me for what purpose I came here. I told him, for the purpose of preaching the Gospel of Jesus of Nazareth here, to the Jews.

Hakim. Take care that your bones be not broken whenever you attempt to preach the Gospel amongst the Jews.

Myself. If my bones should be broken for nothing else than for this, I shall not only be satisfied, but rejoice with joy unspeakable, that I should obtain the honour of the Apostles of Jesus, who where stoned and killed for the preaching of the Gospel.

Násí. (With a rude voice.) There is no hopes for you of preaching, or making proselytes, amongst the Jews here.

Myself. I trust in God; for he is the God of all hopes,—he is the God of truth. As he has promised that all Israel shall be saved, he will surely effect it; though I should not live to see the fruits of my labours, yet he will delight to honour them who, by faith in Jesus, honour him.

Hakim. You are mad; for, if you had your senses about you, you would take my advice, and return from whence you came, for here you are in danger by the Jews and Musalmáns.

Myself. It is every Christian's duty to follow his heavenly call; and

since it has pleased Almighty God to reveal his sacred truths unto me by the light of the Gospel, I dare not, I cannot, leave the rest of you in darkness; and, whatsoever fate I shall have to share, I will preach Jesus Christ, and fear none else.

Hakim. Spare yourself the trouble. We are not in darkness; we have more knowledge than you, and all the Christians.

Myself. If you had any knowledge of the Divine Being, you would show it in your conversation.

Nási. (Interrupting.) Don't you know who we are?

Myself. Yes, miserable sinners; whose pride causes you to deny the living God, and Jesus Christ, whom he hath sent as a Saviour to the Jews and Gentiles.

Hakim. If you would know the honour due to the Prince of the Jews, you would not speak so foolishly in his presence.

Myself. And if you would know how to respect a man who wishes to save your souls from the flames of hell, you would not show so much pomp and pride.

Hakim. Do you not know that we have power to punish you for your miserable language?

Myself. The same power has a robber on a highway, or any other tyrant.

Nási. (Interrupting.) Not as robbers, but as man under authority from the Sultan of Stambul.

I observed that their faces became like a lump of fire to devour me. The Nási called one of his men and whispered something in his ear. They afterwards offered me coffee; but I refused to drink, knowing the treachery of the people in this country — how the Jews tried to poison Brother Wolf. I refused afterwards to drink water, of which, through the ardent heat in this country, I stand often in great need when speaking much. About 6 o'clock, the celebration of the marriage ceremony commenced, and was as follows. After evening prayer was over, the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the bride, the bridegroom being all the time among the gentlemen below. Shouts and screams of old women, usual on those occasions, were heard. The bride was then conducted downstairs completely veiled, led by two or three women. Rabbies exclaimed first, and all the people after them, "My heart is inditing a good matter. I speak of the things which I have made touching the King. My tongue is a pen of a ready writer. Thou art fairer than the children of men. Grace is poured into thy lips, therefore God has blessed thee for ever." The Rabbi took in his hand the cup of wine, and said, Blessed art thou, O Lord our God, King of the world.

People. (Interrupting him.) Blessed be he, and blessed be his name.

Rabbi. Who hast created the fruit of the vine.

People. Amen.

Rabbi. Blessed art thou, O Lord our God, King of the world.

People. (Interrupting him.) Blessed be he, and blessed be his name.

Rabbi. Who has sanctified us by thy commandments which thou hast commanded respecting modesty, and bound us by firm engagements, and exalted our dignity by wedding and by marriage.

People. Amen.

Rabbi. Blessed art thou, O Lord our God.

People. (Interrupting him.) Blessed be he, and blessed be his name.

Rabbi. Who sanctified thy people Israel by wedding and by marriage.

People. Amen.

The Rabbi and the elders went behind the curtain, where the bride, with

many women, stood under a canopy; and the bridegroom took the ring and put it upon her right hand-finger and said, Verily, thou art espoused to me by this ring, according to the law of Moses and of Israel.

The Rabbi gave them wine to drink, and came out from behind the curtain, and said, Blessed art thou, O Lord our God, King of the world.

People. (Interrupting him.) Blessed be he, and blessed be his name.

Rabbi. Who hast created all things for thy glory.

People. Amen.

Rabbi. Blessed art thou, King of the world.

People. (Interrupting him.) Blessed be he, and blessed be his name.

Rabbi. Creator of man.

People. Amen.

Rabbi. Blessed art thou, King of the world.

People. Blessed be he, and blessed be his name.

Rabbi. Who hast created men to thy likeness, and hast prepared a house for him, and from him, for ever and ever.

People. Amen.

Rabbi. Rejoice, shout and be merry: thou barren, thou wilt soon gather thy children about thee in joy.

People. Amen.

Rabbi. Blessed art thou, O Lord.

People. (Interrupting.) Blessed be he, and blessed be his name.

Rabbi. Thou makest joyful the children of Sion.

People. Amen.

Rabbi. Thou makest joyful with joy a lovely pair.

People. Amen.

Rabbi. As thou didst make joyful thy creature according to thy image in the garden of Eden of old.

People. Amen.

Rabbi. Blessed art thou, O Lord our God.

People. Blessed be he, and blessed be his name.

Rabbi. Who rejoices bride and bridegroom.

People. Amen.

Rabbi. Blessed art thou, O Lord our God, King of the world.

People. Blessed be he, and blessed be his name.

Rabbi. Who has created rejoicing, also bride and bridegroom.

People. Amen.

Rabbi. The voice of love and affection, and cordiality, peace, and friendship, shall speedily be heard in the city of Judah, and in the streets of Jerusalem.

People. Amen.

Rabbi and People together. The voice of rejoicing, the voice of joy, the voice of bridegroom, and the voice of shouting, and the voice of wedding days, and of marriage, and of feasting days, and the voice of music of youth.

Rabbi. Blessed art thou, O Lord.

People. Blessed art thou!

Rabbi. Who makest joyful the bridegroom and bride, and maketh them prosper.

People. Amen.

June 8. Several Jews called on me, with whom I conversed for nearly two hours concerning the truth of the Gospel, in the afternoon. Said Ibraim called on me. This is the greatest and most learned Said in this country. Our conversation was chiefly on the genealogy of Mary, the Mother of Christ, and Ishmael, the son of Hagar, the Egyptian woman. And for the purpose of qualifying himself better for such an argument, I made him a present of an Arabic Bible, which he admired very much, and told

me, that he had one from Joseph Wolf, but he found so many errors in that copy, that he thought not fit to read it; but the one I gave him, he said, is pure Arabic, and carefully printed.

June 9. I was very busy with Jews and Armenians, and distributed five Armenian Bibles, and two Hebrew New Testaments.

June 10. Hakim Mire, from Jerusalem, called on me, with whom I had a serious argument concerning the soul on leaving this world. He holds the same doctrine with the Romish Church of Purgatory.

June 11. This morning I was visited by four Jews, with the second Hakim of Jerusalem. I spoke to them of Jesus of Nazareth, whom their fathers had crucified; but the Hakim proved himself a decided enemy to the truths of the Gospel, and afterwards, poisoned the minds of every Jew and caused me much trouble and shame amongst them. Other Jews called. They showed any thing but politeness. One of them began to ask questions continually, without waiting for an answer. He mocked at the idea and notion I held; namely, that the Jews will be converted to Christ. I referred him to the passage of the Bible, which I laid before him, and left him to judge for himself. He refused, and said, that he knew the Bible very well, and need not be instructed. After an hour's conversation, they left me.

June 12. No Jews called on me to-day; but was very busy in speaking the worlds of consolation to many Armenian Christians, and distributed amongst Musalmáns four Persian New Testaments.

June 13. Went to the synagogue, but was not permitted to enter. This was a day of trouble. The jews mocked me on one side, the Musalmàns on the other. This day I was very much discouraged. My mind was overwhelmed with the sorrow and painful recollections, as the good seed which I sow with great labour, seems to fall on stony and thorny grounds; and thus accused myself of having left the fat soil of Europe, where I sow fruits in abundance, and choose to scatter the seed by the way side, which appears unprofitable. And while I was employed in this grievous and humiliating trial of faith, I accused myself of misemploying times and means; for which I entered into my closet, and earnestly implored the Father of all grace, in the name of our only Saviour, Jesus Christ, to direct my paths, and support my present weakness. After having poured out my heart before the heavenly sanctuary, I felt more composed, and opened my Hebrew Bible, where I found this heavenly message and glorious consolation. "In the morning sow thy seed, and at evening withhold not thy hand; for thou knowest not whether will prosper, this or that." This passage restored at once my fainting spirits, and said unto myself, Be of good cheer, thou art a servant of Christ; and a servant of God must not be weary in well-doing: though every thing seems to be buried in oblivion, every thing turned against the joyful tidings of salvation, yet will I obey the commands of my Saviour, and preach the Gospel to every creature.

June 14. Being very weak, I accepted an invitation of the Ship William the Fourth, and spent a very pleasant day in conversing with Captain Eales, on the importance of the Bible.

June 15. To-day I was very busy with the Musalmáns.

June 16. A third Hakim called on me, who desired of me to give him letters of recommendation to India. When I had acquainted him of the little use of my recommendation would be to him, he began to use bad language. When I found that he grew worse, I was obliged to order him to be out of my room. On leaving me, he said, that he would curse me, and I should die within thirty days hence. Poor creature, said I, how wouldst thou tremble, if the Lord would call thee to account for these words.

June 17. This morning, I attended divine service in the Roman Catholic Church. The priest was just performing mass in the Arabic lan-

guage, a practice which I never heard of before in any Roman Church. From thence I went to a coffee place, a place which always affords an opportunity to speak on any subject I choose. Two Jews called on me, to whom I showed the Gospel of salvation, through Jesus Christ.

June 18. To-day I was visited by Jews and Musalmáns. The latter was so much pleased with the method of proving to Jew's from the Old Testament that Jesus is the Messiah, that they supported me in furthering the object of preaching the Gospel' which will appear hereafter.

June 19. I sent a letter to the Jews community, in which I made use of the most civil and lovely terms the Gospel affords; but my letter was returned with a most absurd and abusive answer, written upon the outside. When the letter was brought back, several respectable Musulmáns, and Said Ibraim, were present, who were very anxious to know what answer they gave. I translated to them my letter, and then their answer. They were highly displeased. And Said Ibraim said, Would you write such a letter to me, I could not but express my warmest thanks, though it is against the custom of Musalmáns to allow any one to enter in our Masjid, yet your soft and learned letter would overthrow our prejudices; and, out of courtesy, we would come to hear you. Mr. Barseigh, the Native British Agent, interfered in the matter, and requested me to acquaint him properly with the contents of my letter. Finding their letter a scandal to the whole Christian church, he mentioned it to the Páshá.

June 20. The Pàshá sent me the following message by one of his servants. "I have heard the ill-treatment and insult you, as well as the whole Christian community, have been treated by the Jews, for no other cause than to speak to them about Jesus Christ. I have heard the contents of your kind letter to them, to which they have returned a language not fit for any man to read. I beg therefore to acquaint you, as they have not permitted you to preach in their synagogues, it is my wish that you should preach to them in my presence; and I shall be most happy to call them all before me, in the presence of all the learned men of this place, when you shall be at liberty to ask any question you choose, and they will be obliged to return you an answer; and as I have been told by some learned men, that you are acquainted with all the books in the world, I would like that this would take place in my *haram* to-morow, at 10 o'clock, when I hope to enjoy the privilege of your presence. Rejoicing in my heart at such an invitation, I promised to be present at the appointed hour, and prepared myself, like the Apostle Paul, before King Agrippa.

June 21. I went to the Armenian church at 6 in the morning, and after mass, the priest offered me the pulpit, which was adorned by two large wax candles, burning on each side. I preached from John xix. 19, "Jesus of Nazareth, King of the Jews." I had a very large congregation of men and women, but I fear that the latter had very little benefit of my preaching, except what they were told by the men, when asking out of curiosity. At the appointed hour, I repaired to the Páshá, accompanied by Mr. Barseigh, who exhorted me to be strong, and prove that the Jews are in the wrong. The Páshà received us very kindly, and with great courtesy and respect, into the *haram*, a place of distinction; and offered me his own silver Narreal, and I was seated very comfortably. I patiently waited the call to glorify God, with my Hebrew Polyglott Bible in the hand. The Pàshá took the book from my hands, admiring it, and said, Is this the book of wisdom?

Answer. No wisdom is equal to the wisdom a man gets out of this book.

Páshá. I am sorry that you have been disappointed by the Jews,

and am the more sorry that you should be disappointed by mo to-day; for when the Jews received my orders of meeting you here, for the purpose of proving that Jesus is the Messiah, they went to the Kázì, viz. — the Judge who came this morning, and said, that it is his duty to interfere in this case; for he was told by the Mulnás that the man whom they have to meet, possess a great knowledge in all the Jewish books, and is also master in the Koran, with its commentaries. I am therefore persuaded by many who know him, that the Jews will have no answer to give to him; and our Said and Mulnàs will be obliged to support his arguments concerning Jesus, Son of Mary: and, according to our laws, if the Jews still deny the Anjil, after it was proved from their own law, and the Koran, that Jesus was sent as their Messiah, we shall be obliged to kill every Jew. The law of our country could not save them. He begged, therefore, not to call the Jews for that purpose, but to punish them for the bad conduct they have manifested towards you. The Pàshà then said, whatever punishment I wished, he would inflict upon them. I thanked him for his kindness, and told him, I came to this country for no other purpose, but to preach the Gospel of Peace amongst the Jews. I have always obtained that permission by a civil, and a kind letter; and I am persuaded the letter would have procured the same here, had it not been the cause of their ignorance and wickedness. I again thanked him for all the interest he had taken in my behalf. When arguing for to drop the subject of punishment, the Páshá obliged me to leave it entirely to his own discretion. We then conversed about the difference of the Muhammadan and Christian religions. He was very much pleased at the explanation I gave him of the Christian doctrine. He approved of the mild and civil laws of the New Testament; and acknowledged that none but the Spirit of God could have dictated such a law like this. He then ordered fruits of all manners to be brought, and coffee, and other narreal; and after two hours conversation, we took leave of the Páshà.

June 22. Samuel Joseph called on me, with whom I had long conversation concerning the new covenant promised in Jeremiah, xxxi. 31, and showed its fulfilment from the New Testament. Matthew xxvi. 28, "For this is my blood of the New Testament which is shed for many for the remission of sins."

June 23. I had the pleasure of accompanying the Páshà to the Ship William the Fourth. Capt. Eales saluted us by 3 guns, and was answered by two ships of the Turkish fleet. On my return, I found 3 Jews in the factory, with whom I conversed a considerable time about the coming of Messiah.

June 24. Mr. T., an Armenian gentleman, called on me; and in conversing about the subject of my preaching to the Jews, he says, that they would not be prevailed to believe in Christ, for they have been, and still are, a stiff-necked people. They rejoice in all the streets in having resisted your attempt for preaching the Gospel to them in the synagogue.

Myself. It is, indeed, grievous to me, that the Jews will not be prevailed upon to hear, and believe, the word of God; and, though my first attempt was resisted, yet I may try another — and if they yield not to the second, yet I will try the third, and if my labour would be lost to these unhappy people, it will not be lost to me; and, though my preaching cannot save others, yet it shall save my own soul at the great day of judgment. All events are in the hands of God, but duty is in man. Let me therefore be not weary in well-doing, and then I shall reap, when I faint not.

June 25. The Nási, and all the elders of the synagogue, called upon me. After Mr. Barseigh, the British Native Agent, had introduced them

to me, they acquainted me with the purpose of their coming. The Nási stood up, and addressed me as follows.

"We, the rulers and elders of the Jewish congregation, have received a letter from you on Friday last, and none of us has seen the letter, except myself; but as I had no time to read it, I sent the letter to the Hakim of Jerusalem. The answer he wrote, is not known to us; but we have heard of the Páshá, that you have been grossly insulted by us, and that your letter has been returned. We wish therefore to apologize for the same; and we beg of you to pardon the Hakim for the liberty he took.

Myself. It is every Christian's duty to pardon and to forgive; for our Divine Master has taught as thus daily to pray —"Forgive us our trespasses, as we forgive them that trespass against us." As I cannot expect forgiveness of him until I have forgiven others, you may be assured that I have long forgiven him and you.

Nási. (Stood up and said.) In the name of all the Jews' congregation, I beg your pardon, and pardon of all the Christians, whom we have offended by the bad language.

Myself. You have not offended me, nor any Christian, but you have offended the living God, even Jesus of Nazareth, who is Lord of all Jews and Gentiles. You have blasphemed his Holy Name, and put openly to shame all those who profess him and the Gospel. You have not sinned against man, but against the Holy Ghost; and since he that sinned against the Holy Ghost cannot be forgiven by man, but by the living God, consider your doings, and repent, and turn to Christ, and, through his blood, receive the remission of your sins, which are as red as scarlet. After an hour's discourse, they requested me to come to the synagogue, and preach from the Old Testament, and not to mention a single word of the New, which I declined; for no servant of Christ is able to know what the Holy Ghost, who is sure to be present in such a solemn occasion, will teach him. The Jews afterwards desired to live in peace with me. Their synagogue is open for me, but I doubt that I shall be able to do any good, as long as the three prejudiced, and ignorant, Hakims remain here. It was indeed a wonderful change of Providence, that such wicked, ignorant, proud, and insulting people, should condescend to humble themselves before an individual upon whom they look as an apostate and pestilent fellow, who deserves not to live. If a man's ways please the Lord, he will make his enemy to be at peace with him. After about — hours and half, they left me, seemingly with a penitent appearance.

June 26. This day I was very busy with some Jews who have turned Muhammadans. These are the worst set of people in Arabia. There are about 300 of them in this place, who are a disgrace to God and man. In the evening, I was invited to the house of the Native Agent, where I spent three hours very profitably, in conversing with Jews and Musalmáns.

June 27. This being the Jews' Sabbath, I was ready to enter the synagogue, but was prevented by an accident, of which I know not as yet to account for.

June 28. Sunday Morning. I preached again in the Armenian church. After church, Mr. Barseigh called on me, and acquainted me that the Páshá requested him to bring me with him to a garden three miles from this. Being an entire stranger in this place, and having no man to converse with during the day, and to avoid the ardent heat, I consented. We then left the Residency at 9 o'clock, and arrived at the place about half past 10. We met the Pàshá, attended by a few hundred of his men in great style. The Páshá ordered a cushion for me, to sit opposite him. I had little opportunity to speak about the Gospel; but I am happy to say that, though

I have not been able to do much good, yet my presence prevented them from evil talkings and wicked practices; and though they could not gratify their evil passions, yet the Páshá was so much pleased with my conduct, that, on our return home, he told that he is going to salute me. On passing the Turkish fleet, he ordered a double salute to be fired. In the evening, I conversed with 3 Jews, whose minds seem to be impressed with the truths of Christianity.

June 29. This day no Jews called.

June 30. This morning I went to the Jews' place. A good many Jews met me in the streets, with whom I spoke for a considerable time. After I went to a coffee-house, some Christians, who have turned Muhammadans, came, telling me, they do not believe in Muhammad, but in Christ. Great many Musalmáns and Jews sat around about me, when I preached on the Christian doctrine for a considerable time.*

IX.—Original Poetry.

I. *Paraphrase of the* 55th *Chapter of Isaiah.*

For the Oriental Christian Spectator.

Come, thirsty sinners, buy, and eat;
And drink "from living streams:"
Free grace is offered for your souls,
The Gospel's milder beams.

Come, thirsty sinners, buy, and eat;
And drink of precious wine;
Come by repentance unto God,
And Christ, the tender vine.

Come now th' accepted time's to day,
And cast away your fears:
Come with the burden of your grief,
And Christ will wipe your tears.

And ye that have no merit, come,
Christ is your righteousness;
Come wash yourselves in Jesus' blood,
And his free pardoning grace.

As rain in fresh'ning showers descends,
And watereth all the earth;
So shall my Gospel nourish you
Ye sons of second birth.

And copious streams of faith, and love,
Shall quench the thirsty flock;
Shall turn your songs to songs of joy,
Your doubtful fears to hope.

Ye little hills, break forth in songs,
Vallies and mountains join;
To celebrate thy praises, Lord,
For thou art all divine.

* Mr. Samuel, having got into great difficulties at Baghdad, to which he afterwards proceeded, is, we understand, on his way to Bombay. We have printed the preceding journal, with which we have been favoured by the patrons of his mission, without any abridgement, as we consider it due to himself, that, in his present circumstances, he should be allowed to give a full account of his proceedings to his supporters.—*Edit.*

Be rooted up ye pois'nous briers,
And let the myrtle rise;
God's everlasting goodness, shall
Have the best sacrifice.

July 18, 1834. ORTHODOX.

---

2. *Lament over Lord Byron. By the late Rev. James Gray.*

Alas! that there should ever be a stain,
By evil fix'd upon a glorious name;
That e'er the gifts of God should be our bane
In one uniting infamy and fame.
Byron, for thee a bitter tear I shed,
By genius tutor'd, and by her misled.

Erratic being, O! thou mighty one,
The Almighty gave thee an archangel's power,
Yet, say, what good by thee was ever done,
For what high purpose didst thou use the same?
Thy kind, O! was it only to degrade,
And fix to earth a soul for glory made?

Ah! didst thou dip thy pencil in the hue
Of the bright rainbow, but to paint a skull,
With the vile reptile crawling into view,
From empty sockets erst of beauty full?
The spirit's aim saw whence it look'd abroad
Over the heaven and earth, and up to God.

A galaxy of suns didst thou create,
The sepulchre's corruption, but to light,
To bourne the immortal to a mortal date,
Beyond to show to man no other sight.
Thou mighty intellect, self-darken'd soul,
With eye of flame, yet blinder than the mole.

Beyond the grave was nothing in the sky,
To wake to rapture thy prophetic voice,
To kindle into lightning thy strong eye?
Were worms and rotten men indeed thy choice,
Seeing the better, following the worse,
Thy country's glory, ah! wert thou her curse?

In all the tints of life thy genius views,
Is there a model for a virtuous son?
A page of thine a daughter might peruse
Without a blush, before the page is done?
Howe'er so fair the foliage and the fruit,
She may not taste, there's poison at the root.

O! guilty one, ambition was thy crime,
For glory thou would'st have the temple pull'd
From its foundation, in the Christian clime,
And infidel thou wouldst have made the world.
Like Lucifer, thou wouldst submit to fall
If the bright ruins might be seen by all.

Reviews.

Saturday Evening. By the Author of the Natural History of Enthusiasm. London: Holdsworth and Ball, 1832. 8vo.

There was a time when every thing relating to futurity was eagerly read and commented on by the public, both in England and in the Colonies. That day has passed away; and now the all-absorbing question is one that relates to the present. British Christians no longer eagerly read what relates to the millenial reign of Christ, but what regards Church Establishments. If, however, there should be a progress towards perfection in this change of public taste, as some conceive the world is always tending towards perfection, it is a change which the true Christian, whatever be his views of that subject, will not be able to look on with unmingled satisfaction. Truth, in the end, may shine forth with greater radiance, but the meek follower of the lowly Jesus, would, in the mean time, hide himself from the storms and tempests of polemical debate; and though, in the end, they be made the means, in divine providence, of purifying our moral and religious atmosphere, he cannot but regret that so much of what is earthly, should be mixed up with the vindication of divine truth.

In these circumstances, we may be pardoned in reverting, at this late period, to the work under review. It came in at the close of the controversy in Great Britain, relative to the future prospects of the Church. The author neither decidedly supports the one party nor the other; and endeavours to extract the honey without any of the gall. He is favourably known already for his first work on the Natural History of Enthusiasm, and, though this work is not so much esteemed as the former, the cause is not so much any falling off in the author, as the want of adaptation in the work, to the popular taste. It has been remarked of certain London papers, that they change their politics as often as the ministry changes. A writer who wishes to be popular, must never write on a subject of which the public have become tired, or he will assuredly fail in his aim. Our author, however, has a higher aim than to gain popular applause; and, though he may not exactly suit the taste of cursory readers, he will amply repay those who sit down to read his work with minds desirous of escaping from the bustle of the world, and contemplating those things of Christianity which lie below the surface, and which are particularly suited to calm and enlarge the mind.

The advertisement prefixed to the work, gives a double reason for the title, which the reader may peruse in the author's own words.

"Although the author dedicates his pen to the service of religion, he would not seem (layman as he is) to trench, either upon the season, or the office of public instruction. But there remains open to him the Saturday Evening, which devout persons, whose leisure permits them to do so, are accustomed to devote to preparatory meditation.'

"The subject and spirit of some of the following pages, may perhaps convey the idea, that the title of the volume has a double significance, and is intended to refer to the expectation, now so generally entertained among Christians, that our own times are precursive to the era of Rest which has been promised to the Church, and to the world. The author does not deny that an allusion of this sort has been present to his mind; and he will grant, moreover, that his belief on this head has at once furnished no small part of the motive of his undertaking, and given direction often to his thoughts."

The work itself consists of a series of short essays on the state of the

religious world, true piety, its perversions, and the future prospects of the Christian, and of the Church of Christ.

The author thinks that all the false systems of religion have lost much of their enthusiasm, and that they have all spent themselves, and are ready to fall an easy prey to the powerful influence of the Gospel. "Is there not, even now," says he, "in the fanaticism of India, more of *usage* than of *passion?* And we well know, that the very crisis of *a profound* religious system, such as Hindúism — such as Romanism, comes on, when the enormities which once were cruel and sincere, begin to be simply loathsome and *farcical.* Besides, does not the strength of the religion of India consist in the credit of the Braminical order? The beard of the Bramin is the secret of its power; but, like the locks of Samson, may it not readily be lost? The credit of the Bramin rests upon the unnatural partition of the people by castes, and this partition is hastening to decay.

"If the question related to the probable facility with which the Gospel, in our hands, would prevail over the delusions of the Hindû, it might seem one of very difficult solution. But we ask no more than this — Whether the superstitions of India, and of the adjacent countries, do not (even admitting their actual hold of the people) partake of that character of superannuation which now so remarkably belongs to every other impiety and error in the world? We scruple not to assume the affirmative.

"Those fanciful analogies which it has become the fashion abroad, to employ for the illustration of the history of nations (much to the hurt of all sound principles), are to be carefully avoided. Or, at least, we should not build an argument upon any such uncertain ground. This caution premised, it must be confessed that, in contemplating, as a whole, the history of the two magnific superstitions which now sway all the nations of the middle stage of civilization — embracing the South of Europe, the South of Asia, the northern regions of Africa and South America, it is difficult (in regard to both of them alike) to exclude from the mind the resemblance which their history bears to the course of human life, from the vigour of youth to the decrepitude of age. Is it not as if the many nations we have mentioned, were now in tutelage, under the hand of a venerable pair, male and female, both equally stricken in years, and both equally petulant, jealous, rigid, and effete, and very likely to go to their sepulchres in company?

"The grave and masculine superstition of the Asiatic nations, which employed the hot blood of its youth in conquering all the fairest regions of the earth, spent its long and bright manhood in the calm and worthy occupations of Government and intelligence. During four centuries, the successors of Mahomed were the only men the human race could at all boast of. In the later season of its maturity, and through a long course of time, the steadiness, the gravity, and the immovable rigour, which often mark the temper of man from the moment when his activity declines, and until infirmity is confessed, belonged to Islamism, both western and eastern. And now, is it necessary to prove that every symptom characteristic of the last stage of human life, attaches to it? Mahometan *empire* is decrepit; Mahometan *faith* is decrepit: and both are so by confession of the parties. In matters both civil and religious, those days are come upon this superstition in which — 'The sun, and the moon, and the stars, are darkened;' nor do 'the clouds (of refreshment) return after the rain. And the keepers of the house tremble, and the strong bow themselves, and the grinders (the powers of mechanic art and trade) cease, because they are few. And they that look out at the windows (the learned class) are darkened. And the doors are shut

in the streets (by jealousy and depopulation), and the wakefulness of conscious danger is upon it, and the daughters of music (revelry) are brought low, and fears are in the way, and desire faileth.'

"Is it, indeed, a gratuitous assumption, advanced only to give completeness to an argument when we say, That the religion of the prophet is now in its stage of extreme decrepitude?

"But in what terms are we fairly to describe the present health and powers of the haggard superstition of the West? — If the strength of immortality indeed be in her, to what region has the vital energy retired? Is it kindling about the heart? Is it within and around the pestilential levels of the Tiber, that we are to find the force, the concentration, the fervour, that should belong to the centre of a living body? Or may we choose among the extremities? Is the Catholic faith otherwise than decrepit, as it exists in the midst of the sceptical intelligence of the North of Italy, or by the side of the mystical unbelief of Germany? Or shall we prefer the mockery of France, to the debauchery of Spain and of Portugal, when we are thus in search of the power and promise of popery? But perhaps Ireland is the asylum of the true and indestructible religion? Those who will console themselves with such a supposition, shall not be disturbed in their dreams; and yet will we not hold our conclusion in suspense, that Popery, like Mahometanism, and every other superstition of mankind, is in its wane. Upon the Church of Rome most conspicuously, have come the many loathsome infirmities that usually attend the close of a dissolute life. She who, once lived deliciously, and courted kings to her couch, is now spurned, and mocked, and hated, in her wrinkles. Every ear into which she would whisper an obsequious petition, is averted from the steam of her corruption breath.

"The Greek Church should not be quite omitted; but if we affirmed that second childhood had come upon it, we should plainly err; for childishness has been its character, ever from its youth up. The offspring of a decrepit power, it has known nothing in its long life of fourteen centuries — but inanity; has cared for nothing but toys!"

The author joins in the lament now often made over the want of original thinking and finished compositions, and endeavours to trace this defect in our literature to its source. Some of his remarks on this subject, are uncommon, and deserving attention, though the cause to which he chiefly ascribes the disease in our literary constitution, the necessity of making science easily comprehensible to the large class of half educated readers, rather leads us to despair of a cure than look for a remedy. On the future prospects of the church, he has the following excellent observations.

"The general expectation of Christians at the present moment, supported by considerable evidence, is, that a wide diffusion and visible triumph of the Gospel draws on apace; and that now, without any new or remarkable pause, truth and piety shall advance — shall receive the homage of larger and larger portions of mankind, until 'all the earth is filled with the knowledge of the Lord.'

"This, we say, is the common belief of the church: and many reasons may be adduced that give strength to so cheering a hope. Nevertheless, a contrary opinion may assuredly be entertained; at any rate, some advantage may be drawn, from following for a moment (as matter of hypothesis and meditation) such a supposition. We do so, therefore, without giving suffrage to the opinion, as if it were more probable than its opposite. But, in fact, it is only by a calm attention to both sides of a doubtful alternative, that we can be prepared to rest securely in the one we, after all, prefer.

"A rise and fall, or alternation, of antagonist forces, takes its course

in all human affairs. History is the narrative of the prevalence by turns, of the counteractive powers that sway the world; and ordinarily it happens that, at the moment when a certain power reaches the acme of its supremacy, and when, as with a flourish of trumpets, it proclaims its undisputed triumph, it does, in that very blast of pride, announce the re-appearance of its rival. Despotism, civil and religious, and all the foul forms of political and ecclesiastical corruption, have, on many signal occasions, thus boasted and fallen in one and the same day. And this too (holding other considerations for a while in abeyance) it must be granted as possible, that the contest which is now actually taking place on the stage of European affairs, between the principle of religious belief (a belief which, owing to the circumstances of the times is too, little energetic) and the secular or atheistical spirit — a spirit of vigour, intelligence, contumacy, and levity, may go on to the advantage of the latter, until its languishing opponent lies in the dust, or is driven into the wilderness. If a better issue may reasonably be hoped for, this, sad as it is, seems to accord naturally enough with the course of recent events....

"It may most confidently be prognosticated, that the atheism which is now bland, submissive, respectful, crafty, will become a creature altogether of another temper, should it ever reach the point of supremacy and visible triumph. To all powers it belongs to change their external character, as well as their rate of movement, when they spring up, or burst away from the grasp of an antagonist. So would it be with Christianity; — so shall it be, when it gains the ascendant. Nor would the spread of atheism be slow, if a decided advantage were once obtained over religion; nor would its deportment be moderate. If there be an imprudence greater than that of placing reliance upon any existing institutions for the preservation of religion, it is to believe that the suavity, the tolerance, the bland indifference, and the enlightened liberality, which now are the garb of the infidel spirit, belong to it by nature, or would be retained a day after it had nothing to fear from its rival.

"The whole history of man makes it certain, that sensuality, frivolity, and cupidity (which are the close companions always of atheism) connect themselves with ferocity, as surely as superstition and fanaticism do so. If false religion has always been sanguinary, so likewise has lust; so has voluptuous levity; so has covetousness: the alliance is deep seated among the very roots of passion in the human heart.

"Shall we affirm that none but the priest is by nature persecutor; and that the atheist has no fang? Vain conceit! The priest indeed curses this or that rival sect; and would fain exterminate his foe: but the atheist holds mankind at large in contempt; and would be ready, with a jest, to blot out all life from the world. Besides, as the atheist cannot expunge from human nature its latent instincts of religious fear and hope, these principles will be always at work to trouble his security; and therefore to provoke his resentment. Let but the day come when it shall be fearlessly and commonly professed, that 'death is annihilation,' and that therefore the pleasures of appetite, graced by intelligence, are the portion of man, and this horrible opinion shall quickly become parent to a giant cruelty, loftier in stature, and more malign than any the earth has hitherto beheld. Even the most sanguinary superstitions have had some profession of sanctity to maintain; a reserve, a saving hypocrisy, a balance of sentiments, which has set bounds to their demand of blood. But atheism is a simple element: it has no restraining motive; and must act, like itself, with a dreadful ingenuousness. And with what vehemence of spite shall this monster, should he ever win the sceptre of the world, turn, and search on all sides for the residue of those who, by their testimony in

favour of the future life, sicken his gust of pleasure, and make palid his joyous and florid health.

"It were not well (as it is not needful) to imagine, in particular, the ingenuites of brutal rage, which, in such an era of triumphant impiety as we are supposing, shall be brought into play by the chiefs of sensuality and atheism, for the purpose of breaking the constancy of the few who shall still maintain the faith of religion. With what zeal shall it be attempted to purge the world, once and for ever, of the fear of God, and the belief of immortality! The ruling spirit of delusion — the invisible, but inveterate enemy of man — far better taught in the mysteries of the spiritual world than are his agents and ministers on earth, and not free from an appalling forescent of his own near approaching discomfiture, shall nevertheless be so flushed with success (though racked by inward despair), that he shall put in movement the entire force of his kingdom, to bear upon this last hour of conflict. If, when the obsolete and childish fables of the Greek and Roman worship were approaching their fates, the father of error breathed so much of infernal rage into the bosoms of Diocletian and Galerius; and if again, when the decayed follies of popery were shaking to their fall, he inspired, with a still more intense ferocity, the hearts of the Austrian Charles, and of Philip, and of Henry, and of his daughter, and of her bishops, how much more shall he be furious, when it is not [redacted]ne single form of impiety that is in peril; but when the great and comprehensive controversy — the question of all ages, between Sense and Faith, shall draw to a crisis; and when it shall seem as if now a single convulsive effort might overthrow for ever the belief of immortality. No: — that is a triumph which shall remain firm to the hope of life, and loyal to the honour of God. These shall indeed have been long forsaken by multitudes that once made common cause with them. The congregation of Christ shall have thinned daily. The visionary religionist shall have gone out, hand in hand, with the wrangler, and the leader of faction. The cloaked hypocrite, the plausible conformist, the sanctimonious, and the rigid, together with the licentious, shall have walked away. Nor must we fail to mention the fattened depredator on the goods of the church, who, at the first alarm — at the first approach of affliction, shall effect his escape, and very quickly shall be seen to have taken his place and a shop, as pensioner at the royal table of impiety. Yes, all shall have gone off but the few — learned or ignorant — great or mean, who heretofore had truly held converse with heaven, and whom heaven will not forsake. Such shall be strengthened to maintain a good Profession. In the day of trouble, there shall be added, "to their faith, virtue," (great courage). Faith itself shall reach assurance of things unseen: every misgiving thought shall be scattered; and while it shall seem as if God had indeed withdrawn himself from the earth, the persuasion of his presence shall be the most vivid.

"As it is true that, in a time of laxity and ease, the disruption of faith and virtue is the principal occasion of leading men into infidelity, by teaching them to call in question, first their own religion, and then that of their neighbours; so is it found that, in a time of affliction, the invigoration of Faith by Virtue directly operates to augment the number of believers. Thus may we suppose it to be again. Even when the victims are bound, and the fires are kindling, some — perhaps not a few, —of those who had thoughtlessly followed in the train of impiety, shall be smitten to the heart, and shall loudly, though at the peril of life, profess themselves one with the faithful. The Living Testimony shall suddenly revive, and spread itself, and shall daunt the adversary. The Atheist Power shall quail, and confess his fears — or his incer-

titude: — and perhaps, at that very moment, when the hostile parties are confronting each other in suspense — yes, in the depth of that 'hour of darkness' — at midnight, a cry shall be heard — 'Behold, the Bridegroom cometh'" S.

The Application of the Roman Alphabet to all the Oriental Languages; contained in a series of papers, written by Messrs Trevelyan, J. Prinsep, and Tytler, Rev. A Duff, and Mr. H. T. Prinsep,* and published in various Calcutta periodicals in the year 1834. From the Serampore Press, 1834. 8vo. pp. 162.

Our time at present does not permit us to treat this subject with all the formality and fulness with which it has been discussed in the Eastern side of India; and we feel compelled at once to hasten, like the poets, *in medias res.*

It is exceedingly desirable, on many accounts, that fewer alphabets were in use in India; and we think that prudent endeavours should be made to bring about this consummation. The Devanágari has, in our opinion, the first and strongest claims to be the preferred alphabet. It is already known, to a greater or less extent, through every province of the country; and the natives everywhere are gratified with the attention which may be paid to it. It is so far *perfect*, that by distinct letters of *unvarying power*, it expresses every sound in the different languages which are spoken. This is a peculiarity which is altogether kept in the back-ground by the Romanizers, but which more than counterbalances the faults which belong to it, and which are greatly exaggerated in some of the papers before us. We shall consider, one by one, the arguments which are urged in favour of its giving way to the Roman.

1. "The substitution is expedient," says Mr. Duff, "because thereby we should obtain an alphabet more perfect than any of our Eastern alphabets — more perfect even than the Deva Nagari.

"This may startle the idolizers of Sanscrit; but nevertheless, it can be proved to be true. What are the requisites of a perfect alphabet? Without specifying the whole, I may remark that, by the common consent of the soundest philologists, the following are of the number:— As every separate elementary sound ought to have a separate character to express it, so none but separate elementary sounds ought to have separate characters. Elementary sounds, radically the same, but differing somewhat in the tone, time, or mode of enunciation, ought not to have representative characters wholly different in form."

Now let us see, how Mr. D. applies his observations.

"Consonant sounds, as the two *ds* and the two *ts* marked by Jones *d'* and *d*, *t* and *t'*, though radically the same, and differing in the tone time, or mode of the enunciation, are represented by characters totally different."

This is a position, we cannot admit. The characters used, as must be apparent even to those who will deign to compare them for a moment, are not "*totally* different." They are very similar. Here are the *ds*, ड ढ; and here the *ts*, त ट. They are not certainly more distinct in form than they are in sound.

"Vowel sounds, such as the long and short *a*, the long and short *i*, &c. which of course differ only in the *time* of their pronunciation, are expressed by separate characters."

This is another position to which we must demur. The short *a* is

* Messrs Trevelyan and Duff are the Indo-Romanists, and the other learned gentlemen, the advocates of the present orientalism.

अ when it does occur in the commencement of a word, and the long, आ. We have only to remove the part of the letter forming the short *a* to have the letter long when it occurs in another situation. The short and long *is*, are इ ई or ि ी. Are these characters "separate," in the sense in which Mr. D. uses the word?

"Sounds *not* elementary, i. e. compound sounds, which ought surely to be expressed by a combination of the elemental or simple sounds that compose them, are represented by separate letters. Of this description are *all* the *aspirated letters*, which form so large a proportion of the Deva Nagari and other Indian alphabets. Who can say that this is not a very *unnecessary multiplication* of alphabetic characters? How vastly more rational and philosophical the simple expedient of having *one* clear *mark*, or *letter*, for the aspiration, which could be applied to *all* vowels and *all* consonants. This is the expedient, not less admirable in theory than convenient in practice, which has been resorted to in the European alphabets. And if, after this truly philosophical model, the Sanscrit and other Indian alphabets were framed anew, we should at once get rid of a great number of very *superfluous* characters."

We admit that the aspirations are incorporated with the simple letters, and that by a process which, in the present form of the letters, is not very apparent; but we would rather see this the case than have a separate or distinct mark or letter for the aspiration, and for this reason, the *seat of the aspiration varies* according as the letters are palatial, dental, labial, guttural, and so forth.

2. "It follows from this that the proposed substitution is expedient, because, by rendering the Indian alphabets more perfect, and thereby getting quite of *many wholly useless letters*, the *complexity* which at present characterizes these alphabets would be greatly diminished, and the *progress* of *every learner* in the *same degree* facilitated."

As this is merely an inference from the preceeding head, we consider it sufficiently modified by the remarks which we have already made.

3. "The substitution is expedient, as it would remove one grand impediment to the free reciprocation of sentiment and feeling among the millions of Hindustán."

We need not quote the illustrations offered of this position; for it will scarcely be denied that the general use of the *Devanàgarì*, already so widely known and greatly respected, would afford all the reciprocation which is desired.

4. "It is expedient, as it would tend mightily to encourage the study of the English language. In the present state of things this is a matter of paramount importance. Of all earthly boons, the bestowment on a native of a sound English education, is beyond all question the highest and the noblest. It is by the quickening impulse of the knowledge to be derived through the medium of English, that we are to expect the *first* awakening of the national mind from its present lethargy. Now by the universal introduction of Roman characters, every Hindù might become familiar with them from infancy. The study of English would no longer be looked upon as *entirely new*, nor the language *entirely foreign*. It would appear in all respects more inviting: yea, it would allure thousands to engage in it who are now scared away altogether from the task."

We do no not estimate the aid given to the acquisition of English by a knowledge of the Indo-Roman alphabet so highly as our friends. That alphabet, however much it may be used, can give only a very imperfect acquaintance with the *powers* of the English letters, and the particular powers with which it will render the reader most familiar, are unfortun-

ately, in the case of some of the vowels, those which most seldom occur. Some of the consonants are in vain looked for. *C* occurs not without the aspirate. *F*, *W*, and *X*, do not occur, either separately or conjointly. We have found, from experience, that boys, instead of learning the Indo-Roman alphabet first, according to the system, are prone to learn the English, and afterwards to apply it to the Indo-Roman! A *general* attempt to supersede the native alphabets, would, we are persuaded, excite injurious prejudices both against our nation, and its tongue. *For the sake of the English*, then, we say, let it not be made. Let us proceed quietly, but zealously, teaching the natives English, as we ourselves were taught Greek.

5. "It is expedient, as regards the enriching of the Indian languages. If there must be an infusion of a vast number of *new ideas* into the languages of the East, ere the dense *mass* of the people can be elevated in the scale of moral and intellectual being, there must be a corresponding number of *new terms* to express these. Now, while it is conceded that the Indian letters are well suited to the expression of Indian sounds and words, every Orientalist must bear me testimony in saying, that they are *very ill adapted* to the expression of sounds and words in foreign languages. By the adoption, therefore, of Roman characters, the incorporation of *new terms*, implying an accession of *new ideas*, may go on indefinitely, without any difficulty, and without any confusion."

We do not admit that "there must be a corresponding number of *new terms* to express new *ideas*;" but passing over this point, and not dwelling on the fact, as we believe it, that the Sanskrita, either by its simple vocables, or by its legitimate and intelligible combinations, is sufficiently copious, and the most natural, though not the most convenient, from which to borrow, we state our it as opinion that the Indian alphabets can as easily be adapted to the sounds of English words, as English words can be transmogrified into the orthographies of Indo-Romanism. *Wi bilív that most aph aur rìdars vil agrì vith as in this apinyan.* In this sentence, which we have given as faithfully as we can in the Indo-Roman alphabet we have *ph*, *s*, *a*, *th*, *t*, *d*, *l*, *&c.* still in want of certain diacritical marks to be yet invented. It will not be maintained that त ड, &c. correspond exactly with the Roman *t*, *d*, &c.

6. "The substitution is expedient, as it would save much valuable time and useless trouble to hundreds, and thousands, and tens of thousands of our fellow-creatures. It cannot be doubted that soon great numbers in every province from the Himálaya to Cape Comorin, will be engaged in the study of English. These, of course, *must* become acquainted with the Roman character. Besides, it will always be the lot of many to study more than one of the Indian dialects. What a prodigious saving of time and trouble must it then be, to multitudes in every province of Hindustán, to be possessed of *one common alphabet*? Our *great* Orientalists, our Philological giants, I know, will convert this into a subject for derision or scorn, because *they* can master a new alphabet in a week:—but I cannot help it. In spite of *their* thundering *canons*, I must be allowed to assert, without fear of contradiction, that the *majority* of mankind cannot, in the course of a week, acquire the *same facility* and *speed* in *reading* and *writing* a totally *new* set of alphabetic characters as they enjoy in reading and writing those with which they have been long familiar. No: *such* acquisition is *generally* the result not of five or six days' practice, but of at least as many months. Why, then, *waste* so much precious time upon *nothing*? He who, in acquiring *new* languages or dialects, would *voluntarily* choose a *new* set of letters for each, instead of adopting one already known, appears to me to act the part of the foolish traveller who, on reaching every *new* river,

instead of availing himself of the established ferry-boat that awaited his arrival, would prefer lingering on the banks in order to construct a *new* one for himself, in which to cross to the other side."

The reply to all this is very easy. In opposition to the hundreds, thousands, and tens of thousands of our fellow-creatures who are soon to be engaged in the study of English from the Himálaya to Cape Comorin, we have merely to place the hundreds of thousands, and even millions, who have already mastered the *deva-nágarí*, or some modification of it. Is it intended that they should be put to the trouble of learning the Indo-Roman alphabet, in order to accommodate themselves to the minority? Or, is it intended that those who study English are so far to isolate themselves from their countrymen, as to be able to hold no epistolary or printed correspondence with them, except in a foreign alphabet, which, even though every European in India would lend his influence to extend, would take two or three centuries to come into any thing like general use in the country?

7. "The substitution is expedient, as thereby a prodigious amount of expence will be saved to the community."

"It is a fact, that, from the intricacy — the complexity of most of the Indian characters, it is utterly impossible to reduce them to so small a size as the Roman may be, without rendering them altogether indistinct, or even illegible. In this way, twice the quantity of binding materials and labour, must be lavished for nought. Now, considering that we have to provide books for a hundred millions of people, this surely is a consideration of too grave and important a nature to be overlooked."

The intricacy and complexity of the Indian alphabets, we do not think particularly notable, or more conspicuous, than the Indo-Roman, *with its diacritical marks*. But we maintain that even when printed in a size considerably larger than the Roman, they will consume *less* typal metal, *less* paper, and *less* binding materials. Let us compare the Devanágarí with the Indo-Roman, taking without partiality, a Shloka, which one of the Indo-Romanists quotes in both forms to show the natives how easily the expression of the Sanskrita can be effected.

अनेक संशयोच्छेदि परोक्षार्थस्य दर्शकं ॥
सर्व्वस्य लोचनं शास्त्रं यस्य नास्त्यंध एव सः ॥

Anekasanshay ochchhedi parokshárthasya darshakang
Sarvvasya lochanang shástrang yasya nástyandha eva sah.

Our appeal is to the *eyes* of mankind. These excellent judges, give the verdict in favour of the Devanágarí. Let our readers turn to p. 133; and they will see the palm given also to the Persian and Arabic. The syllabic power of the Oriental alphabets, found fault with by the Indo-Romanists, is the cause of the saving of space which is manifest in these three instances. This syllabic power thus greatly *compensates* for its violation of the adage, "every separate elementary sound ought to have a separate character to express it."

We have had a good deal to do with the native press in the West of India, and we have hitherto found that printing in the native characters is by far the cheapest. Whether the matter is otherwise on the Eastern side of India, we do not know. We have also found the Devanágarí admirably fitted for lithographic printing; and this printing, not only better than the metallic, and containing fewer errors in proof, but about one third cheaper. Economy, therefore, powerfully pleads for the Devanágarí.

The Roman alphabet, we readily grant, has an advantage at *present* over the Devanágarí, in its capitals and italics, and script forms. We

do not despair, however, of seeing the Devanágarí soon on equal terms in these respects. Emphasis could be marked by printing a word in a somewhat larger form than its associates, or by increasing the breadth of some of the *phántás* of the letters. Quickness in writing can be obtained by adopting for general use, such a modification as we find in the Gujaràthí.

We need not now say, that we are decided enemies of the *supercession* of the Devanágarì. We feel greatly obliged, however, to our Calcutta friends on two accounts. They, and especially Mr. Trevelyan, have argued powerfully in support of the most philosophical and precise system of Oriental notation in Roman characters; and they have done more, perhaps, to establish it, and to bring it into general use, than the incomparable Jones, by whom it was first developed. And they have furnished our countrymen, and the natives who have studied English, with Gospels and tracts in a character which, to many of them, permits a fluent use, which an imperfect acquaintance with the oriental alphabets, denies. We highly respect their talents, philanthropy, and zeal; and we regret that, with our present judgement of the case, we cannot heartily unite with them in forwarding their purposes. We have collected, after circulating their pleas, without comment, the opinions of the best orientalists on the Western side of India; and we are warranted to state, that they have to expect little or no co-operation for the present in this quarter.

Religious Intelligence.

ASIA — INDIA.

Bishop Wilson's visit to Bombay.

Since the appearance of our last number, Bombay has been favoured with a visit from the Lord Bishop of Calcutta. His public proceedings have been characterized by ability, judiciousness, zeal, and charity, and have not only given high satisfaction to the ministers and members of the Church of England, but to those of the Church of Scotland, and other bodies of Christians. His Lordship eloquently pleaded the cause of the Bible and Missionary Societies; confirmed 132 individuals in St. Thomas's and Christ's Churches; and delivered an admirable charge to the Clergy, which, we rejoice to say, is to be published, and which we shall afterwards notice. He examined also the Central Schools, of the Education, and Native Education, Societies. With the former, he was much gratified; and the progress of the English pupils of the latter, he viewed as "surprizing."

His Lordship took his departure on the 29th ultimo, for Puna, from which he intends, God sparing him, to proceed to the Upper Provinces.

Several occasional sermons were preached by the Chaplains during the Bishop's visit. Of one, by the Venerable Archdeacon Carr, on the Ministerial Office in India, he requested the publication. It is well worthy of the honour conferred on it.

Transference of the Scottish Mission in Bombay to the General Assembly of the Church of Scotland.

In our number for November last, we noticed the advances which had been made on this subject by the General Assembly in May last. We have now the pleasure of intimating that the negotiations connected with it,

have terminated in a most satisfactory manner. The following notice, which corresponds with those which have been received from other quarters, is extracted from the Scottish Guardian of the 11th August.

"The monthly meeting of the General Committee (of the Assembly) on this mission, took place on Tuesday last. The business was opened with prayer by the Rev. Dr. Muirhead of Cramond. — The Convener in the chair.

"The most important business before the meeting was the placing of the three missionaries of the Scottish Missionary Society at Bombay, Messrs. Wilson, Mitchell, and Nesbit, on the Assembly's scheme, in terms of their application. Since the former meeting, the sub-committee had held a conference with the Directors of the Scottish Missionary Society, and it had been proposed and agreed to (subject to the approval of the General Committee), that on the missionaries being taken upon the Assembly's scheme, the Scottish Missionary society should pay to the Committee of the General Assembly, £400 per annum, for three years, and £200 for two years thereafter. A deputation of the Directors waited on the Committee, and made full explanations of their views. Thereafter, the committee agreed to the terms proposed, and unanimously resolved to receive the missionaries at Bombay into connexion with the Church of Scotland.

"Throughout the necessary communings and correspondence, the Directors of the Scottish Missionary Society evinced the most friendly feelings; and great praise is due to them for coming forward, as they have done, with pecuniary assistance for a limited number of years, without which it would have been almost impossible to have occupied the important station at Bombay.

"A new field has now been opened for the exertions of the Church of Scotland, and another strong plea can now be urged to draw out the benevolence of the Christian public. In a short time, we hope to be able to report the establishment of an institution at Bombay similar to that already flourishing at Calcutta, — not a rival establishment, but a sister institution, which, under the blessing of God, may at one and the same time, shed abroad rays of light and truth; far and wide over the vast continent of India.*

"The Church of Scotland, in regard to missions, is now occupying a peculiarly beautiful position.

"Dr. Gordon reported the amount of the receipts for the year, ended 31st July last, to be £2578 12s. This is an increase on the income of last year to a small extent, and that notwithstanding the ready response made throughout the Church, during the past year; to the appeal for extending the Church at home."

Whatever modifications may be proposed of the plans of labour at present pursued by the missionaries, (and they are as ready to be guided by the wisdom of the Church, as they have been assured, the Church will be ready to receive their representations and suggestions,) there is no reason to believe that any impediments will be thrown in the way of their pursuing any of the departments of missionary labour in which they have hitherto engaged, and in connexion with which they have received such liberal encouragement from the Christian public in India. In our next number, we shall insert the substance of the Report of the Bombay Auxiliary Society.

* In the English school connected with the Mission in Bombay, there are already 195 boys. Since we last noticed it, the following contributions have been received by Mr Wilson. Capt. J. T. Molesworth, Rs 200; Mr. Christopher, I. N., Rs 40; Capt. R. Alexander, Rs 25.

Literary and Scientific Intelligence.

List of new publications.

A Sermon on the British Sovereignty in India. By the Rev. John Wilson. 8vo, 12 annas.

A Practical Treatise on Banking. By J. W. Gilbert. 8vo. third edition, 3s. stitched.

The Ancient Catholic Faith Defended against Romish Novelties. By the Rev. Edward Nangle, A. B. 12mo. 1s.

The Kingdom of God. By the author of Impressions of the Heart. 12mo. cloth, 3s. 6d.

Bread of the First Fruits, with Preface. By the author of The Week. 12mo. cloth, 6s.

The Grammar of Entomology. By Edward Newman. 12mo. cloth, 8s. 6d.

Viscount Mandeville on the Epistle to the Hebrews. Royal 8vo. cloth, 16s.

The Treasury Bible. 12mo. cloth, 30s.

The Scripture Treasury, separate from the Bible. 12mo. cloth, 12s.

The Sanctification of the Sabbath. By Baptist Noel, M. A. 18mo. cloth, 1s.

Ashe's Exposition of the Book of Revelation. 12mo. cloth, 5s.

Narrative of the Campaigns of the 28th Regiment, since their return from Egypt in 1802. By Lieut Col. Cadell, 8vo. cloth, 9s.

Helen of Coquetdale, or the Fair Bondager. 12mo. cloth, 3s. 6d.

The Gospel of St. John for the Blind. By James Gall. 4to. cloth, 28s.

Memoir of William Fox, Esq. Founder of the Sunday School Society. 18mo. cloth, price 2s.

A Summary View of the Explanation of the Writings of the Prophets, &c. &c. By John Smith, D.D., Campbellton. New edition, by Rev. P. Hall, Chelsea. 12mo. cloth, price 4s. 6d.

Editorial notes.

As the printing of this number has been finished on a later day than usual, we shall delay the issue of the Index for last volume, till next month.

A Protestant Episcopalian Layman, and Christian, which were too late for this number, various communications on the Dispensation of the Lord's Supper, and A, will appear in our next.

We understand that the Major General Commanding the Puna Division of the Army, has, much to his credit, ordered the billiard-rooms, lately complained of by one of our correspondents, to be shut on Sundays.

Reports of the Khânpur Female Orphan Asylum, Greenock Seaman's Friend Society, Malacca Christian School, &c., and the notice of St. Andrew's School, Madras, have been received, and will be used.

A Soldier, and B. M. J., will be inserted.

THE ORIENTAL CHRISTIAN SPECTATOR.

FEBRUARY, M,DCCC,XXXVI.

I.—Journal of a visit made to some villages in the neighbourhood of Puna. By the Rev. James Mitchell.

Continued from page 20.

Alandì, October 15th, 1835. I left my domicile this morning about 6 o'clock, and reached the village of Dighí, four kos from Puna, about 8 o'clock. The morning was very pleasant, but the road through the fields was rather soft. The crop in general looks excellent, and is ready for the sickle. My people had got to the place a little before me, and were making preparations for breakfast, which I had about 9 o'clock. By this time, a considerable number of the villagers had assembled in the place where I had taken up my abode I was engaged in instructing them till between 11 and 12 o'clock. Being all Maràthás, they were very attentive, and received every thing I said without gainsaying. They seemed never to have heard of our Saviour before. I spoke to them just as I would have done to children in the school, catechizing them on what I had said, in order to fix it in their minds. Before they left me to go to dinner, I was pleased to find, that most of them could give me some good account of the nature of God, and of the plan of salvation. I invited them to come back again after they had dined; and in the mean time, I betook myself to reading, and the correction of a tract, which I have to-day nearly finished.

After the people had dined, a few of them only came back, as the rest had gone to the fields. I addressed those who came, for about an hour. I found two or three only who could read. With one old man who could do so, I left a few books, as he said he would teach them to the children. I left this place about half past 4 o'clock P. M., and reached Alandí in the course of an hour, which is 6 kos, according to the natives, from Puna. The first thing that attracts the notice of a traveller here, is a very good stone bridge over the river, containing twenty-one arches: they are not very wide, but very firmly built. The water very often rises so high, as to cover the whole bridge without injuring it. The next thing that draws the attention, is the flight of steps down from the village to the water side, and an extensive pavement along that side of the river, declaring this to be no common place. You will learn afterwards for what it is particularly distinguished. Having crossed the river, I dismounted, and walked along the pavement. A Bráhman then told me, that, about a month ago, there were to be seen in the river, at this place, some remarkably large and beautiful fish; that they come

yearly to this part of the river, remain for a month, and then depart, nobody knows where, till the same time next year. He seemed to think it something very surprizing; and to consider it a proof of the sanctity of the place. I told him, that there is no doubt, that they make their appearance there on account of the depth of the water, and departed at the time they did, in order to regain the deep water further down the river before the end of the monsoon; and that there is no doubt, the only reason why they are seen here, and not at other places, is because the people here throw in food for them; and that were the same done elsewhere, they would there make their appearance too. Leaving the river side, I walked up the stairs, which led me to a large square of buildings, the temple of Jnànobà, one of the principal gods of the Dakhan. He was a Bráhman, and is regarded as an Awatár of Shiva. This is his principal temple, and a place of great resort at certain seasons of the year. The chief miracles which he is said to have wrought, were his causing an ox to repeat the *Gáyatrí*, and his making a wall to walk!! I entered the square of the temple, in which there is a large arched building, painted on the inside with Hindú figures, and having the same sculptured *in releivo* on the outside: this is used as a place for reading the *puránas*. Beyond it, in the same square, is a small shabby looking building, which contains the image of Jnánobá. I went close to the door of it, and by the [redacted] of lights within, as I was not allowed to pass the threshold, I had a full view of the images. On the ground is Jnánobá, about 3 feet high, having a silver *face* and *crown*, and dressed in a red kind of garment.* Behind him, at the wall, and higher up, are the images of *Vithubá* and his wife. Here, for a little, I made known the nature of God and his worship to those who had assembled, to worship those who are no gods. A Bráhman made some objections, and promised to wait on me for further discussion to-morrow. It was now nearly dark. I therefore proceeded to the Dharmashàlá, to see what sort of accommodation it afforded. It is far from splendid, part of it being used as a cow-house; but why should I complain, when I recollect who was born in a stable, and laid in a manger? The part I have is clear and dry.

Chakín, October 16th. Got up about sun-rise. I was engaged in reading, &c. till near eight o'clock, when I had breakfast. Before I was done, several individuals had assembled. I was, with little interruption, engaged in arguing, explaining, and preaching to them, till near noon. I then found my assembly getting small, and myself disposed to rest a while, so I sent them all away.

* Mr. Wilson visited the shrine of this god, at this place, with Mr. M., in November 1832. The following is an extract from a letter which he sent to a friend on that occasion. "Jnànobà is unlike most of the gods of the Dakhan. He is a *literary* character, while his fellows, with the exception of Tukobà, are *warriors* and *robbers*. While he sojourned in the *Bhuloka*, he had a considerable taste for Pràkrita poetry; and he translated the Gità, and several other works, into a peculiar kind of verse. He was treated with respect during life, and after death he was made a god. I do not think that he desired this honour, for, in some of his verses in my possession, he appears to condemn idolatry and polytheism.

"His favourite shrine is in Alandì; and his votaries, during the *Yàtrà*, which was almost concluded when we arrived, were estimated at, or rather exaggerated to, a lákh. His divine presence, however, does not appear to diffuse an overplus of religious veneration. It appears to be most propitious to mercantile speculation, and absurd diversion and amusement. A peep at the god, a short prayer for money, rain, and posterity, and an humble prostration, were all the services which were rendered. The feet of His Highness, which have walked from his body about a kos on the road to Puna, seem to be peculiarly lovely in the eyes of his friends. The *osculations* were all bestowed upon them. Hundreds were flocking around them, and forming small piles of stone in their neighbourhood....What strange delusion!"

After I had dined, about 2 o'clock, P. M., I sent on my things to the place whence I now write, and conversed for about an hour with some people who had come to the Dharmashálá. None of them had any thing new or particular to object to what I said. Most of them said, it was all good; but was not their religion: others said, they would inquire into it. One young man, who had in the morning come to me in private, then declared, that what I had declared last night had convinced him, and that he was determined to follow me. Now let me know what was uppermost in his mind. He noticed, "You have said nothing about what you are to do for my support." I said little to him on the subject; but felt convinced, that had he had any deep impression, he would have made this no obstacle to his seeking instruction. How distressing it is to find that the only inquiry of this people is, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Before leaving the place, I went again to the temple, and, for some time, reasoned with a few Bràhmans and others; but all to little or no apparent purpose. A *Sádhu* (or Devotee), who was present for some time, as soon as any thing was said in disparagement of the Hindù gods, ran off, and laid himself down to sleep! As it was now past 4 o'clock, I set out for this place. I observed a man follow me out of the village, and when we had got a considerable way from it, he came running up, and said, he wished to attend to what I had been saying. I said I was very happy at it, and told him where he would find me to morrow, as he said he was a traveller, and on his way to Rameshwara? but I soon had reason to suspect that he, too, was merely in search of the unrighteous Mammon, as he asked me to give him some money in the mean time. This I, of course, refused; but told him that, if he would travel with me among the villages for a few days, I would bear his expenses; so I think I shall see him no more. He expected something in hand. Is it not an awful fact, that the hope of money is far more moving, than the hope of glory? A preacher of wealth would have far more success, than a preacher of grace! When will the Lord make bare his holy arm? I have taken up my abode in a bungalow belonging to Mr. Malcolm, the Assistant Collector, who is expected out in a few days to reside here.

Chakìn, October 17th. I have been detained here by rain this evening for another day, contrary to my intentions; but, as it was not my own doing, I may see something from the Lord in it; so I will remain till Monday morning, and then proceed to Khed, which is said to be a large place, and about 3 kos from this.

Passing over the preliminaries, which are, of course, much the same every day, I will begin with the active duties in which I have been engaged. About nine o'clock A. M., I went into the town, and had my chair placed in the Chàwadì, when I was soon surrounded with a large assembly of all ages; but not of *all sexes*, as there was only one woman to be seen. Poor creatures! their miseries should touch our hearts, and lead us to pray and labour for the time when they shall be permitted to unite with others in hearing the glad tidings. I continued to preach to the people till after 11 o'clock, when they went to dinner. The village *Kúlkarní* sent to invite the Bràhmans of the place to wait on me, after they had dined. There are a number of Jain merchants in this town, some of whom were amongst my auditors this morning: they seemed very inquisitive, and appeared to enjoy my exposures of the folly of Hindúism; and asked my opinion of their own worship. They, no doubt, thought that I would applaud it; but seemed rather surprised, when I told them that the worship of their 24 Náthas, was just as displeasing to God, as was that of the Hindús. One of them told me, that there were four great duties required in their religion, which I think, he said, were

the following: — religious ceremonies, charity, abstaining from taking animal life, and chastity. He asked me how we could be religious, who used animal food. I told him that God had never forbidden us to use it; yea, that it was expressly permitted in our Shástra. I find it always best at once, with such people, to admit the fact, and justify it by the Divine authority; this is the most satisfying, as it is, in fact, the only, reason which can be given for taking of animal life. If it does not convince, it silences the objector, as he must disprove our Shástra before he can say we act wrong. I directed them all frequently to the blessed Jesus, as the only hope of their souls. They told me that some Sáheb had preached here the same doctrine, about three years ago; I suppose it was Mr. Stevenson. After the people had gone to dinner, and I had rested a little, I walked out to visit an old castle, which stands close to the town. It is a very fine looking old building. It is not very large: containing perhaps more than an acre of land within the walls. It is a regular square, with a round tower in the centre of each face, and another at each corner. The walls are high and strong, and a deep ditch, now dry, goes all round it. It is nearly 600 years old, and was built by the Musulmáns. I found in it a Company's Zemindár, with six sepoys, who, with a Subadár, compose the garrison. The two officers are old soldiers, and seem to have been placed here as an honorary distinction, that they may now, in their old age, enjoy the *otium cum dignitate*. The fort is not at all kept in repair, and can only be viewed as a relict of barbarous times. I spoke a little on divine things to the people in it, and then returned to the Chàwadí. Here I was again engaged till two o'clock P. M., in preaching to an assembly of the people. I then went to the bungalow, inviting those who choose to follow me, for further conversation, and for books. I now took dinner, to allow my people to proceed to the next village, whither I proposed following them in the evening; but, just as they had packed up my things, and had proceeded a short distance in advance, it came on to rain very heavily; so that they were induced to return, not, however, till my bed, &c. were somewhat wetted. It continued to rain till after 5 o'clock, when I determined to give up the idea of proceeding, and to remain here till Monday. This was a departure from my plan, but it seemed to be necessary, as to-morrow is Sabbath; and I can on no account, except necessity, move my servants on that day. There were many reasons which presented themselves for proceeding early to-morrow morning: such as, that I was going to preach, — the next town is much larger than this, and so I might be more useful, — I could not make the round I intended by remaining, &c.; but the commandment and the providence of God together, said that I should remain, and be as useful as possible. I closed the labours of the day by addressing a few people who had come from the village, and in the evening had worship with my own people, and a few other individuals about the house.

Chakín, October 18th. Sabbath. The first service I had to-day, was early in the morning with my servants, and the people about the house, when I expounded a portion of Scripture and prayed. I proceeded after breakfast to the town, and, first, preached to an assembly in a temple, in the Brahmán's *wádi*. I continued my discourse till they withdrew to prepare for dinner. There was little discussion, as they were disposed to hear me explaining the nature of the Gospel. I next preached to a small assembly, in the same place as yesterday, who also heard without objection. It was now about noon, so I returned to the bungalow. I occupied myself in reading and devotional exercises, till dinner time (2 o'clock P. M.). After dinner, I had my people again assembled for worship; whilst engaged, a few Brahmans, &c. came from the town

and joined us. This led me to enlarge considerably on the passage under consideration. They all stood up when I prayed. Before I had finished this exercise, a messenger came from the town, to say that a great many people had assembled in the Cháwadì, and were waiting my arrival, that they might hear further what I had to say. I therefore rode in, and preached to the largest assembly I have had in this place, for about two hours. Some Bráhmans present asked several questions, seemingly more for information than for cavilling. I was, on the whole, thankful for the opportunity of declaring the truth to so many. May the Lord grant that all that has been said may not fall ineffectual to the ground! Although there was fixed attention, I saw no other manifestation of feeling. In few places, where there are so many Bráhmans, have I met with so little gainsaying. The demand for books was great; but, as I have few with me, I did not give away. I had worship again in the evening at the bungalow with the people there. I have found my own mind, on the whole, comfortable during the day, and hope it has not been fruitless to others.

Khed, October 19th. I left Chakín this morning by day-break, and reached this, distant three kos, between 7 and 8 o'clock. My people, who had started some time before me, reached this place about the same time. There is here no bungalow for travellers, so we took up our quarters in the Cháwadí, which is a small open house; it is well situated, however, for meeting with the people, being near the middle of the bàzár. Till breakfast was forthcoming, I employed myself in reading the Scriptures, &c. I had all over, and was ready to begin active operations, about 9 o'clock. I had only to pull down a sheet that had been hung up, to procure a little retirement, to find an audience, as a considerable number of people were already in waiting. I had the place soon nearly filled, and it continued so for about two hours, when, according to custom, the people began to think of preparing for dinner—you know they have to wash, &c. before eating. I then distributed some books, and let them all go. As is generally the case, on first visiting a place, I had little or no opposition, so that I was engaged all the time in preaching the Gospel, and in reading and expounding part of a tract, on the Nature of God. Till two o'clock P. M., I had only occasional visitors to ask books, and did not engage with them in any regular discussion; as I knew, I would require all my vigour afterwards. Between 2 and 3 o'clock, the place again filled according to expectation, and I began to expound to the people further the nature of God and his worship; but now I was not permitted to go on without interruption. A Bráhman, who had evidently come for no other purpose than to prevent me instructing the people, began to ask some very frivolous questions; and, at length, declared that, as his eyes were not so good as to enable him to read the books which I had to give, if I were a teacher of true doctrine, I would be able so to operate on him, as to clear up his external, as well as his internal vision. I advised him to get spectacles, and said that, if he was so poor as to be unable to purchase them, I had no objection to help him with a few *pice;* but no, neither this nor any thing I could say would please him: to every argument or statement he would object his *eyes.* I was, at length, obliged to tell him, that I did not come here to be interrupted in this manner; and that, if he was not disposed to reason on the subjects before us, he must leave the place. I was glad to find that most of the people disapproved of his conduct, and agreed with what I said; so he was obliged to be quiet, and did not again interrupt me, though he sat till after 4 o'clock. About this time, I distributed to the audience all the books I could spare for this town. I could have given away all that I had, but I wished to reserve a few for the villages I intend yet to visit.

I did not calculate on meeting so many Bráhmans or reading people, as I have found in this quarter, so brought comparatively few books with me; however, those who have received them, may take the greater care of them. About 5 o'clock, I dismissed the assembly, and went out to walk a little in the town, as I felt rather exhausted by the incessant speaking, and the heat of the place. Outside the town I entered a garden, in which is the ruin of a small, but very firmly built, Mosque. The man in charge of it, said that it is about 600 years old: were it repaired and kept so, it might stand for as many more; but the few Musulmáns of the place are all poor, and it has no funds to support itself. Were the Hindú temples left in the same way, they would all soon come to the ground, but they are all supported out of the revenue. Leaving this, I saw a number of people sitting at the door of a temple, I went up to them, and after a few general questions about their god, declared to them the message of the Gospel. One of them complained, that I was reviling the gods; but I was enabled to show him that he, by worshipping a stone, was the real reviler, of which, I said, he would be convinced, were I to take a piece of stone, call it by his name, and never take notice of him at all, although I might be under great obligations to do so. I returned to the Cháwadí. I had a succession of visitors till nine o'clock, P. M. Two kárkuns, in the Government office here, sat a long time conversing on the ten incarnations of Vishnu, and comparing him with our Saviour.

Pábúl, October 20th. Got up this morning by day-break, and rode five kos to Kaneshwar, which is rather a small village. I intended to have come on at once to this place, but found that if I did so, from the badness of the road, it would be long before my people could get up, so I determined to spend the forenoon there. Before I had long sat at the Cháwadí, I had a considerable number of old and young about me. I continued to instruct them in the things of God for upwards of an hour, when my people arrived, and I had breakfast about 11 o'clock. I had only occasional visitors after this, as most of the people had gone into the fields, they being now everywhere engaged in cutting down the grain. I left a few books with those of the older people, who could read. The village *Pantoji* came to ask books for his scholars, but I could not supply him. He promised to cause the first person from the place, who should visit Puna, to call upon me for a supply. I left the village about 3 o'clock P M., having employed myself, in the absence of the people, in study. On leaving the village, I noticed a very fine tope of trees, of the *Wad*, or Ficus Indicus; they were twenty in number, and had all originally proceeded from one stem, by the tendrils, from the large branches, taking root. I now rode on to this place, which I reached about 4 o'clock. I had my chair placed at the door of a temple in the bàzár, and, for upwards of an hour, preached the Gospel to a large crowd of people. They all heard with attention, and seemed to assent to all I said. They were evidently taken by surprize, and had not time to muster up vain objections. They said they had never heard these things before; that no one before had visited them to bring these things to their ears. One man said that he had once heard of Christ in Bombay, and had received books. He seemed, in fact, the only one at all disposed to treat the matter lightly. I now distributed a few books to those present who could read, and as it was after sun set, I told the people to go home, and read the books they had got; and to think seriously on what I had declared to them, as on their reception of these glad-tidings depended their everlasting well being. I invited them to attend me again to-morrow morning. I then walked outside the town, and from a rising ground had a fine view of the environs. The situation is pleasant, and the town

looks better than most native towns I have visited. A very considerable number of the inhabitants are Bráhmans.

Kenadara, October 21st. I remained to-day in Pábūl till about 3 o'clock, P. M. I was engaged in the morning and forenoon much as usual. The assembly of the people in the forenoon was large and attentive. The people seemed really desirous to know what this new way is. There was not a single advocate for the gods. The chief thing that was said in defence of their worship, was that, "We must do as our fathers did;" or, "We are so ignorant, that we cannot fix our mind on a spiritual being such as God is, without the aid of idols." These and like reasons were easily set aside. The people left me about the usual time for dinner. I could give them very few books; but some of them promised to visit me in Puna for a supply. As the people knew I had no books to give them, I had very few visitors. I would like again to visit this town, and the surrounding villages, with a greater supply of Scriptures, &c. in a few months after this. After riding a kos and a half, I came to this place, which is as extensive as Pábūl, but not so closely peopled, and the people are generally of the labouring class: there are only four or five Bráhman families in the place; so, though I had reserved a very few books to be given away here, I could not get readers for them amongst a considerable assembly, which I had the pleasure of addressing from about 4 o'clock, the time of my arrival, till near dark. The attention was much the same as at Pábūl, though there was not such an appearance of desire for information. One thing that seemed to occupy their minds in a great degree, and so to unfit them for close attention, was the preparation of lamps for the Diwálí, which commences to-night. As soon as it was dark, every hand seemed engaged in the placing and lighting of lamps, even the Cháwadí, in which I had taken up my abode, had several of them placed in front of it; and the firing of squibs and crackers was to be seen and heard in all directions.

Wargáum, October 22d. I started from Kenedara by the first dawn of day. Aurora had just mounted the horizon, and announced the approach of *Sol*—the sovereign of the day—I reached Bohalo by 7 o'clock, after a ride of three kos. My people also had just come up. I sat down at the gate of the village, when a goodly number of the people came around me, to whom I declared the way of God, till I was called to breakfast. The Gospel had never been preached here before, so I found great attention, and anxiety to hear. After breakfast, the people came into the Dharmashálá, where I was; and again heard, till their dinner time, the preaching of the Divine word. One would have imagined, by their admissions, and inquiries, and promises, that they were quite prepared to receive the truth. They promised to read the few books I gave them, and said that those of them who came to Puna on business, would call upon me. I had none of them after dinner, as they were obliged to go into the fields; however, before I left the place, in the afternoon, between two and three o'clock, I sat for a little in the principal street, and talked with a few Màrwàdí merchants and young people. It is singular that almost all the merchants in this part of the country are Márwàdís; they leave their own country generally as young unmarried men, and with little or nothing to support them: they live for a little, as servants, to some former adventurer; and, as soon as they have procured a few rupees, begin to trade on their own account. This they continue for six or eight years, by which time they have collected as much money as will enable them to procure a wife; they, therefore, return again to their own country, marry, and there spend the rest of their days. Some of them, however, return with their wives: they are generally of the Jain religion. I now rode on five kos, without stopping, to this place. I saw

several large villages in the valleys of the Bhímá and Indrawáni rivers, which I would like to visit on a future occasion. They are so near Puna, that I can do this without being long away at one time. As I came along, I was struck with the capabilities of this country to produce grain: no sooner is the crop now on the ground cut down, than the plough is put in requisition, and another crop is sown on the same spot. Nothing is required, but good seasons, to cause this country to support an almost innumerable population. I reached this village a little before sunset, and conversed till dark with a few of the people at the Cháwadí. After I had tea, a few of them came in, and attended worship with my own servants. These and some others sat conversing for a long time on the subject of religion. They also seemed much interested; and, as I had not a single book to give them, they promised to call upon me in Puna for a supply. This village is five kos from Puna; has never been visited by a missionary, and not one of the people seemed to have heard of Jesus. As I am writing, I hear music and singing, on account of the Diwálí, which will go on for the greater part of the night most likely.

I reached Puna early next morning.

II.—Reply to the Presbyterian Layman.

To the Editor of the Oriental Christian Spectator.

Sir — Although I perceive nothing in the communication of "A Presbyterian Layman," published in your last number (p. 417), which, in the least, invalidates the arguments set forth in my remarks in support of Diocesan Episcopacy, (or, as your correspondent designates it, "Episcopal Prelacy,") which appeared in the number for the preceding month (p. 372); and notwithstanding the charge of ignorance, and want of reading, which the writer, now under notice, so *charitably*, *candidly*, and *modestly*, brings against me, I am induced, under the qualifications expressed in my letter of the 20th May last, (O. C. S. p. 379,) again to address you. And in doing so, I am led to hope, that I shall be able to prove, that my knowledge of "ecclesiastical history and scriptural criticism" is, at least, sufficient to show, from the very same writers to whom your correspondent refers, that they have been very inaptly brought forward by him, in contradiction of my original position — that parity amongst the ministers of religion (arguing from *things not names*) was unknown and unasserted (with one exception) for the first fifteen hundred years of the Christian era.

In following the remarks of the "Presbyterian Layman" in consecutive order, the first point which I shall notice, is his allusion to the notes appended to the Epistles of St. Paul to Timothy and Titus. And in respect to these, I beg to observe that, whilst I consider them to be quite immaterial to the question at issue, which I contend is clearly proved from what is recorded in the canonical text of the Epistles themselves, it is no small testimony in favour of the correctness of the designation contained in what is subjoined, that it has been permitted to remain unquestioned by the Christian world for a long series of centuries. The same notes are even to be found in a *duodecimo* edition of the Bible, printed in 1655, by John Field, "Printer to the Parliament;"* although, it is well known that those in authority at that calamitous and evil period of British

* The vitiation of the verse in question does not appear in the edition above referred to: but it is to be found in the *octavo* one of 1660 by the same printer, published, no doubt, in the early part of that year.

history, took a most unwarrantable and dishonest liberty with, at least, one verse of the sacred writings, by substituting the word "*ye*" for "*we*" in Acts vi. 3.

The same scope of argument advanced by the "Presbyterian Layman," that Timothy, and by inference Titus also, can only be considered Evangelists; and that, in that character alone, they are to be deemed successors to the Apostles, has, I am well aware, been urged by others holding the same ideas of Church government, drawn from the same text, (2. Tim iv. 5.) To this, however, it is to be answered, that an Evangelist was no distinct officer at any time in the Christian Church. For the proper notion of an Evangelist in the Acts, and St. Paul's Epistles, is one who was eminently qualified to preach the Gospel, and had taken great pains therein. Thus Philip is called an Evangelist (Acts xxi. 8), who was no more than a Deacon: and could only preach and baptize, but had not the power of laying on of hands, which Timothy had; therefore the office of Philip was far inferior to that of Timothy. Whence it must surely be deemed evident that, although Timothy is styled an Evangelist, his power over Presbyters did not accrue to him on that account.

I next proceed to offer some remarks on what your correspondent says regarding Epiphanius, and the sneer which he is pleased to throw out against me, for referring to his "*weak*" treatise, (as the "Presbyterian Layman," in the plenitude of *his* intellectual strength, chooses to characterise it,) and for having so unadvisedly brought forward the writer as my only witness, and exposed him to a "cross-examination." In following up, however, the style of *simile* thus adopted, I beg to observe that, as the legitimate object of the mode of examination now adverted to, is to elicit truth and detect falsehood, an *honest* witness has nothing to dread from such a test; and as the "Presbyterian Layman" has not attempted to impugn, on sufficient grounds, the *veracity* of the ancient writer under reference, his testimony to the point, in support of which he was originally brought forward, must remain unshaken. For it has been justly observed by a high authority on evidence, that "it is the character of witnesses, and the character of their evidence, that ought to prevail, not their number." (1 Phillipps' Law of Evidence, p. 151) In respect, therefore, to the alleged weakness of the Treatise of Epiphanius, to which I referred, I maintain that the testimony therein given on the subject of the present discussion, is to be received with implicit confidence, till some more satisfactory exception to its admissibility is established, than that of the writer having "defended and justified praying for the dead, against Ærius, who condemned it." For on that point, the affirmative side of the question has been held by the most eminent and orthodox writers of all ages, as a Catholic and ancient practice, long anterior to, and wholly inconsistent with, the Romish doctrine of Purgatory.*

I shall now proceed to notice, as briefly as possible, and in the order to which they are referred, the writings of those justly celebrated men, whom the "Presbyterian Layman" has arrayed in support of his view of the question; amongst whom, St. Clement, "the fellow-labourer" of St. Paul, has, with the strictest propriety, the precedence.

The first reference to the writings of the truly venerable and primitive Father now mentioned, which your correspondent makes, is on the subject of the revived schism in the Church of Corinth, on which the latter offers the following remarks: "Why did not Clement tell them to refer

* The desire of avoiding digression from the principal and avowed object of this letter, withholds me from adducing most ample proof of what is above stated.

the case to the Bishop? Plainly because, though now himself called *first* Bishop of Rome,* he did not know there was any such person at Corinth." In reply to this vaunting, and, no doubt, supposed conclusive inference, I beg to give an extract from the Epistle written on the occasion referred to, in which St. Clement, making use of some of the powerful arguments which St. Paul had formerly urged, brings the matter home to the point in question, by showing how the members of the Church at Corinth ought to conduct themselves in a quiet and peaceable manner, each within his proper station: thus humbly imitating the order and harmony in the Jewish Church, the instituted type or figure of the Church of Christ. "Seeing then," says he, "that those things are manifest unto us, it will behove us to take care, that looking into the depths of the divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do; and particularly that we perform our offerings and service to God at their appointed seasons, and by the persons that minister unto him. For the *Chief Priest* has his proper services, and to the *Priests* their proper place is appointed, and to the *Levites* belong their proper ministrations (or deaconships), and the Layman is confined within the bounds of what is commanded to Laymen. Let every one of you, brethren, bless God in his proper station, not exceeding the rule that is appointed to him." When we consider the scope and design of this passage, we must be convinced that, though the venerable writer is speaking of the economy of the Jewish Church, it is only in the way of allusion, and for drawing the necessary inference with regard to the Christian ministry. But neither this allusion would have been proper, nor the inference just, if the distinctions of ecclesiastical order in the Christian Church had not corresponded to those in the Jewish, as they are here described by St. Clement for the sake of pointing out the resemblance, and showing the proper conclusion which was to be drawn from it. Can it, therefore, in a full and candid consideration of the above extract, be supposed, that the writer thereof did not know there was such a person as the Bishop of Corinth, although he does not specifically refer to him? Or the episcopal charge of that city might then have been vacant. Indeed, the disordered state of the Corinthian Church which called forth the remarks above quoted, may, I conceive, without any undue stretch of supposition, be attributed to such a vacancy, which would also more naturally and urgently demand the direct interference and admonitions of St. Clement. "But," continues your correspondent, "Clemens mentions bishops; yes — he says 'that the Apostles preaching in cities and countries, constituted their first fruits, having proved them by the Spirit, for bishops and deacons of those who should afterwards believe.'" This last passage from St. Clement is quoted by the celebrated and learned Blondel,† for the same purpose, for which it is now adduced

* This, I think, is loosely expressed. For I know of no writer, either ancient or modern, (but this may proceed from "my ignorance of ecclesiastical history,") by whom St. Clement is called "*first Bishop* of Rome." He certainly is stated, on unexceptionable authority, to have been bishop of that city, after (although not next after) St. Peter. Tertullian, who wrote in the second century, says, "that he was appointed by St. Peter himself (*Tertull. de Præscript. Hæretic.* Cap. 32). In the catalogue of the Bishops of Rome given in Adam's "Religious World" (vol. 1, p. 256), St. Clement is placed *fourth* in the list, betwixt the years A. D. 89 and 98.

† As David Blondel's Work ("Apologia pro sententia Hieronymi") is a magazine for writers against Episcopacy, it will not, I hope, be deemed irrelevant to state the following particulars relating to it. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots: and it closed with words to this purpose — "By all that we have said to assert the rights of Presbytery, we do not intend to invalidate the *ancient* and APOSTOLICAL constitution of *Episcopal precedence;* but we believe that wheresoever it is established conformably to the ancient canons, it must be carefully

by the "Presbyterian Layman"—that of attempting to prove that the Apostles, in planting churches through countries and cities, ordained but two orders. But on this point, may it not be asked, what *were the ordainers themselves?* Were they of no order? or were they of the same order with those whom they ordained. From the answer that must, I think, be given to these questions, it is evident that there were three orders in the Church when the Apostles ordained? the two inferior ones, whom St. Clement, in the current language of the Apostolic age, calls bishops and deacons; and to whom, under the Apostles, the care and oversight of certain portions of the flock of Christ was committed, till it was thought proper to put them under the government of persons invested with Apostolic power, such as Clement himself possessed and exercised in the Church of Rome, of which, as I have before observed, he is always distinguished as *bishop*, and by another writer of the same name (Clement of Alexandria) he is expressly called the Apostle Clemens (Strom. lib 4). This, I will venture to affirm, is all that can possibly be inferred from the passage quoted by Blondel and your correspondent, for it can no more be considered as setting aside the superior rank and authority of bishops, than the common language both of Jewish and Christian writers can be understood as excluding the high priest,

preserved: and wheresoever, by some heat of contention or otherwise, it has been put down or violated, it ought to be reverently restored." This conclusion, not being suited to the object which the Assembly had in view, raised a great clamour, and was suppressed. On this circumstance becoming public, John Blondel, then residing in London, wrote to his Brother David, who acknowledged it was true. This important piece of information is given at full length in a letter from Dr. P. Moulin to Dr. Durell, published in the Appendix to his "*View of the Government and Public Worship in the Reformed Churches beyond Seas.*" The following extract from one of the Works of Calvin will not, I hope, be deemed out of place, and it may, perhaps, have more weight with some of your readers, than the preceding one. "If they would give us an hierarchy," says the celebrated Reformer of Geneva, "in which the bishops did not so rise above others, as they would interfuse to be subject to Christ, and to depend on Him as their only Head, and to be referred to Him, in which they would so preserve brotherly communion among themselves, as to be united by nothing so much as His truth, then indeed I should confess, that there is no anathema of which those persons are not worthy, if any such there be, who would not reverence such an hierarchy, and submit to it with the utmost obedience." (*Calvin De Necess. Eccles. Reform.*) And such an hierarchy did the writer, now quoted, acknowledge that the Church of England possessed, to which he therefore professed to give inward reverence, and outward respect, assuring the Bishops that he would gladly have served them in the affairs of their Church.

Although this note is already of considerable length, I am induced to extend it still further, by submitting the opinion of Beza (the particular friend of Calvin) on the same subject. His words are these: "If however there be any, which you can hardly make me believe, who reject the whole order of bishops, God forbid that any man of a *sound mind* should assert to the *madness* of such persons." (*Tract. de minist. Eccl. G.*, cap. 1.) Surely, I may here be permitted to solicit the particular attention of your readers to the strong and marked coincidence betwixt the sentiments now transcribed, and those which I quoted from Epiphanius in my last communication, although expressed by the respective writers, at so long an interval of time. Beza also, in speaking of the government of the Church of England by bishops, says—"Let her enjoy that singular blessing of God, which I wish may be ever continued to her." (Tract before quoted, Cap xviii.) Justly however has it been observed, that profession and practice do not always go together: and so it was with both of the celebrated men whose writings have now been referred to, as their subsequent proceedings most fully showed. Happily, therefore, was it for the truly Apostolic Church abovementioned, that the profferred assistance of Calvin, before alluded to, was rejected by the pious venerable and learned Martyr Cranmer, who, to use the words of a coteporary, "knew the man." Indeed, excellent as the present Liturgy of the Church in question is, some of her most eminent divines have expressed their regret that *foreign interference* was admitted, and prevailed in some of the alterations which were made in that admirable composition when it was revised about the end of 1550, or beginning of 1551.

when they mention the Jewish ministry under the general appellation of Priests and Levites.*

The same Clement also, in writing to the Corinthians, expresses himself thus — "Our Apostles knew, by our Lord Jesus Christ, that there would be contentions about the name of Episcopacy: on this account, therefore, having perfect foreknowledge, they appointed those whom I have mentioned, and moreover established a rule that when they died, other approved men should succeed them in the ministry." (*Clem. Epis.* ad Corinth., cap. 44.)

Next in order of reference, the eminent St. Ignatius is adverted to, in the letter under reply: and the peculiar and brief notice therein taken of this truly apostolic man, in no way surprises me. It, however, renders it necessary for me to offer some account of him and his writings.

The holy martyr now referred to, after having presided over the Church of Antioch, with admirable zeal and prudence, for nearly forty years, was condemned to, and suffered, death at Rome in the reign of Trajan, by being exposed to, and torn by, wild beasts: and on his way to that city, he wrote his epistle to the several churches to which they are addressed. These epistles bear such strong, undeniable evidence to the existence of three distinct orders in the Christian ministry, known by the names of Bishops, Presbyters, and Deacons, that there is no possibility of evading the force of t[illegible] positive testimony, but by boldly affirming that the epistles themselves are spurious, or have been so interpolated by various transcribers, as to leave but very small, if any, degree of credit due to them. This has been the pretence, in one shape or other, of all the advocates for Presbyterian parity from the days of Calvin to the present time; and we have only the same arguments dressed out, perhaps, in different forms, according to the ability and taste of the several writers who have presumed to attack those venerable remains of ecclesiastical antiquity. It is, however, satisfactory for the cause of truth, that editions of the authentic epistles of Ignatius have been published and translated by men of the highest learning and most unimpeached integrity.†

The following extracts, which might be multiplied almost to any extent, are taken from those epistles which have been proved to be genuine by Vossius and Bishop Pearson. (See Pearson's *Vindiciæ Ignatianæ.*) "In like manner let all reverence the Deacons, as the command of Jesus Christ, as also the Bishop as the Son of the Father, and the Elders as the Council of God, and the Assembly of the Apostles. Without these, it is not called a Church." (*Ignatii Epist.* ad Trall. edit. Voss. p. 466.) "He that doth any thing without the Bishop, and Presbytery, and Deacons, the same is not pure in his conscience." (Ibid. p. 50.) "Give heed to your Bishop, that God may give heed to you. My life be a ransom for those who are subject to the Bishops, Presbyters, and Deacons, and my portion be with them in God." (*Epist. ad Polycarp.* p. 14.) And again — "Let no one without the Bishop do any of those things which relate to the Church. Let that Eucharist be accounted valid which is under the regulation of the Bishop, or of one whom he may appoint. Wheresoever the Bishop appears, there let the people be, even as where Christ is, there is the Catholic Church. (Ad Smyr., p. 5.)

Such was the doctrine delivered by this holy and venerable Bishop of

* In some parts of the English Liturgy, the Clergy are prayed for, under the twofold distinction of *bishops* and *curates*." But no person will hence infer that the Church of England has only *two* orders of clergy, when she has so fully provided for the making and consecrating of *bishops, priests*, and *deacons*.

† An ancient Latin version of the epistles above referred to, was published by Archbishop Usher in 1647; and soon afterwards they appeared in the original Greek taken by Vossius from a manuscript in the Florentine Library.

Antioch, who could not but be perfectly acquainted with the form of government which the Apostles, by their Lord's command, had settled in the Church since he lived so near to their times, and had not only been instructed by them, but, as St. Chrysostom tells us, actually received his ordination to his high dignity from the sacred hands of St. Peter. (*Hom. in S. Ignat.*) It is likewise to be considered that these epistles were written by him in the immediate prospect of that violent death to which he was condemned for his bold and steady adherence to the faith of Christ, and where, having but a short time to live, he was desirous to leave behind him this last and dying testimony of his zeal for the honor of his blessed Master, and the advancement of that glorious cause for which he was about to suffer. All these are considerations which must add great weight to the evidence of Ignatius, and may well convince any impartial reader of his epistles how unreasonable it is to expect or desire any stronger, or more ample, testimony than that which they bear to the Episcopal government of the Primitive Church.

After such *strong*, *direct*, and *positive*, testimony in support of episcopal superiority, I might, I conceive, refrain from offering any remarks in the nature of the *negative* proof, which your correspondent attempts to adduce from the mere silence of Polycarp and Justin Martyr. But, in respect to the first of these venerable Fathers, it may not be irrelevant to inform you, that he is said to have been taught by the Apostles, and to have conversed with many who had seen our Saviour: to which account it is added that Irenœus himself had seen him in his younger days, and knew him to have been constituted Bishop of Smyrna by the Apostles. Because, therefore, this writer is *silent* in respect to the three orders of the Christian ministry, can it possibly be supposed, that he was ignorant of such distinctions, when, together with his own, he earnestly recommended, and actually sent to the Philippians at their desire, those very epistles of Ignatius in which the office and duties of a Bishop, as distinguished from those of Presbyters are (as has been now shown) so fully and frequently insisted on. For, being himself a Bishop, and writing in that character to the Philippians, Polycarp might justly consider that the epistles of Ignatius which they were so desirous to see, as perfectly sufficient to establish the regard which was due to the episcopal office, especially as one of those epistles was addressed to himself as Bishop of Smyrna, and one of them to the Church of that, exhorting them to be obedient to their Bishop, and to do nothing of what belongs to the Church without his consent.

Neither do I conceive, that the brief passage quoted by your correspondent from Justin Martyr, in respect to the mode of conducting divine worship in the religious assemblies of that period, and his *silence* "as to any thing like episcopal superintendence," can be deemed of the slightest weight on the presbyterian side of the question, when it may be seen at large, in the writings of the last mentioned Father, that he considered that *Judaism* was *mystical Christianity*, and that the temple economy was perfected under the Gospel. In conformity with which idea, and with the view of establishing the dignity and character of the Christian priesthood, the analogy between the ministers under the two dispensations is so frequently drawn.

The length to which these observations have extended, obliges me, reluctantly, to make my remarks on the remaining part of the letter under reply, the subject of another communication, which shall, undoubtedly, be the last with which I shall ever trouble you, on the present matter of discussion, or any other point.

I remain, Sir, your obedient servant,

November 29th, 1835. A Protestant Episcopalian Layman.

III.—A PARTING WORD TO "A REPEATER."

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—I have just seen in your Spectator for December, "A Reply, by a Repeater, to C. S. on vain repetitions in Prayer and Praise." Now I was not aware that my letter called for a reply, as I wished merely to call the attention of Christians to the subject, and not to enter into a prolonged controversy. But as the writer appears to be mistaken in a few points, I shall use my best endeavours to set him right, lest he should mislead others.

His references to human authorities are but little to the purpose, for they show only that repetition is not always *vain*, which, I suppose, no one will dispute; if they went farther, they would be as "small dust in the balance" when weighed against the word of God. Dr. Campbell's translation scarcely alters the sense of the passage; still, whatever schoolboys may think, I rather prefer the old version.

With regard to the frequent use of the Lord's Prayer, there may be a difference of opinion as to its propriety. I noticed it because it appears to me to be viewed, by many professing Christians, as a kind of *mantra* or spell, which will cause their other prayers to be accepted, instead of a pattern from which to frame their supplications before the mercy-seat, "*After this manner* pray ye," &c.; but to those persons whose souls are refreshed by it, such repetition is assuredly not *vain*.

I fully agree with "Repeater," that the prohibition is levelled against "Tautology, repeating the same words again and again to no purpose;" and what else, may I ask, is the fitting of a psalm to a tune, by reiterating a certain number of syllables without regard to sense, and so as sometimes utterly to mar the sense by breaking a word in two?

The chorus in the 136th and other psalms is very different; it is not unmeaning, nor do I imagine that our Saviour would call it vain: the song of the angels is, doubtless, an address to the Trinity, as if they had said, Holy *Father*, Holy *Word*, Holy *Spirit*, one Jehovah.

I cannot, however, admit that we ought to be highly excited in order to praise the Lord,—"His praise should be continually in our mouths," it should be our *habitual* language, and enter into all our thoughts, words, and works, Ps. 34. 1—61, 8, &c.

I fear, indeed, that all I can say will have very little effect in remedying the evil, for I cannot expect that those who refuse to hear Jesus, will listen to my feeble cry, but still I must not refrain, "whether they will hear or whether they will forbear;" if the Lord bless my endeavours they *will* be successful, though otherwise useless.

I did not know that the simple psalms were more somniferous than reiterative tunes. I should have been inclined to think the contrary: such a remark seems to infer that human inventions are preferable to the plain word of God, or, at least, that it is capable of improvement from them, otherwise how *can* those tunes be the "very best," which require unmeaning repetitions? Certainly, if, as "Repeater" asserts, the selection of tunes be left to persons of no piety, we cannot wonder that the Lord's injunctions are disregarded, but in that case, the pastors guilty of such neglect have much to answer for.

I abstain from noticing such personal remarks,* as do not bear on the

* We may here correct a *lapsus pennæ* of the "Repeater." In the manuscript sent to us, which was printed as it was received, the expression "a man with no piety in his soul," was written, as we have been informed, for "a man with no poetry in his soul." The paper contains other harsh expressions.—*Edit.*

point in discussion; for, having no other object in view than to promote the glory of God, I will not turn aside to fight my own battles; but I hope that "Repeater" will consider the subject better before he again treats of it, and that he will consider it with prayer, "lest haply he be found to fight against God." Yours faithfully, C. S.

IV.—Fcistis maledictioni in gentibus.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

It is an important part of your duty to look at the moral condition of your countrymen, and to consider the influence of their conduct and example on the progress of Christianity in India. Many of your correspondents must, no doubt, be aware of the existence of the things which I am now bringing to your notice; but, whether from the delicacy of the question, or from the hope that the evil might be removed by exertions of a private kind, or from the difficulty of handling a matter under the immediate control of military authority, it has so happened that no one has brought the subject before the public through the medium of the press.

The evil of which I am writing has continued now many years, during which we have seen changes of Governors and Councils, Commanders in Chief and Brigadiers, and some of them may not be aware that such a thing exists: for how should they know unless they be told? and who has had the boldness to break through the impediments with which the subject is surrounded? As it is every body's business, every one in particular shifts the duty from himself. Had it been brought to the knowledge of the Bishop at his late visitation, he might have used his endeavours, and have accomplished the removal of the abomination; but still it remains in all its deformity. Sir, wherever there is a European regiment in this part of India, there are high places for sin and uncleanness, which make the name of Christ to be polluted among the heathen by those who call themselves Christians. There is not a man in any of the regiments who does not know this, and hardly a woman from whom it can be concealed, and every child in the regiment grows up exposed to the contamination of this moral pestilence.

These nuisances were established some years ago at the recommendation of a General Officer, and ever since they have been supported and paid by Government. Surely this abomination requires only to be known to our present rulers, in order that it may be swept away. If inquiries be made of Commanding Officers, or Chaplains, or Archdeacons, or others, more will be known than is fit to be published.*

January, 1835. Christian.

V.—Original letter to a bereaved husband. by the rev. robert hall.

My Dear Friend — I cannot express the emotions of soul which I felt on receiving from your valuable son an account of the death of his dear mother.

I often realize you in my mind, and think I see you in various postures, with indications of heart-felt sorrow and pungent perplexity. O the

* We trust that attention will be speedily directed to this crying evil. It is surpassed only by some which are prevalent among the worshippers of the *Shaktis*.—*Edit.*

piercing pangs of grief attending such a separation! They cannot be expressed, or pictured even in idea. I have felt, and still feel, for you and your children. Your and their loss is great indeed — greater than — but stop, my friend—the sluices of sorrow ought not to be kept open, but the torrent of grief abated, lest it swell beyond the bounds of Christian moderation, and overwhelm the soul! How favourable to mourners is the blessed Gospel! Gaze not therefore on the dark side of the cloud — the black and sable dispensation is tinged with the radiant beams of the Sun of Righteousness, and portends a glorious coming day. Could you hear the dear departed spirit—her language would be, "Refrain from tears, I am well, weep not for me." Consider, my dear friend, that He who gave her reserved a superior right to her; this she sweetly acquiesced in: and though she gave herself to you for a time, yea, till time with her should be no longer, she gave herself to the Lord in an everlasting covenant never to be forgotten. The Lord, her first, her best husband was not willing to bear her absence any longer, and therefore sent his chariot to convey her home, saying, "Arise my fair one, and come away." My friend, you will likewise consider that you and she are not far separated; for although all communication be now broken off, you are *yet*, and *for ever*, continued in *the same house*, even *the house of mercy*, that divine extensive, and beautiful structure, which Jehovah hath said "shall be built up for ever." In that house are many mansions. We are in the lower apartment, while she is admitted into the large upper room, where Jesus keeps the feast with his disciples, and by and by the Lord will give us a gracious welcome, saying, "Come up hither." You know, Sir, it is an evil time; a gloomy prospect attends the land; her righteous soul may in mercy be taken away from the evil to come. However, the Lord hath said, "Be still, and know that I am God." Difficulties and increasing cares, it is true, devolve upon you; but then "the Lord is all-sufficient." It makes not much difference whether burdens be lessened or increased, if strength be given in exact porportion: and he who cannot lie hath said, "My strength shall be made perfect in your weakness," and "as thy day is, so shall thy strength be." Creatures are like *artificial lights*, very useful, and always most prized when the sun is absent, but if he arise we can do without them. May the Lord arise and shine, and his glory light upon you and yours. As death does not divide the saints from the Lord, neither does it separate them from one another. Your spirit and hers daily meet at the same throne — she to *praise*, you to *pray;* therefore in that sense, though you be absent in body, you are present in spirit, and after a while you will meet in person to part no more—for those who sleep in Jesus, the Lord will bring with him. In the meantime, we are called to walk by faith, not by sight, and he in whom we may safely confide, hath said, "All things work together for good to them who love God." It was a reconciling thought to me in trouble, that afflictions are compared to workmen all employed and busy in the Christian's behalf. They work *for you*, it might have been against you, as it frequently is feared — they work together, not separately, but in happy harmony. I then thought the more the better, if godliness point out their work, and varied employments; for the end to be attained, is a "far more exceeding, even an eternal weight of glory." As persons take pleasure in reviewing the industrious workman, so the Christian may rejoice not only in the Lord, but in tribulation. I take pleasure in afflictions also. If God send a great affliction (thought I), we may then see a fresh workman engaged in our favour; and not only so, but look upon it as one who, in consequence of singular favour, will dispatch business at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let *patience* have her perfect work. She is a pensive, but a precious grace. *De-*

sire goes in search of the celestial productions. *Hope* stands on tip-toe to view them. *Faith* goes to receive them, and brings them home. Thus the just shall live by faith; for what faith brings, *Love* cordially receives, and *Volition* bids it welcome. *Joy* sings and makes sweet melody. *Peace* possesseth. *Rest* receives. *Fear* causeth to quake; and, *Jealousy* to tremble. How well is it for the soul when tribulation worketh for her, and when every grace is active in her. Angels encamp around her, and God rejoiceth over her to do her good.

I would not be tedious. Excuse my prolixity.

I remain, your affectionate and sympathizing friend, and I hope brother, in the kingdom of Christ, R. HALL.

VI —A MORSEL OF THE WISDOM OF THE SUFIS, &c.

Sir — I have the pleasure to send a translation, from the Persian, of a kind of religious Muhammadan song. The author, Shams Tabrìz, is said to have been beheaded for giving publicity to the sentiments it contains.

Yours obediently, ×——×.

O Musalmán, what advice can you give me, as I do not know myself.
I am neither a Christian, nor a Jew, nor a Gabar, nor a Musalmàn,
Neither an inhabitant of the east, nor of the west, nor of the earth, nor of the sea.
I am not an angel, nor an inhabitant of the heavens.
Not from India, nor China, nor Bochara, nor Egypt,
Nor the Chaldean country, nor the soil of Khorassan,
Neither from the earth, the air, nor water nor fire;
Not from Adam nor Eve, nor the garden of paradise;
Not from this world, nor from the other world, nor from paradise, nor hell;
Neither from Arrus nor Persia, neither am I an inhabitant of the heavens.
I have no form. My dwelling is nowhere.
I have no body, nor life, but my beloved (Máshak) lives.
If ever once in a day during life I draw my breath without thinking of my preserver —
I am ashamed, I am ashamed.
He is first and yet last, he is evident, yet concealed.
Without God, I know nothing
I am intoxicated with the glass of love of him, therefore
I have foresaken both (the enjoyments of) this world and the next.
When I banished difference (of opinion) from my heart I looked upon all things in the same light.
I see consider, and call all things as one.
O Shams Tabríz, why are you intoxicated in this world?
Without being intoxicated with that love, I know nothing.

Comment on the preceding.

"Professing themselves to be wise, they became fools."

Dohará. A Distich.

Matì kahí kùmbhár ko tu chadkar khunde mue
Ek dìn aisá àegá kih main chadkar khundún tue
The earth says to the potter, you mount on me, and stir me about;
But the day will come when I shall mount on you, and press you down.

Misal. A Proverb.

Khudà is pás wuh dhunde jangal men.
Dhundorà shahar men larka baghal men!
He who goes into the jungle to seek God
Is as one crying all over the city, by beat of drum, for his son who is under his arm!

VII.—Who has a right to dispense the Lord's Supper?

My Dear Sir — Not differing in opinion from the late Rev. A. Fuller, as expressed in his Memoir (page 436,) with reference to a subject adverted to in your number for the present month in the article by *Alpha*, I take the liberty of sending you a copy of the same. I would be glad if you can find room for it in your next. I beg to subscribe myself

Belgaum, 11th June, 1835. Omega.

1. *Opinion of the Rev. A. Fuller.*

When Mr. Fuller was in Edinburgh, in the year 1805, he communed with a newly formed Baptist Church in that city, not then provided with a pastor; and at their request he administered the Lord's Supper among them. Previous to this they had been in the habit of commemorating the death of Christ in this ordinance, but wished to know his opinion on the subject.

"I told them," says Mr. Fuller, "that probably there were few of my brethren who might be of my mind, but that I had long been of opinion that there was no Scriptural authority for confining the administration of the Lord's Supper to a minister. I had no doubt but that the primitive pastors *did* preside at the Lord's table, as well as in the reception and exclusion of members, and in short, in all the proceedings of the church; and that where there was a pastor, it was proper he should continue to do so. But that, when a pastor died or was removed, the church was not obliged to desist from commemorating the Lord's death any more than from receiving or excluding members,—and that it was as lawful for them to appoint a deacon, or any senior member, to preside in the one case as in the other.

"Neither did I recollect that any minister is said to have administered the Lord's Supper, unless we consider our Saviour as sustaining that character at the time of its institution; and this silence of the Scriptures concerning the administrator, appeared to me to prove that it was a matter of indifference. Finally, I told them that it was the practice of our English Churches, that they, many of them, would send for the pastors of other churches to perform this office, and that I, for one, had often complied with such requests. I could wish, however it were otherwise; and that every church, when destitute of a pastor, would attend to the Lord's Supper *among themselves*.

"It is the practice of this, and all the Baptist Churches in Scotland, to commemorate the Lord's death every Lord's day. I do not think this to be *binding*, but am pursuaded there can be nothing wrong in it, and that *probably* it was the practice of the primitive churches."

2. *Remarks on Alpha's Query.*

Dear Mr. Editor — You have the thanks of many for your candid avowal of what you conceive to be the duty of Christians with respect to their attendance upon a non-evangelical ministry. Unless, therefore, scriptural arguments, more weighty than what have been urged, can be advanced in opposition, we may confidently hope those do not err who act in conformity with these views. One, and that an important part of my Brother Alpha's inquiry, viz. whether Christians may meet together to commemorate the death of our Lord Jesus Christ in the absence of a minister, or the presence of an unfaithful one," is left open to discussion. I beg to offer the following remarks on so weighty a subject; the result, I trust, of a scriptural inquiry, ending in a firm persuasion in my own

mind. I look forward with interest to your ensuing numbers to learn the sentiments of older and wiser Christians. I am sensible that no words of mine can (or should, as far as they are man's words) effect so desirable an object, as a perfect unity of sentiment among the brethren, but it may please the Lord so to bless these weak means as to stir up Christians to examine for themselves apart from the bias of educational habits or human notions; and it cannot be regarded altogether as more essential to the communion of the Saints where we find a difference of opinion lead to the brethren being scattered apart on the Lord's day instead of meeting together with one accord in *one* place. I have said it is a weighty subject, from the impression on my mind that the question embraces more than an examination upon that one point — of Christians meeting to partake of the Lord's Supper. Perhaps the solution of another point may lead to an adjustment of the question. The obstacles in the way of Christians in general meeting to break bread (under the circumstances mentioned by Alpha) lies, as I understand in its supposed interference, with the duty of *appointed* ministers. I would meet this objection by searching at the very root of the matter, and ask, Is there an *order* of men under the Gospel dispensation who, by mere virtue of their office, to which they are called by the imposition of another man's hands, and the pronouncing of the words 'Receive ye the Holy Ghost', (I allude here particularly to the Church of England form of ordination), are to be at once accounted ministers of Gospel of the Christ, and, by virtue of the sanctity intended to be imparted to them by that calling, Christians are bound to consider them (without any reference to their fitness or characters) ministers and stewards of the mysteries of God, and, in consequence of this acknowledgment, should receive unhesitatingly from their hands the sacraments? Some of my readers will, perhaps, point out the xxvi Article of the Church to which I have immediate reference, but this article, unlike the preceeding ones on justification by faith alone, &c., is wanting in scriptural support or looks for it under the old dispensation. To refute this, will be to enter upon the train of reasoning it is my wish to bring the whole question to, and that is, to institute an inquiry into the old and new dispensation as far as regards the office of the ministry under each. Under the former, an order of men was set apart for the priestly office, and exercised their functions by the appointment of God himself; it was exclusively confined to them, and no other class of people dared to usurp it: there was required in them an exemption from physical defects with the use of a prescribed course of purifications; they performed their respective offices in the tabernacle and temple without reference to their individual characters, that is to say, *their* evil could not vitiate the services of the Church, or excuse the neglect of the people; We see this in the case of Eli's sons and in the wickedness of many of the High Priests, their crimes entailed upon them awful and conspicuous denunciations, but did not lead to their removal from the priesthood. Now, did the like appointment obtain under the present dispensation, there would be no place for conjecture or disputation, but Christians would undoubtedly be *bound*, under any circumstances, to attend upon and receive the sacraments at the hands of ministers so appointed. But I repeat, Is there such an order of priests under the latter dispensation — a class of men to be accounted ex-officio — holy and fitted for the work of the ministry? I have not looked into controversial writings on either side of the question; but to me it would appear a difficult task, indeed, to persuade a Bible Christian that there is. But it will be asked, Is there to be no order preserved in the Church now to be especially set apart for the work? yes, just so much order as we read was established in the beginning, where all things had a reference to the end proposed. Congregations met

and whether this was in some appropriate building, or in a private house, both received equally the name of a Church (2. Cor. xvi. 19.): and with respect to those who were then, and should be hereafter, called to minister to those congregations, we are left to no vague conjecture, no erring choice, but have a promise from the Head of the Church by which we ought to abide: "And he gave some Apostles and some Prophets; and some Evangelists; and some Pastors and teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ." Now none can suppose that by pastors and teachers, (who were to continue in the Church,) were made false pastors or teachers, for then how could the saints be perfected, edified, &c.? If then we find under any Church government, whether established or dissenting, one who is not such pastor, on what grounds is he to be considered a minister of the Gospel, — how can Christians *interfere* with an office which he has usurped, has no scriptural claim whatever to?

To meet all objections, I would now place the subject in another light and admit, for sake of argument, that blind guides may (being duly authorized by an earthly calling) lead those who will follow them; I would not say *can* Christ's flocks be led by such a guide, for I would not sit in judgment on those who are, I mean outwardly, but I would say, ought they? Is it not a duty, nay even enjoined upon Christians, under important circumstances, not to be *passive* in bearing merely, but also to be active in doing; zealously effected to bear a decided and marked testimony against lying prophets in the church? What I understand to be the argument advanced in support of attending upon an unfaithful minister is this — "that the office of the man and his character as an individual are distinct; so therefore is his administering the sacrament separate from his character." Now the validity of this reasoning will meet with no analogy in the human mind. Let us try it by a familiar example. In the Army, *rank* demands, and must receive, respect: let the character of an officer be as disreputable as it may, his services must not dispense with this respect; they pay it certainly — but in what way? Why, merely from compulsion, dreading the consequences of a dereliction of duty; but can they separate in their minds the character of the individual from his rank so distinctly, as cordially to respect him from the latter, but despise him for the former? (I speak not as Christains would act under such circumstances.) If the argument adduced is a valid one; it follows, that an ungodly minister, who should, from self-interest, or other motives, deliver faithful sermons not his own, and to the doctrines of which he is known to be opposed, must be allowed to fill a pulpit as well as the writer of the sermons himself.

Having proceeded thus far with what is only preliminary to the main subject, we may now enter upon that, Christians, from one or other of the reasons stated, either refusing to acknowledge, as a minister of the Gospel, any one who does not evidence a more than earthly calling or, admitting the right of such to administer in holy things, but regarding it to be their duty to bear witness against him if unfaithful, do not go up to the Lord's table to receive the memorials of a dying Saviour's love from the hands of one who *virtually* despises them, what are they then to do? Are they on such account to be excluded from the blessed remembrance of Him on whom they desire to feed with faith and thanksgiving? It is certainly opposed to reason, and the inclination of the heart, that they should; but there being no sure guide to act by, we will go to scripture, and refer to the only passage which seems to bear directly on the question. I pass by that of the disciples "breaking bread at one another's houses" although I can conceive of it only as having reference to the Lord's Supper. The passage I mean is Cor. xi. 17 — 34, Paul is

writing to the Church he had plainted at Corinth, to reprove them for the disorderly manner in which they partook of the ordinance. Had there been a presiding minister such a one as Paul would have sent, is it it probable these disorders could have arisisen? or, allowing they might, would Paul not have directed his exhortations to him in particular instead of to the flock at large. I argue from this, that in the primitive and purest state of the church, Christians did meet together to partake of the Lord's Supper, and there is no decided warrant to believe that a minister did always preside, and if no after prohibition can be shown, there can be no reason why Christians at all times should not do the same. Let it not be supposed I mean that Christians ought at all times to assume the functions of those who, I decidedly think, should be set apart to the work of the ministry. Such men, depending not upon a mere outward calling, but upon their likeness to the scriptural portrait of a minister, hold the highest post on earth, will ever be loved by true believers for their work's sake; but in the same proportion as *they* are honoured, shuld their opposites in the church be disavowed; have "no place given to them by subjection, no not for an hour."

I wish to make no particular reference to the Church of England. I address those who, through grace, belong to the Church of Christ, and "call no man master," and regard no human form of Government, however excellent, the criterion of what is right or wrong; but, whether such of us as have been brought up in the Church of England (of which number the writer is one) have not contracted habits and prejudices regarding an *earthly* church and the appointment of its ministers, becomes us to consider.

The period is approaching when no church of any denomination can longer rest its support upon the abuse of temporal power or bigotted domination: no Christian can desire it: let all then, by whatever name they are called, unite cordially in loving the image of Jesus wherever it is found; in strengtheing the hands of all faithful ministers, and unitedly opposing all unfaithful ones; and join together in one prayer for the peace and prosperity of our heavenly Jerusalem.* E.

VIII.—Account of the Bishop of Calcutta's visit to Puna, by Civilis.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

As the Bishop of Calcutta has lately been here on his visitation, some account of his visit may be interesting to some of your readers.

The Bishop arrived at this station on the evening of the 30th December last. On New-Year's day, he preached at Kirkía sermon, from Romans xii. 1. *I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The discourse was a most affecting one, and they who heard it will not soon forget the impression it produced. The whole audience heard it with fixed attention, and several were moved to tears, while he showed *what were the mercies of God, and how* they called upon us to devote ourselves to his glory in every thing we do; and that this conduct is a sacrifice acceptable to God, and our reasonable service.

On the next day, he visited the schools and hospitals of the European

* The papers on the other side of this question, we shall insert in our next number. We trust that its peaceable discussion will have the effect of setting at rest the opinions of some who are in doubt on the subject.—*Edit.*

Regiment, and took occasion to preach the Gospel to the children and to the sick. Some of those who were present, were much pleased with the faithfulness of his exhortations, and admired the skill with which he adapted himself to the capacities and conditions of those whom he addressed.

Next day, being Sunday, he preached to a crowded audience a sermon from iii, 8 — 10, Eph., which was generally approved. In an introduction explanatory of the scope of the passage, he noticed the peculiar terms by which the great Apostle speaks of himself. Feeling that common language was insufficient to convey the low esteem he had of himself, he adopts the new and very remarkable expression, *less than the least of all saints.* He then went on to show the object for which the Apostle was set apart, and qualified, by the grace bestowed on him, to fulfil, namely, to preach the unsearchable riches of Christ; and to make all men see the mystery which formerly was hidden in God in order that, by means of the Church, the principalities and powers in heavenly places might know the manifold wisdom of God.

He made several excellent remarks on the unsearchable riches of Christ; and on the place where these riches were hid, viz. in God; and on the manifestation of the wisdom of God to the angels through the redemption of the Church by Christ Jesus, and the ordinances which he had appointed.

He then adapted the subject to the circumstances of his present visitation, and said that the duties of his office, as also those of his honored brethren in the ministry, were substantially the same as those mentioned by the Apostle in the text.

His expositions of the unsearchable riches of Christ, and of the mystery hid in God from the beginning of the world, were very striking, though some persons felt considerable difficulty in following them, particularly those relating to the displays of wisdom in the dispensation of mercy by Jesus Christ towards a lost world. The difficulty arose probably from this subject being seldom insisted upon in the usual sermons, otherwise the very scriptural statements of the Bishop would have been familiar to every one of his audience.

In the practical part of the sermon, he reminded Christians in this country, that the eyes of the heathen and Muhammadan population were upon them; and he called on them, to show to them the excellency of their faith by the excellency of their conduct, as a most important means of leading these benighted multitudes to the knowledge of the Gospel of Jesus Christ. He assured them that the bad example of Christians has been found to be the greatest of all barriers to the success of the Gospel among the heathen.

On the Monday following, he confirmed about 60 persons in the Church, in presence of a tolerably large congregation. Some of the persons confirmed were young lads, others were grown up men belonging to the several regiments; and a considerable number were children from the regimental schools. The chaplain of the station preached the confirmation sermon, from Luke 1. 6, *Walking in all the commandments and ordinances of the Lord blameless.* After the sermon, the Bishop addressed the persons about to be confirmed upon the nature and importance of the ordinance, and examined them as to their knowledge of the Catechism, Creed and Ten Commandments, in such a manner as was likely to be highly useful to them, if well grounded in Christian knowledge before hand, otherwise probably they would not remember much of what he said to them.

After confirmation, which they were to consider as the beginning of a religious life, he said that, as they were now children of the Church,

and his children, he would tell them of those duties which they were required to perform, in order that they might be good Christians here, and go to heaven when they died. Of these duties seven were enumerated, which they engaged to fulfill in the manner following. "My *first* duty is to pray daily for God's Holy Spirit," &c. This was explained to them in plain and simple language, as were also the other duties in succession. Another duty was to avoid bad company: another to keep holy the Sabbath; on which some excellent remarks were made. He observed that the commandment did not say, Thou shalt keep holy *two hours* of the Sabbath: but the whole day was to be kept holy to God, as we were allowed the whole of the other six days of the week to ourselves. They were particularly warned against Sunday amusements and Sunday parties, in regard to which he remarked, that of those who, instead of serving God, served the devil on Sunday, we might be sure they did not serve a better master on the other days of the week: he enforced this still farther on their attention, by telling them that they who kept holy the Sabbath would go to heaven, and that they who did not keep it holy would go to hell.

Another duty was to read the Bible every day. The portions to be read might vary according to circumstances or situation in life, but that usually some portion should be read every morning and evening. He remarked that, if they would read about 3 chapters every day, they would read the whole Bible through in a year; or if they could not read so much, that, by reading about a chapter and a half daily, they would get through the Bible in two years; and that even at this rate if any of them should happen to live 40 years, they would have read through the Bible 20 times before they died. He said also that, as he perhaps might never see them again, it would be a great comfort to him if he should die before reaching the end of his long visitation, to reflect that he had left behind him at this station 60 young readers of the Bible.

Another duty was to obey their spiritual superiors, and keep in the unity of the Church. They might indeed belong to other churches, and go to heaven. They might be saved among the Roman Catholics, or among the Syrians, or among the Armenians, or in the Greek Church: or among the Independents, or in the Presbyterian or Scotch Church; but they could not belong to all these at once. They now belonged to the Church of England, and they should remain in it, and not be coming to this place to-day, and going to that place to-morrow. They ought to be satisfied with their own Church, and be careful to attend its public worship, where they would be sure to have its common prayers and evangelical ordinances, and not be going from one church to another, and be like wandering stars, which (as they would remember) do not shine.*

Another duty was to prepare for and attend the Sacrament. No particular age was fixed for coming to the sacrament, yet about 15 or 16 had been found suitable. He exhorted them to make conscience of this duty, and lamented that, out of about 1600 Protestants at this station, there should be not more than 60 communicants. He hoped for an improvement in this respect, so that his honoured brethren, the chaplains, might be encouraged to have the communion every month, instead of only once a quarter as at present.

Another duty was to confess their faults to those against whom they

* One of the reverend chaplains, in an animated discourse on the following Sunday, was understood to use this simile in a sense somewhat different from that intended by the Bishop, for he applied it to some who come occasionally into the Church of England from improper motives, as he supposed.

were committed, and to return to God by prayer and repentance as quickly as they could.

This perhaps is not the exact order of the duties enumerated; and I have given but an imperfect sketch of a very interesting address which altogether was very affectionate and faithful, and in several parts was very affecting. The manner of delivery was generally serious and solemn, and sometimes it bordered on the theatrical; but this perhaps arises merely from his desire to impress what he says on the minds of his audience, and one soon gets over the feeling it produces, when we see the evident earnestness to excite an interest on the great concerns of Christianity, which he never keeps long out of sight.

In conclusion, I shall mention one or two things in this address which I could have wished otherwise. From what I know of the general state of society as regards religion, I am inclined to think that several of those who were confirmed had not sufficient previous knowledge of Christianity in general, or of their own hearts in particular, to understand or feel why they should pray daily for the Holy Spirit: hence it occurs to me that it might have been well, if the worthy Bishop had been more particular than he was in explaining to them, and endeavouring to make them feel their wants in this respect. I say this, because I have found many people quite unaware of their want or danger, and so they felt no need of divine teaching or direction.

I think it is to be regretted that the Bishop should have classed some churches whose doctrines are pure, with others which are impure and exceedingly corrupt. As for *discipline and form of government*, these are things on which people have long differed and will differ still; and, after all, these are points which, however important they may be to the ministers and officers of the church, are not of great moment to ordinary members: the great things for them are the doctrines taught, and the example shown, by the ministers. In the commendation bestowed on the Bereans, there is apostolical example for comparing the doctrines preached with the Scriptures, and when that is the state of a Church, we may expect that after the same example many will believe. Besides, as even Apostles were fallible, we are directed by St. Paul to follow them so far as they followed Christ. The remarks of the Bishop on this subject, unqualified as they were, may be apt to nourish a sectarian and schismatical feeling among those who really love the Lord Jesus in sincerity. We all profess to believe in the communion of saints, and it is much to be desired that we all understood in what it consists. There is more of it perhaps in India than in England, and let us pray and endeavour that we continue in the state described by Dr. Buchannan, who says that in India we have not Episcopalians nor Presbyterians, nor Independents, nor Baptists, but we have a number of Bible Christians who love each other as brethren in Jesus Christ. SPECTATOR.

Poona, January, 1836.

IX.—ORIGINAL POETRY.

"*God is Love.*"

What cheering sense supports the mind
Amid the storms and cares of life?
What is it sweetens all our woes,
And keeps us far from rage and strife?

'Tis Love! that bright and gladdening stream
Which from its sacred Author flows;
Love quick dispels each darkening cloud,
And the Creator's goodness shows.

For when in Adam all had sinned,
And mercy seemed for ever flown,
Love sped on joy's extatic wing;—
'Twas love that brought our Saviour down.

'Tis in this condescending name,
The God of grace himself appears;
This is the name which best he loves;
This is the name our Saviour wears.

This is the grace shall rule and reign,
When we arise to dwell above;
These are the notes our songs shall raise,
Jesus, our Saviour, God is Love.

Angels shall join the glorious strain,
The sound shall Heaven's wide portals move;
Yet Angels never learned to sing
The joys of Christ's redeeming love.

Reviews.

The Church in the Army. Edinburgh: Waugh and Innes, 1835. pp. 331, post 8vo.

The Author of this work is Mr. W. Innes, a Baptist Minister in Edinburgh. It records, as stated in the preface, some of the "Triumphs of Divine Grace in the British Army and Navy;" and from the interest of its narratives, and the judicious reflexions with which they are accompanied, it deserves a wide circulation. The St. Helena Memoirs of Dr. Robson of this Presidency; the Life of Captain Page, which we noticed in our third volume; and some letters addressed to the late excellent Mr. Cathcart of the Madras Civil Service, have furnished a considerable part of the materials. There are some very interesting extracts from letters of the late Capt. Gordon of the 2d or Queen's Regiment of Foot, which we intend to have reprinted in the form of a tract for distribution in this country. The candid reader of the work cannot but feel that in true religion, something more is necessary than correct notions, and sobriety and honesty of conduct,—even the regeneration and sanctification of the heart; that the military profession, notwithstanding the many snares and temptations connected with it, is not incompatible with such religion; and that the soldier greatly needs its direction and comfort, to enable him faithfully to discharge his duties, and patiently to endure his many trials. We give the following quotation from the concluding remarks.

"Though I should be somewhat chargeable with repetition, I cannot omit the opportunity, before bringing this volume to a close, of calling the attention of the reader to the repeated illustrations that have occurred of the fact, *that a great moral revolution is produced on the minds of men by the Gospel of Christ, and such as we find effected by no other means.*

"Philosophers, in prosecuting any subject of investigation, are naturally anxious to collect facts, and the more extraordinary these are, they usually excite the greater interest. Now facts are as necessary in the philosophy of mind as of matter. Here then is a fact established by numerous most unexceptionable witnesses, whose depositions have been stated in the preceding pages. It is not easy to conceive a more complete change, a more perfect transformation of character, than the transition from the sentiments, the feelings, the habits, the tastes, and desires of a

gay young officer, to those of a humble disciple of Jesus Christ, and yet repeated instances of such a change have been brought before us. Let every reflecting reader then consider how these are to be accounted for. If the effect is admitted, it must have a cause, and in order to be satisfied that we have found the right cause, two things are necessary. First, that it be one which is acknowledged to exist in the case in question; and secondly, that it is capable of accounting for the effect produced.

"Every one knows, that the most common way of accounting for this effect, when the reality of the change cannot be denied, is to ascribe it to *Enthusiasm.* But this is only a particular way of drawing a veil over a man's ignorance; while it shows his desire, without openly avowing a disregard of sacred things, quietly to dismiss the subject from the mind. It is one of those general terms which it is convenient to use, when a man wishes to be saved the necessity of forming or expressing some definite idea.

"In the first place, as this change is found in minds of every variety of temperament, it is quite gratuitous to suppose, that in every case it exists at all. But, farther, admitting it did, it will not account for the change produced. Enthusiasm may account for some temporary impression, but it will not account for a complete change in the whole current of the soul, and that remaining steady for years, nay, continuing till the man who has experienced it close his eyes in death. Could we, with any tolerable semblance of truth, ascribe the change on the Apostle Paul, from being a cruel and bloody persecutor, to his becoming a preacher of the faith he endeavoured to destroy, to such a cause? Would not every principle of sound reason revolt at such a conclusion? Would we not be introducing a cause most manifestly incapable of accounting for the effect? And yet some of the changes described in the preceding pages, are quite of a similar kind, and hardly less remarkable than that produced on Saul of Tarsus, when on the road to Damascus, he fell before that Jesus whom at that very moment he was furiously persecuting.

"If the facts here stated, then, cannot be denied, and if the principle of Enthusiasm cannot account for them, we ask, how are they to be explained? All who admit the facts, are equally interested in this enquiry. To this question, then, the Bible alone gives a satisfactory answer. This book promises two things. I, To bring peace to the troubled conscience under a sense of guilt, and, 2, To produce that blessed change on the sentiments, feelings, and desires of the mind, which enables a man to derive his enjoyment from new sources; a change so extensive, as to be described by a new creation — by old things having passed away, and all things having become new. The first of these effects, then, it produces, by leading a man, under a sense of guilt, when he can find peace to his mind no where else, to the blood of Christ, which cleanseth from all sin, — to rest his hopes on the atonement that was made for the guilty by the death of the Divine Redeemer. His peace thus rests on a revealed fact, which, if admitted to be true, is manifestly quite able to sustain it. The second effect it produces by the power of the Spirit of God applying Divine truth to the conscience, and through this channel renewing the mind — subduing the love of sin in the soul, and leading a man to derive his supreme happiness from conformity to the image and will of God. What this book promises, then, we have seen in various instances it has accomplished. The facts of the case completely tally with its statements. We have the testimony of sober and reflecting men who can conduct the business of life as well as others, declaring deliberately, that they were strangers to solid happiness till they found it in the Gospel of Christ. While their subsequent conduct showed what a mighty moral revolution was produced by the belief of the Gospel on

their whole character. In proportion, then, to the impossibility of explaining these facts on any other principle, are we called to ascribe them to the only cause capable of accounting for them, the Almighty agency of the Spirit of the living God.

"I am aware, that the charge of Enthusiasm is particularly brought against the doctrine of the influences of the Spirit of God on the mind, and I readily admit, that very unguarded language has been used, and unscriptural sentiments, in which there was real enthusiasm, have been held on this subject. But let us carefully distinguish these from the Scriptural account of this doctrine. We hold, that the operation of the Spirit of God on the mind, is a fact simply stated in the Bible. Of the mode of that operation, we know nothing, because nothing is revealed. But to question the fact, because the mode of this operation is not revealed, would be unreasonable in the extreme. How many facts do we find in nature, and on which we reason without hesitation when they are fairly established, though there are many things connected with them which we cannot explain. The only question then is, is it true that this fact is revealed? It thus becomes simply a question of criticism. And here I ask,—if the Almighty really designed to make known to us such a fact as the operation of the Divine Spirit on the human mind, could he have done it in clearer language? If not, then it follows that this is a fact which could not be revealed; in short, we cannot admit it, because we have previously determined it is one we cannot receive. *Is* this bowing to the Revelation given us, or is it not impiously dictating what that Revelation should be?

"A Revelation clearly implies the idea of our previous ignorance in what is revealed. As nothing in the Divine administration is done in vain, it is this alone that makes it necessary. If we acknowledge, then, the existence of a Revelation, to admit at once what it clearly contains is, I hold the true philosophy of the case. Nothing appears more obviously inconsistent with every rule of sound thinking and correct reasoning, than to acknowledge that the Almighty hath communicated his will to us; and yet, to suppose that we are entitled to sit in judgment on what it is proper for him to reveal."

The Friend of India. Serampore. Published every Thursday morning. Price 2 Rupees monthly, or 20 Rupees yearly, if paid in advance.

We formerly noticed this work; but as our recommendation of it will vanish with the cover of the number on which it appeared, we shall repeat it. The paper, which has now existed for upwards of a year, we hesitate not to declare, is conducted with great ability; and evinces a thorough acquaintance with both the Political and Christian Economics of this great country. Its original articles are distinguished for sobriety, correctness of judgement, and zeal for the general cause of philanthropy; and its selections of Religious Intelligence generally possess much interest, and appear to be made on principles of strict impartiality as far as the different denominations of Christians are concerned. It is altogether such a work as we could wish to see issue from the Mission at Shrirámpur, which, from an early period of its existence, has been distinguished for the variety, comprehensiveness, and soundness of its plans for the amelioration of India.

In the numbers before us, there are many subjects treated of, to which, if our space permitted, we should particularly advert. We must content ourselves, however, with a very few notices.

Respecting the *Konkani version of the Scriptures*, we find the following information.

"Many years ago the Kunkun version of the New Testament was completed by Dr. Carey; but up to the present time no opportunity occurred of putting it into circulation amongst the people for whom it was intended. This may in a great measure be imputed to an unhappy misconception on the part of certain of our missionary brethren in the Bombay Presidency. In January 1822, these brethren wrote to the members of the Serampore Mission to the effect that there was no such language as the Kunkun, into which the version had been rendered, and therefore labour and money had been spent upon it in vain. In a circular of September, 1814, the Serampore missionaries had erroneously described the language as beginning where the Mahratta ends, and as spoken from Bombay to Goa: and the Bombay missionaries in consequence remarked, "We are prepared to state that from Goa northward through the whole of the Kunkun, the Mahratta language is universally spoken with only a slight provincial variation from the same language as spoken at Poona. From the name of the country this language has been called the Kunkunee language, but it differs in so slight a degree from the Mahratta, that in our judgment, and in the judgment of able brahmuns whom we have consulted, a distinct version is neither at all desirable or justifiable." This opinion these gentlemen strengthened by the testimony of the pundit in the Adawlut in the Southern Kunkun, whose pithy condemnation of the version ran thus: "Bad letter — bad paper — and no language at all."

"The fact is, as the Serampore missionaries stated in their reply as the result of their more recent inquiries, that the Kunkun language is spoken from Goa in a South-east direction to the extent of ten or twelve days' journey; and the Bombay missionaries had confined their observation to the country north of Goa. They were at the same time informed that the translation was effected by the aid of two distinct pundits, the first of whom Dr. Carey lost after he had been with him for a year or two; and the invention of a new language in such a case was a natural impossibility. Independent testimonies were also afforded of the correctness and value of the translation. Nevertheless there were no agents to whom the distribution of the version could be committed, but the missionaries in the Bombay Presidency; and after the part they had taken respecting it, Dr. Carey and his colleagues could feel no disposition to impose such a task upon them. The version has therefore remained in the godowns at Serampore.

"Last week, however, the Serampore missionaries had the extreme satisfaction of receiving the following letter, from a gentleman of the Madras Civil Service, dated *Mangalore, Canara District, 15th April*, 1835: —

"Dear Sirs — Having heard that some part of the Scriptures were formerly translated by your Mission into the Kunkun language, I am desirous of knowing whether this is the case; and if so to obtain some copies of them. By the Kunkun language I do not mean a provincialism of the Mahratta language so called, but the distinct Kunkun language as spoken in Goa, and by the Native Brambuns of Canara.

"I am particularly desirous about this, because a German Mission direct from Basle has lately been established here, and of the three missionaries one is studying the Kunkun language, and the other two Canarese. Should the Scriptures therefore have been translated into Kunkun, it is very desirable that a copy should as soon as possible be put into Mr. L——, the Missionary's, hands. Should you possess therefore Scriptures in the Kunkun language, I should feel obliged by your for-

warding a box full to my address, to the care of my Agents at Madras, Messrs. Arbuthnot and Co., and by your furnishing me with such information as you may possess regarding the translation. Should there be no translation in *Kunkun*, I should feel obliged by your informing me of it, for the satisfaction of Mr. L., who is naturally very anxious regarding it.

"I shall be happy to direct my Agents to make such arrangements as you may point out for making your Mission a donation in lieu of the Scriptures you may send. Praying that the Lord's blessing may more and more attend your labours, I remain, yours very faithfully."

"By this very generous letter, it appears that the field is now occupied in which this version is wanted; and it will be made over entirely to our fellow-labourers there with the greatest satisfaction. Nothing can give us greater pleasure than to see the several parts of our revered and departed friend Dr. Carey's labours brought successively into use. He did much in faith: others will see his anticipations realized."

We are not certain that Dr. Carey did right in promoting, through heathen priests, the translation of the Scriptures into a language of the locality, not to speak of the *usus loquendi*, of which he was ignorant; but we hold that the Bombay missionaries of the day, to which reference is made, were rash in the information which they gave to the Shrirampur missionaries; and this point, we think, we shall establish by a simple statement of the circumstances which led to the happy discovery adverted to in the preceding extract. Some time ago, on looking over a memoir of the Shrirámpur translations, we observed the Lord's Prayer given in the Konkaní, as well as in other languages. The *lingua incognita*, we perceived at once to be that spoken by all the Goanese cooks, cook's mates, and butlers *in Bombay*, who amount to some thousands, and some of whom were actually in the service of the missionaries whose communication is quoted above. Some months after this, we proceeded, along with Mr. J. Mitchell, to the Goanese territories, and at Teracol, 16 *miles north of Goa*, we found this very language in common use. We found that *in Goa*, among the lower orders, it formed the medium of ordinary communication. And we received information from the Bráhmans, who furnished us with written specimens of it, that it was spoken for many miles to the southward. On the arrival of the Bâsle missionaries, Mr. F. Anderson, of the Madras Civil Service, who takes a very zealous interest in all that pertains to the welfare of the country, asked us to give the strangers any hints which might occur to us as to the study of the Konkaní. We referred him *inter alia* to the Shrirámpur version. The result of his application relative to it is stated above. In a communication which we lately received from him, after thanking us for the hint which we gave him, he mentions that the version is not only useful in advancing the studies of the missionaries, but proper for circulation among the people, as being quite well understood by them.

We have adverted to this subject with the view, not only of removing for ever the *upahàsàspada* of the Konkaní version and settling accounts with the East and West of India, but with the view of urging the propriety of missionaries extensively surveying the field in which they are called to labour, making minute inquiry into the languages of the different provinces, with the view of disseminating throughout them a knowledge of the true God and Jesus Christ whom he has sent. We could mention other instances, in which a very slight philological research, or rather observation, has led to results as important as that which we have brought before the notice of our readers.

The following remarks on the *Government Sanskrita Colleges* are particularly deserving of consideration.

"We had occasion some little time ago, in our remarks on the letters of Junius, to allude to the subject of the Government Sungskrit Colleges. We now return to it, chiefly because the recent organic change in the College at Calcutta, when viewed in connection with the expressed opinion of the Court of Directors, goes far to determine the propriety of continuing in future to burden the public funds with its support. The opinion which the Court has placed on record, is based on the principle that the object of Government should be to teach not Hindoo learning, but useful knowledge. More than ten years have elapsed since this principle was recognized by the home authorities. During this period, the ardour of the natives for the acquisition of useful knowledge through the medium of English has been constantly on the increase; and the wisdom of that public declaration has daily received fresh confirmation by the movement in native society. During this period also a Sungskrit College has been established, at a vast expense to the public, the internal economy, the studies and object, of which are exclusively connected with 'Hindoo learning.' The question which remains to be decided therefore is, how far the principle laid down by the Court is applicable to this institution. An attempt was made some years ago to save it from condemnation by combining the study of English and of European science with that of the Oriental classics. The English language was introduced, and a portion of the day was appropriated to studies embraced within the appellation of 'useful.' A change for the worse has now taken place. The English language, and the study of every thing beyond the Hindoo shastras, has been excluded. The College has been freed from every 'barbarous' admixture; and the orthodox Hindoos are in a state of high exultation. These facts will not, we are convinced, be lost on the Court of Directors.

"Every circumstance connected with the recent 'purge,' serves to render the line of duty which Government is called on to pursue, more plain and distinct. In the mode in which the study of English and of science was introduced into the College, there was nothing to offend the religious prejudices of the literati. They were not associated in the most distant degree with Christianity. Nothing has been excluded with more jealousy both from the Hindoo and the Sungskrit Colleges, than the religion of the Bible. Yet the introduction of English, and of the sciences of the west, in the most innocent form, has been declared intolerable by the pundits of the Sungskrit College. The arguments by which the expulsion has been justified, shows also that there is no prospect of any amendment of feeling. It is stated by those who exult in this exclusion, that it is not compatible with the study of the Hindoo shastras; that it deteriorates the value of the Oriental acquisitions of the students, renders them unfit for the performance of sacerdotal duties, and plants mistrust in the minds of their disciples; that, in short, a Hindoo student of the shastras ought to learn nothing and to know nothing which is not taught in them. Such is their open and honest declaration; and this we believe to be the very truth. The expulsion of English, moreover, during the administration of Baboo Ramkomul Sen, is a fact which shows the inveteracy of the prejudice against it. If any man was likely to have used the utmost exertion to restrain the bigots of the College from this act of suicide, it was Baboo Ramkomul Sen. That native gentleman derives his weight in society from European associations. He is himself one of the best English scholars in the country, and his reputation is founded on the English and Bengalee Dictionary with which he has favoured the public as the result of ten years of assiduity. With all his predilections in favour of this language, with a strong attachment to the sciences which ennoble the European world, and with an ardent desire to raise his own countrymen, he has been obliged to yield to the current of Hindoo preju-

dice, and to become the instrument of expelling the language of the rulers of India, from an institution which is supported by their bounty.

"The step which has now been taken by the Directors of the College, will not however be found unserviceable after all to the progress of truth, because it serves fully to develope the genuine character of Hindooism. We have now the most unequivocal proof that it is incapable of advance or elevation. It stands aloof from all the improvements of the age, and refuses all association with them. It will not accommodate itself to the progress of society. To the scientific errors which have been embodied in its sacred books, it clings with the most tenacious grasp. It will not permit its literati, to adorn their minds with the knowledge of the nations, or to form part of the great communion of intellect throughout the world, of which the first principle is, *progression*. They are never to go beyond the wisdom of their ancestors. They are to admit no ideas into their minds which would place them ahead of their creed. They are always to continue in the belief that the world is flat, and that the sun revolves round it. They are never to doubt the existence of the seas of clarified butter and curds. They are for ever to continue to draw their history from their poets, and their chronology from their astronomers. Such are the facts which have been laid open, by the discussions to which the exclusion of English from the Sungskrit College has given rise.

"The Sungskrit College is now employed, therefore, exclusively in teaching Hindoo learning, on Hindoo principles, for Hindoo objects; and there is no prospect of its ever being incorporated with any plan of national improvement. It is a nursery for the Hindoo priesthood. The question touching the support it shall continue to receive from funds which ought to be sacred to higher objects, is now reduced within a very narrow compass. We doubt not the subject will receive the attention which it merits, from the public authorities both in this country and in England. And we would venture to express our humble opinion that the principle laid down by the Court of Directors should be strictly kept in view in all future arrangements; and that the rule of Lord William Bentinck, which cuts off all future exhibitions, be rigidly maintained. The present incumbents, both teachers and pupils, have a claim upon Government with which it would be unjust to interfere. Let the College last their time. The students will gradually drop off, through the withdrawal of support from all new applicants; and the professors will in time be left without duties. To give it a fresh lease of life, by reviving the stipends of the students, after its unequivocal declaration of hostility to every species of scientific and literary improvement, would be, to use the expression of the Court, 'an act of folly.'"

We shall continue our extracts in a future number.

Religious Intelligence.

ASIA — INDIA.

Bombay station of the scottish mission.

The Annual Report of the Bombay Auxiliary Scottish Missionary Society for 1835, has just appeared. The receipts of the Society, exclusive of Rs 2523. 2. 37 paid to the missionaries for special purposes, amount to about Rs 4, 900. The expenditure of the Auxiliary Society has been Rs 1500 beyond this sum, — a circumstance which, when the

importance of the objects to which it contributes is considered, will, it is hoped, call forth the inceased liberality of the Christian public.

The proceedings of the missionaries, are detailed at length in letters addressed to the Secretary, Mr Laurie. We shall give an analysis of their reports under the head of the respective stations.

Mr. Wilson, after alluding to the providential dispensations connected with the mission during the year, proceeds as follows:—

"1. Owing to my various trials, the *Preaching of the Gospel and the Oral Communication of Religious Truth* has, at different periods, met with considerable interruptions. At present, however, I conduct all the stated services to which I have adverted in former reports. On Sabbaths, I officiate in English, Maráthí, Hindustáni, and occasionally in Gujaráthí, to four congregations both of the old and the young; and I am uniformly favoured with a pleasing attention, and sometimes encouraged by subsequent interesting inquiries. On Wednesdays, at 7 o'clock, p. m., I give a familiar lecture, generally on systematic theology, to a mixed audience of Native youth, and European ladies and gentlemen. On Thursdays, at the same hour, I hold a meeting with the converts and inquirers, for prayer, reading the Scriptures, and religious conversation, which I find tends greatly to their edification and improvement. On Saturdays, at 5 o'clock, I meet with the teachers of the schools, and direct them, and some of the more advanced of their pupils, on the lessons intended for the succeeding week, and especially on such of them as the sanctity of the Lord's day forbids me to make subjects of examination when they are assembled for direct religious exercises. I spend a considerable time in instructing, on different days, the scholars connected with the schools, and in conversing with native visitors. Though I am now restored to the enjoyment of good health, in order to avoid the danger of a relapse, I do not preach at places of public concourse. The full occupation of my time, however, and the encouragement which I have in my other duties, reconcile me to the temporary limitation. For the information of those at home who do not fully understand, or sufficiently appreciate, the department of missionary labour from which at present I refrain,* I may mention, that, owing to the manners and customs of the people, and the universal practice of the Bráhmans and other religious teachers of the East, there is no indecency in preaching in the open air; that situations can be chosen where few interruptions will occur; that a European missionary, who has mastered any of the native languages, is generally listened to with a respect which no native can command; that a knowledge of the Gospel is more generally diffused by the discourses which are delivered, and the distributions of books which follow them, than by any other means; and that many of the conversions which have taken place are to be traced to such a ministration. Let those who would reason against it from what is expedient and proper as to the assemblies of God's people in countries in which Christianity has been already established, call to mind the practice of our Lord and his Apostles,—our great exemplars in propagating the Gospel in the unevangelized regions of the world. Wherever the objects of their ministry most advantageously presented themselves, they were prepared to fulfil it. The temple, the synagogue, and the private apartment; the narrow street, and the public high-way; the open plain, and the lofty mount; the garden, and the wilderness; the bank of the river, and the margin of the sea, were equally hallowed by these heavenly teachers.

* The services here alluded to have been resumed during the printing of the report.

"II. The Schedule of the *Schools* for last month, appended to this report, shows an attendance of 844 persons, of whom 661 are boys, and 183 girls."

After mentioning the affairs of the English School, which we have already noticed, and which now contains 215 boys, Mr. W. notices those in which the native languages are taught.

"'The Boys' Schools in which the native languages are taught, continue to be instrumental in accomplishing much good. The knowledge of the scriptures and catechisms, and other religious books, and even of works of general information, acquired at them, is not inferior to that received at the common parish-schools in Scotland. It forms an excellent preparation for their being acted upon by the Christian minister; and, not unfrequently, it diffuses itself among their parents and connexions to a considerable extent. Its gratuitous communication impresses many with favourable ideas of Christian benevolence, and diminishes the prejudices which might otherwise strongly oppose missionary exertions.

"I need not tell you of the great, the irreparable, loss, which the female schools have sustained in the death of my dearest partner. The efforts which she made for their formation, the diligence and skill which she evinced in organizing them and training the teachers, and the ability, prayerfulness, and devotedness, which she daily brought to bear upon their superintendance and instruction, were such as to merit for her, what she never sought, the highest approbation of the friends of India's improvement. She bore them on her heart before God in earnest supplication, whilst she continued here below to address the throne of grace. It was her dying request, that, if possible, they should be continued; and most of them are now, and will probably remain, in advantageous operation. Her memory is preserved, among those connected with them, with an affection and tenderness such as I have never seen manifested, even in the cases in which some of them have been bereaved of their natural parents. Two of the scholars, of whom she entertained a favourable opinion, have continued, since her removal, to grow in knowledge and in religious feeling, and may, ere long, be admitted into the visible church. By her publications, she yet speaks to them all; and the fruits of her labours among them, and the community in general, may appear many days hence. As an illustration of the estimation in which she was held by the natives, and as a proof that they are far from being unobservant of moral and intellectual excellence, or insensible to the disinterestedness of Christian benevolence, I may here introduce a literal translation of a short notice written by the editor of a native newspaper, and published by him, in his periodical, three days after her death. "On Sunday the 19th instant, Margaret, the wife of the Rev. Mr. Wilson, quitted this world for the abode of the blessed. This deceased lady was highly distinguished for her acquaintance with European literature, and proficient in the Maráthí, Hindustáni, and other native languages. She was a mother to hundreds of poor destitute children. She was unexampled in charity, adorned by humility, and unrivalled for politeness. To natives, as well as to Europeans, her friendly attachment was unbounded. This faithful wife, leaving several young children, and a devoted and tender-hearted husband, to bewail her loss, has bent her course towards the dwelling-place of Jesus Christ. Her departure has filled with overwhelming sorrow the hearts of all classes, who will not, while they exist, lose the impression of her friendship and virtue." Other expressions of regard, fully as strong as that which I have now quoted, were given in other publications. May God, in his mercy, grant that many may embrace that heavenly system of truth and salvation, the fruits of which they have so much admired.

" III. The operations of the *Press* have not been less extensive and important than on any former year.

" The following works have been printed mostly on the mission premises.

500 Gospel of Mathew, *Kachi*, 156 pages;* 200 Ten Commandments, with a Commentary, Maráthí, 16; 2000 Moral Stories, *Maráthì*, 98; 2000 On Knowing God, *Maráthí, Mod*, 8; 3000 Elementary Catechism, *Maráthí*, 24; 4000 First Book for Children, *Maràthí*, 22; 6000 Prayer for Rain (3 editions) *Marathi*, 4; 1000 First Commandment Enforced, *Kitta, Maráthí*, 8; 2000 Gospel Catechism, *Maráthí*, 35; 2000 Peace of Mind, *Maráthì*, 21; 2000 Devotional Exercises (No. 1), *Maràthí*, 12; 2000 Devotional Exercises (No. 2.), *Maràthí*, 14; 2000 Account of the Egytians, *Maràthi* — 2000 Fulfilment of the Prophecies respecting Egypt, *Maráthí*, 8; 2000 Account of the Medes and Persians, *Maráthí*, 48.

" All these works, with the exception of the Gospel Catechism, and the tract on Peace of Mind, have been edited by myself. The first on the list, belongs to the Bombay Bible Society, the seven following, to the Bombay Tract and Book Society, and the account of the Ancient Egyptians, to the Bombay Native Education Society. This last work, with the Fulfilment of the Prophecies regarding Egypt, the Account of the Medes and Persians, and the Devotional Exercises, and several other tracts and small books of a similar kind, which will be printed as soon as possible, were prepared in Maráthì by my dearest wife, during the year and a half preceding her death. They cost her much labour and application; but they are calculated to be very useful. They appear at the expense of our highly respected President, who, by their publication, expresses his high regard for the departed, and the anxiety of his desires that her scholars, and others, may still profit by her exertions on their behalf.

I lately finished the Maráthí translation of my Second Exposure of Hindúism, in reply to Nàràyana Rào.†

" In connexion with both the Bombay Bible Society, and the Bombay Tract and Book Society, I have spent a considerable part of my time in preparing for the press, and editing, portions of the Scriptures and tracts. From these valued institutions, we have received many of the books which we circulated. To the Religious Tract Society of London, we are indebted for a grant of 25 reams of demy printing paper, which has already been used. Mr. Farish has kindly furnished us with a supply of the tracts of the Nàsik missionaries.

" As usual, I have kept a watchful eye on the native periodicals, the influence of which, for good or for evil, is greater than is at first sight apparent; and I have furnished them with many articles explanatory of Christianity, expository of native superstitions, and recommendatory of works of general philanthropy and benevolence. In no instance, has the insertion of any of my communications been refused.

" IV. On the 16th of December last, I left Bombay on the longest missionary *Tour* which has yet been undertaken in the West of India. It extended through the Northern Konkan, Gujarát, Katiawàd and Kach. I have already published a full narrative of it both in the Oriental Christian Spectator, and in a separate form.‡

" .... I have always found on returning from a tour, that it has a most important effect at the station from which I have proceeded, and where I

* Of these 50 were reported last year.

† It is sold at one rupee stitched. Gentlemen taking quantities for distribution, may have them at half a price.

‡ A general view of this tour is given in the report.

generally labour. It increases to a great extent the number of my native visitors, and makes me acquainted with means of usefulness among them such as I could not discover without leaving the bounds of this island.

"V. In reference to the *Administration of the Sacraments*, I have but little to say. Three weeks ago, I baptized a Hindù woman, the wife of one of the converts, who has for two years received instruction in the family, the school, and the public assembly. I dispensed the Lord's supper to thirteen natives on the day on which she was admitted to the church. One of the two members of our little flock, whom I had suspended from our communion last year, but whom I have not yet thought it right to restore, and four hopeful candidates for baptism, and some inquirers, were present on that interesting occasion. I intend in future to dispense the Lord's Supper quarterly."

Mr. Wilson, in conclusion, notices the transfer of the Mission to the General Assembly of the Church of Scotland, to which we adverted in our last number. A sermon by him on the Briti Sovereignity in India, is prefixed to the report.

PUNA STATION OF THE BOMBAY MISSION.

"I have much reason to mourn the absence," writes Mr. Mitchell, "on account of indisposition, during the whole of the year, of my fellow-labourer, Mr. Nesbit, who, by the last accounts, was still at the Cape of Good Hope. I trust that, in the good providence of God, he may soon be restored to the mission in renovated health and vigour. I have much reason of thanksgiving to the Bestower of all good, for the uninterrupted health which I have myself enjoyed.

"I. In reporting to you my proceedings, I will begin with *the public preaching of the Gospel and the administration of the Sacraments, &c.* In this department, I have laboured both in Maráthí and English. I have daily, except on particular occasions, spent from an hour and a half to two hours, in the afternoon, preaching to the natives, in the streets and bazars of this city and encampment. The numbers who have heard the truth proclaimed on these occasions, have been very considerable, as there is no difficulty anywhere in procuring an audience. My practice is to remain about half the time at one place, and then to proceed to another; so that I have generally two audiences in an afternoon.

"Five mornings every week, I have had a service, at my own house, for the people of the camp poor's asylum, and others who have been inclined to attend, when I have read and expounded a passage of Sacred Scripture, and engaged in prayer. The number of persons in the asylum, is generally about 120; of whom the half may at each time be in attendance. The greater part of them have acquired a considerable speculative acquaintance with divine truth; but still, though they say that they have given up the worship of idols, and pray to Jesus Christ, none of them show any real impression of the evil of sin, and the need of that holiness without which no man can see the Lord.

"On Sabbath, besides this meeting, I have another in the mission chapel, at 8 o'clock, p. m., with the elder boys of the various schools. At this meeting also, the converts, inquirers, my own servants, and those of any gentleman at the station, who inclines to send them, attend. I I regret that, as yet, but few servants have been sent. I am aware, however, that some of the gentlemen, who would otherwise send them to the mission house, are in the habit of instructing them at home on that holy day. But still there are many who, though they may be inclined to

do so, are not capable, from inacquaintance with the language, to instruct natives; and who certainly ought to do what they can otherwise, to bring their heathen domestics under the sound of the Gospel. At this meeting a chapter is read from the New Testament; then I pray, and expound, in a catechetical way, the whole or a part of what has been read, and endeavour to impress it on the hearts of those present; I then pray again, and dismiss the audience.

"The above are all my regular exercises in Maráthí; but, besides these, I have often occasional services for the instruction of inquirers, and to engage with them in devotional exercises. It has been entirely out of my power to take any long *tours*, for the purpose of preaching in the towns and villages of this part of the Dekhan. I was, however, engaged in one to the Konkan from the 8th December to the 3d of January last. I went by way of Bor, the capital of the Pant Sachiwa, and spent a day in preaching there the word of God. I then proceeded by Wurunda, Berwadí, Máhad, and Bankot, to Harnaì, where I remained about a fortnight inspecting the schools, poor's asylum, and preaching in the neighbourhood. I was glad to find all the operations of the mission there carried on efficiently by Mr. Drake, the assistant missionary, whose labours I will afterwards mention more particularly. I returned to Puna *via* Dhápuli, Khed, Sátárá, Pimpurdí, Jejurí and Sásawada. At Dápulì I spe[illegible]a Sabbath, and preached to the English inhabitants. I also at Sátárá baptized three children belonging to members of the church. I have besides occasionally visited and preached to some of the villages in this neighbourhood; and have always found the people attentive. As the Rev. John Stevenson of the Scotch Church, Bombay, has been here for some time past, and has found himself able, in my absence, to take the English services, and part of the Maráthí ones, I have made two tours, of about 10 days each, in the surrounding country: the first, in the end of September, was to Sásawada and neighbourhood, when I had excellent opportunities of making known the love of Jesus. The next, about the middle of last month, was to Alandì, Chakun, Khed, Pábul, and other villages to the north of Púna.* I feel much indebted to Mr. S. for his valuable aid here, as well as in the Konkan, which will come afterwards to be noticed; and pray that the Lord may long spare and strengthen him, for his various labours, both in the church and in the mission.

"The English congregation under the care of the mission, still continues prosperous; and is now of such extent, as would require the greater part of a minister's time to do it justice. My other duties, of course, prevent me giving to it that attention which, in other circumstances, I would feel it a duty to bestow upon it. The congregation is composed of individuals of all classes of the community, especially of the military. The number of communicants now at the station, is 62. At the last communion, in the end of September, there was upwards of that number who joined in the ordinance, as several church members from other stations, residing here during the rains, received tokens of admission. The number of individuals admitted, for the first time, to the sacrament, after giving satisfying evidences of piety, has been 16; and the number restored to communion from suspension, has been 4. The number suspended or excluded from the church, has been 8. Four individuals have been transferred by certificate to other pastoral care. I may here mention, that most of the cases that have come under the censure of the session, have been cases of *occasional drunkenness*. Strong drink is in this country, in fact, the root of almost all evil. A deep feeling of the neces-

* Of this tour, there is the journal in our present number.

sity of doing every thing in my power to banish this abominable evil from amongst us, led me, as there were difficulties in the way of forming a Station Temperance Society, some months ago, to form one more immediately connected with the congregation; and I am happy to say, that it now numbers between 40 and 50 members.

"During the year, I have regularly preached in English twice on Sabbath, and twice on other days, viz. on the evenings of Tuesday and Thursday. On the other week evenings, I am happy to say, that a considerable number of the church members, and others seriously inclined, meet in a house in the mission compound for reading the Scriptures, and prayer. I always encourage such meetings, believing, as I do, that they tend greatly, when conducted by pious persons, to the progress of religion.

"The English Sabbath School, chiefly conducted by members of the congregation, mentioned in former reports, is still carried on, much to the benefit of the children.

"I have administered the Lord's Supper, during the year, once every three months, and intend to continue the practice.

"Several children of parents connected with the congregation, have been baptized; and one adult, who was not baptized in infancy, is now a candidate for that ordinance. Three couples have been married.

"II. The next department of labour I shall mention, is in reference to *Schools*. The number of these is 6, four boys,' and two girls'; all instructed through the medium of the Maráthí. The boys' schools I have had immediately under my own care; and, besides instructing the higher classes every Sabbath, as above mentioned, I have also examined monthly all the children who are reading, when they have read a variety of religious and useful publications, repeated certain catechisms, &c. and have them explained to them. The younger children, who are still writing the letters on boards, are not examined; though they are present, and hear what is said to those further advanced. Besides the want of time, another reason that induces me not to catechise the boys learning the letters is, that we only pay the teachers for those boys who have commenced reading our books.

"The average number of readers, in the 4 boys' schools, is about 120; to which if we add, for those who have not begun to read, a half more, than the whole number of boys receiving instruction in the schools, will be 180; but I should think there are not less than 200 generally in attendance. As I cannot see the schools often myself, I employ Hari, one of the native converts, to visit them constantly. He generally goes to each of them three times in the week, hears them read and repeat, and reports to me the attendance. I have had no reason to be dissatisfied with his conduct.

"The girls' schools, for the last 10 months, have been under the care of Mrs. Schooff, a pious lady at the station, who had devoted herself with much zeal to their improvement. In order to this, she has all along kept a pandit to perfect herself in the knowledge of Maráthí, and now she can speak it with ease, and write it with correctness. She has, indeed, translated one of Malan's tracts into Maráthí, as a school-book. She also, on taking charge of the schools, had one of them removed into her own compound, that the girls might daily be under her own eye, be instructed in Christianity, and be enabled to make other useful acquirements. This school has made wonderful improvement in reading and knowledge of divine things. Out of 43 girls in it, there are now 24 reading books and repeating catechisms; and of these, 9 have learned to sew with great neatness. The girls of the other school are 26 in number. As they are only examined once a week by Mrs. S., and left the rest of

the time to the care of a Brâhman teacher, they have made comparatively little progress. The number of readers in this school is only 16, and, of course, none of them sew. I am happy to say, that Mrs. S. has been enabled to make arrangements with the teacher to bring his girls daily, for some hours, to a house in her compound, that they also may enjoy the same privileges as the other school. And a Brâhmanî widow, who has for some months past been a pupil of Mrs. S., and who can now read very well, and also sew, has agreed to aid her in taking charge of this school for a small remuneration. I may mention that, besides this woman, other 3 grown-up women attend the schools.

"I am happy to think, that there are other ladies disposed to go and do likewise; and who, in order to prepare themselves for labour, are studying the language of the people. I hope it will not be long before every pious lady, who can command time for so doing, will take the superintendence of, at least, one school. Why should this work be left to missionaries, and other individuals expressly set apart to the work, who are so few, when there are now so many who, I hope, have the spirit, and might soon have the qualification, to help them? The Apostle in his day could, in addressing one church, speak of "*those women*" who were his helpers in the work of the Lord.*

"III. The third department of labour, I mention, is the *composition and circulation of books.* I have had almost no time to devote to the composition of tracts in the native languages myself. I have, however, acted as a member of the Examining Committees of the Bombay Tract and Bible Societies. The number of tracts and portions of the Scriptures sent into circulation here, has been very considerable, as I have daily, to visitors at the mission house, and to the people I have addressed in the bazar, when they could read, given a supply. I cannot mention the exact number thus given away by me, having kept no account of them. I am under great obligations to both the Bombay Tract and Bible Societies, for their kindness in enabling me to keep always a considerable supply of their publications on hand. I have had opportunities of sending parcels of them to individuals at other stations, and to supply officers travelling with them for distribution on their journies.

"IV. It now remains that I should notice *the result* of all these labours among the natives, as far as they are known to me. Here I must say with sorrow, that little real fruit is yet apparent....I cannot believe that India will form any exception to the declaration, that the faithful preaching of the Cross of Christ, is the power of God, and the wisdom of God unto salvation. We may depend upon it, God will honor his own institution. He may try our patience, but let us not faint. He is faithful who has promised.

"During the year, there have been here several individuals, who seemed for a time to be under serious impressions, and who have attended on particular instruction; but who have got cold on the subject, or given up their inquiries altogether. At present, I have three inquirers, who have professed a desire for baptism — two men and one woman. With regard to one of the men, I have been for some time past favourably impressed, and may soon admit him into the church.† The woman also promises well, but is likely soon to be removed to a distant station before I can, I fear, find myself warranted to baptize her. There is, however, a pious minister at that station, who, I hope, will find means of carrying on her

* Of a public examination of the schools we have already inserted an account. —*Edit.*

† The person here alluded to, a Jew, has been baptized since this report was written. He received his first religious instructions and impressions, principally from reading the Scriptures, on the Eastern side of India. His residence with Mr. Mitchell at Poona, was the mean, under God, of leading him publicly to profess his faith in Christ.—*Edit.*

instruction. She has, without attending any of our schools, in a very short time, committed to heart the whole of the Elementary Catechism, and is now making herself mistress of the First Book.

"Though I have not been able, except once, as before noticed, to visit the *Mission in the Konkan*, I have had, till two months ago, when Mr. Stevenson, who has frequent occasion to visit that part of the country on ministerial duties, took charge of it, regular monthly reports of the state of the schools, and poor's asylum, sent me by Mr. Drake; and I have had much reason, as also has Mr. Stevenson, to be fully satisfied with the manner in which all the mission has been conducted.

"The number of schools under the charge of Mr. Drake has been, for for most of the past year, seven. They are attended by upwards of 350 children, who pursue the same course of instruction as reported on former occasions. They are situated in Harnài, Anjerlen, Marúd, Dápulì, and Jalgáwa. Those of them which are near, are frequently visited by Mr. D.; and those at a distance, at least, once a month. He employs a young man, who also acts as his instructor in Maráthí, to visit them all often. When at home, he daily reads the Scriptures to the poor in the asylum, prays with them, and exhorts them to seek the salvation of their souls.

"One poor woman who, when I was resident in that quarter, was a candidate for baptism, but who, on account of certain difficulties in her circumstances, gave up the idea, is now again offering herself for this ordinance; and Mr. Stevenson, who has conversed with her, is very favourably impressed in reference to her character. Though she did not formerly receive baptism, she all along has attended to the things of religion.

"Mr. D. meets with the two native converts for prayer and conversation one evening every week. He also has an English service on Sabbaths, and also on a week night, in which he is joined by a few of the other Europeans at the station. On these occasions he reads a printed sermon.

"When I was down in the Konkan, about the beginning of this year, I gave a number of catechisms to two schools in the village of Kelshì, as we could not take them fully into connexion with the mission; and told the teachers, that for every boy whom they would produce, after a certain time, who had committed one or more of the books fully to memory, and would bear to be cross-questioned upon them, they would receive a certain sum of money, according to the amount of the work done. I intended myself to have returned to see the effect of the experiment; but as this was out of my power, I, about two months ago, desired Mr. Drake to proceed to the village, and see what had been done; and I am happy to say, that he found about 50 children, who had some of them committed one, some of them two, of the books to memory. This is a mode of doing good at very little expence, when proper superintendence cannot be extended."

Bombay Tract and Book Society.

Extracts from the Report for 1835.

The Society, from its limited, though increased, receipts during the past year, has experienced considerable difficulties, which are not yet removed. It has continued, however, on the whole, to prosper, and even to extend its operations; and on this account, the committee hope that its members and friends will thank God, and take courage; and *abound* still more in their work of faith and labour of love.

Of the tracts mentioned in last report as accepted but not published, the following have appeared during the past year.

No. 29, Rise and Progress of Christianity, in *Gujaráthí;* — No. 31, Moral Stories; No. 32, The Ayah and her Lady; No. 33, On the Holiness and Justice of God, and three handbills, — in Marathi; No. 36, Shepherd of Salisbury Plain; No. 38, Subjects for Consideration; No. 39, Common Errors; No. 42, Sixteen Short Sermon; No. 44, Friendly Advice on the Management and Education of Children; No. 45, To the Afflicted; No. 46, The Excellence of Holy Scriptures, in *Portuguese.*

Four new tracts have been accepted during the past year.

No. 47, is On the Worship of the Elements. It is written in the Maràthì language, and is intended for the benefit of the Hindús, from whose Sacred Books it quotes a number of passages; on which it comments, and the absurdity and impiety of which it evinces. It contains also a brief statement of Christian truth. The Society is indebted for it to the Rev. Robert Nesbit. An editon of 100 copies has been printed.

No. 48, contains Scripture Naratives from the Book of Genesis, in Maráthí. The Society is indebted for it to a Lady. It occupies 50 pages — 2000 copies have been printed.

No. 49, On Repentance, treats of the necessity and nature of this saving Grace. The author, Lieut. T. Candy, has been recommended by the Committee, to add to it some remarks on the agency by which Repentance is effected.

No. 50, is An Address, in Portuguese, on the Circulation of the Scriptures, by the Cologne Bible Society. It was translated at the suggestion of the Rev. W. K. Fletcher.

Five or six new tracts, all of which will probably be accepted, are at present under consideration. The Committee are more and more impressed with the necessity of having a great variety of small publications, in order that the Young and Old, the Learned and Unlearned, the Hindú, the Jaina, the Pársí, the Musalmán, the Jew, and the Christian Convert, may be severally accommodated. They hope that all who are qualified by their knowledge of the native languages and superstitions, and who are able to make clear and forcible statements of Divine truth, or to expound and recommend it by interesting narratives, and who are anxious to promote the praise of the Redeemer in this great land of heathen darkness, will lend them their assistance in furnishing what is so desirable, and what, under the blessing of God, may prove unspeakably useful to the souls of multitudes.

The total number of tracts provided is 39,300, and the number of pages 1,051,500, being an amount of press work much exceeding that of any former year.

The society has circulated during the past year, 37,197 tracts. They have found their way to every station in this Presidency, and have been distributed over an extent of country stretching from Bhuj and Disá on the North and East, and Goa and Nágpur and Haiderabád on the South and East. Some hundreds of them have even gone beyond the bounds of this extensive territory. Missionaries and chaplains, and gentlemen in the Hon'ble Company's civil and military services, have alike contributed to give them a circulation. The accounts which have been received of their distribution, and acceptance by the people, are not without interest.

The receipts for English publications of the Parent Society, during the past year, amount to Rs. 1056.0.56. This sum is smaller than that realized last year, but several bills of a considerable amount are due to the society In order to obviate the inconvenience and expence sometimes arising from the necessity of collecting numerous small sums, the committee lately

resolved to request that all orders should in future be accompanied by a reference for payment.

The sales have been made to all the classes of European society, and to a few natives. Mr. Graham, a member of the committee, gave permission to private soldiers in Bombay to purchase the Books they might require at half price, and paid the other half himself.

The Publications of the Parent Society are very acceptable to the community in general; and much good may be expected from their circulation. The new works which have been lately received, are fully as important as those which have been transmitted hithere on former occasions. Catalogues haae been extensively distributed.

A Library of the principal Publications of the Society has been formed in the Fort under the direction of Mr. Spencer. There are 30 Subscribers to it.

The Annual Subscriptions have amounted to Rs 692-3-60; the Donations for the printing of particular tracts, to Rs 1690-0-20, and an extradinary Subscription for the printing of last year's report to Rs 274-1-75.

Nothing more than the Depositary's salary, for eleven moths, Rs 165, has been credited to this Society from the profits on the sale of English Publications.

The Society has the same statement to make as on a former occasion. "From its enlarged operations, it has been in debt during the greater part of the year;" and even at the present time Rs 348. 1. 89. are due to the Treasurer. The Committee have, with much reluctence, come to the resolution neither to publish new Tracts, nor to reprint old ones, till the Funds are improved. They entertain the confidence that they will not long be permitted to remain without the means of continuing, and even extending, their labours. With the view of calling forth the bounty of the Christian public, they would press on its notice the facts already mentioned respecting the acceptance of new Tracts not yet published, and the offer of other Tracts, of which supplies are not at present in the Depositary. Subscriptions and Donations to the General Fund, or for the printing of particular Tracts, will be thankfully received.*

Prayer for the Government of British India.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — I beg to send to you the Prayer for the Government of British India which has recently been appointed to be used in the service of the Church of England. Its insertion in your periodical will interest many of your readers, who make it their frequent prayer, that all things may be so ordered and settled by the endeavours of our rulers, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established in these Heathen lands, and endure for all generations.

A Prayer for the Government of British India, to be used before the General Thanksgiving.

Most gracious God, we humbly beseech Thee, as for the Empire in general, so especially for British India, for the Governor General, the Governors, the Supreme Courts of Judicature, the Councils and all who are entrusted with any authority therein; that Thou wouldest be pleased

* By J. Farish Esq., Treasurer, or the Rev. John Wilson, Secretary. If during 1836, 125 individuals contribute Rs 20 each, an income equal to the estimated expense will be received.

to direct and prosper all their proceedings to the advancement of Thy Glory, the good of Thy Church, the safety, honor and welfare of our Sovereign and his Dominions. And this we beg for Jesus Christ, His sake. *Amen.*

Literary and Scientific Intelligence.

Bombay branch of the royal asiatic society.

The monthly meeting of the Bombay Branch of the Royal Asiatic Society, was held in the Society's Rooms, on Wednesday last, the 27th instant.

The ordinary business of the meeting having been transacted,

The President proceeded, agreeably to an intimation given at the last meeting, to take a review of the past proceedings of the Society, and of some of the various subjects of inquiry, especially connected with the West of India, which still invite consideration. He first referred to the topics adverted to in the discourse delivered at the formation of the Society by Sir James Mackintosh. He (Mr. Wilson) expressed his regret that on the subject of *Natural History*, the transactions of the Society contain very few communications. The study, he observed, being directly conversant with the works of God, is, in all circumstances, possessed of the highest interest, and conduces both to intellectual gratification, and moral improvement; and in such a country as India, so vast in its extent, and grand and multifarious in its productions, it is possessed of peculiar charms. The sojourners in Bombay have in the mountains and forests, and islands in the neighbourhood, innumerable objects, connected especially with Geology, Botany, and Zoology, which allure attention, both from their comparative novelty and intrinsic interest. The report of observation and discovery connected with them would form an agreeable recreation even to those who may be most ardent and persevering in their researches into the other important objects of the Society's investigation. On the subject of *Statistics*, he repeated the opinion expressed by Sir James Mackintosh, that they form the data of Political Economy; and adverted to the several notices given in the Transactions, and in the publications of the Royal Asiatic Society, &c. by Drs. Marshall, Coates, and Bird, Captain Jervis, and Lieut. Burnes, and in connexion with them to a paper by Mr. Bruce, of the Civil Service, on the application of the principles of Political Economy, as received in Europe, to the state of India.

The present condition of the people in the different provinces in regard to language, religion, literature, science and art, means of support, and manners and customs, was next adverted to, as the paramount object of the Society's investigation.

In reference to the *Pársis*, he noticed the illustrations of their history and chronology furnished by Sir John Malcolm and Colonel Kennedy; and of their religion and sacred books by Messrs. Erskine, Rask, Mohl, Shea, Neumann, and Atkinson, in their learned essays, or translations, from the oriental languages. The curiosity of the public respecting them, he remarked, however, is far from being satisfied, as is evident from the inquiries which frequently reach this place both from London and Paris. He had great hopes, that professor Burnouf's attempt to furnish a faithful translation of the Vendidád Sàdé would be successful. Should that great scholar fail, from the disadvantages of his situation in Europe, the facilities for the accomplishment of the work, furnished in Bombay, should not remain unembraced. Much light still requires to be

cast on the popular superstitions, and domestic manners of the Zoroastrians in India; and versions of the narratives which they have of their early settlement in this country, should be presented to the Oriental Translation Fund. At a late meeting of the Committee of Correspondence of the Royal Asiatic Society, some of the more liberal native sin Bombay, had been invited, on the proposal of Sir Alexander Johnston, to form themselves into an association with the view of collecting information on some of the topics to which he (Mr. W.) had referred. Little, he feared, however, could be expected from them without the co-operation of European scholars; and he was consequently decidedly of opinion, that should any of the Pársís, of competent attainments and zeal, and respectable character and influence, ask membership of this Society, it should be readily accorded.

With regard to the *Musalmáns*, the researches of the Society, he conceived, had been most important. The question — so interesting in the history of the errors of the human mind — was Muhámmad an impostor or an enthusiast, had been discussed with ingenuity by Colonel Vans Kennedy. The same distinguished orientalist, had furnished us with a correct estimate of the literature of the Musalmáns in Persia, and a lucid and minute abstract of the Muhammadan Municipal Law, a Jurisprudence hitherto greatly overlooked, but of much importance. The distinctions between the Shias and Sunnis had been well illustrated by Sir John Malcolm; and the opinions of the Sufis and Mehdivis, by Lieutenant Graham and Colonel Miles. Mr. Ross and Mr. Frissell, had contributed to the elucidation of the Musalmán Ethics. What we chiefly want in reference to the Muhammadan religion, is a fuller account of the state of Arabia at the time of its origin; of the history of its religious influence, distinguished as much as possible from that of the military exploits and civil arrangements of its followers, which have hitherto almost altogether engrossed attention; of the general arguments by which its doctors have urged its pretensions in opposition to Christianity; of the Boharas and other curious sectaries; and of the peculiar practices superinduced upon it in this country by intercourse both with the speculative and superstitious Hindùs. The illustrations of this last point furnished by Colonel Kennedy, M. Garcin de Tassy, and Dr. Herklots, were respectively noticed, and also the works on Indian history, furnished by the Muhammadans, and translated by Colonel Briggs, Captain Rowlandson, and Dr. Bird.

After noticing, separately, the various tribes of the *Hindùs*, of which there are accounts in the transactions of the Society, he observed that there are still many who require to be described. Those resident in the jungles, and mountainous districts, and who are probably the remains of the aborigines of the country, he considered particularly worthy of attention. He then noticed the exertions of the Society, and its members, for the elucidation of the Hindú religion and literature. The Society was the first body which had proposed a union for the promotion of translations from the Sanskrita; and it had encouraged the printing of the *Lilávati*, and *Prabodh Chandrodaya*. Major E. Moore, was the first to publish a general account of the Hindù Pantheon. In Colonel Kennedy's treatise on the Ancient and Hindú Mythology, and in his Essay on the Vedànta, we have very valuable quotations from the Shâstras, and learned disquisitions. Nothing more important, in a literary and philosophical point of view, has yet appeared on the subjects of which they treat. In Bombay, two defences of Hindúism, the first published by natives, had appeared, and been refuted. Here was published, a translation of the largest portion of the *Rig-Veda*, yet presented to the curiosity of Europe. A translation of the whole of this work, to which

be believed Prof. H. H. Wilson had returned his attention, and of the *Bhágavata Purùna*, the greatest practical authority in the West of India, were *desiderata*. On the various sects of the Hindús, and on their provincial superstitions, and on the religion of the Jainas, much light is required to be cast. He concluded his remarks on this subject by expressing his hope, that there are among the members of the Society those who will continue to contribute, as circumstances may call them, to the exposition of the different systems of faith which exercise their sway in this country; by pointing out the benefits of research connected with them, to all who wish to understand the native character, and to obtain a right key to the native mind, and desirable facilities for the introduction into the country of a body of rational and equitable Law, the propagation of the Gospel, and the advancement of general education; and by urging the speedy collection of Sanskrita MSS. in the Deccan, where they are to be found in a purer state than in any other part of India. He then adverted to the general subject of Hindù antiquities, and noticed in particular the descriptions which have been furnished of the excavations of Elìphanta, Salsette, Ellora, Bàg and Ajantà, and which, though a few errors and oversights may be detected in them, are very valuable. Mr. Erskine's papers take the precedence in importance. Mr. Stevenson had been successful, to a great extent, in decyphering the ancient inscr[illegible]ions at Káralí: and those at Kánadí in Salsette, were very similar to them. The caves of Násik and Junar, &c. and the temples of Abu, Pálitáná, and Girnár, require to be particularly described. The ancient grants of land, were next to them in importance. One had been translated by the late Dr. Taylor; and Mr. Wathen had been successful in decyphering and translating the most ancient of those in the Society's museum; and the results were both curious and useful. The ancient coins found to the northward, promised to be useful in a chronological point of view, as had been well evinced by Mr. Prinsep, of Calcutta.

The small bodies of *Beni-Israel* and *Armenians* in Bombay, were briefly referred to. A dissertation by one of the latter, on the antiquity of their native language, with notes by Mr. Dickinson, had been sent to the Royal Asiatic Society, and could not fail to be acceptable. There cannot be a doubt, it was remarked, that the Armenians can fill up important blanks in Church History, which, to the undue neglect of the Orientals, is principally formed on the authority of the Roman and Byzantine Fathers.

In conclusion, the researches of Malcolm, Elphinstone, Pottinger, Rich, and Burnes, &c. in the countries adjacent to India, were noticed; and the hope was expressed that the Society will maintain the character which it has earned for itself, and prove not unworthy of its incorporation with the Royal Asiatic Society of Great Britain and Ireland, an incorporation, which, notwithstanding some disadvantages, must be admitted to be beneficial, as it secures that literary sympathy and communication which is greatly to be valued, and the circulation of the papers of the members in a convenient form, throughout the world.

It was then proposed by Mr. Bruce, seconded by Mr. Farish, and resolved unanimously — That the thanks of the meeting be offered to the President for his very interesting and valuable address, and that he be requested to allow it to be printed, that copies may be circulated to each member of the Society. — *Bombay Courier, January* 30.

BOOKS,

FOR SALE AT SURAT.

Apply to Mr. J. Hutchinson, Mission Press.

The Books are all in good condition.

	Rs.	qs.
Annual Register, 31 volumes	[illegible]5	0
Wesley's Journal, 6 vols.	18	0
Blair's Lectures, 3 vols.	9	0
Elsley's Annotations on the Four Gospels, and the Acts of the Apostles, 3 vols.	9	0
Campbell on the Gospels, 3 vols.	10	0
Cooper's Doctrinal Sermons	2	2
Mason's Treatise on Self-Knowledge	1	2
Pegg's Cries to Britain	2	0
Frank's Dissertation on the Magi	2	0
Mackay's Navigation	2	0
M. Dermot's Beauties of Modern Literature ..	2	0
Macknight on the Epistles, 4 vols	12	0
Toller on Executors	1	0
Ewing's Astronomy	1	2
Elements of Rhetoric	1	0
Lempriere's Classical Dictionary	3	0
Greek Exercises, in Syntax, Ellipsis, Dialects, Prosody, and Metaphrasis	2	0
Stavorinus's Voyages, 2 vols	2	0
De Stael on the French Revolution, 3 vols. ..	6	0
Griffiths' Essay on the common cause and promotion of Hepatitis	1	0
Bertolacci on the Agricultural, Commercial, and Financial Interests of Ceylon	2	0
Moore's History of France, Switzerland, and Germany 2 vols	4	0
Hamilton's Mathematical Tables	1	0
Hare's Preservative against the Errors of Socinianism: in answer to the Rev. John Grundy's Lectures on the Principal Doctrines of Christianity	2	0

Calcutta Asiatic Observer, 2 vols	4	0
Orrery's Remarks on the Life and Writings of Dr. Jonathan Swift	1	0
Elements of Criticism, 2 vols	4	0
Brown's Dictionary of the Bible, 2 vols	8	0
Quesnel on Luke	1	0
Memoirs of the Rev. George Whitfield	1	0
Portuguese New Testament, 2 copies. each ..	1	0
Buchanan's Christian Researches in Asia	1	2
Chronicles of Wesleyan Methodism, 2 vols	5	0
Methodist Magazine, 13 vols	20	0
Buck's Young Christian's Guide	1	2
Jone's Catholic Doctrine of a Trinity	0	3
Observations on the Conversion and Apostleship of St. Paul	0	3
Fletcher's Sabbath Remembrancer	0	2
Newton's Forty-one Letters on Religious Subjects ..	1	2
Egede's Description of Greenland	1	2
The Triumphs of Truth	1	0
Olney Hymns	1	0
Clark's Select Century of Corderius's Colloquies ..	0	2
Portuguese Common Prayer, 2 copies, each ..	1	0
Civilization; or the Indian Chief and British Pastor, 3 volumes in one	1	2
Scripture History	1	2
A Select Collection of Hymns	0	2
Beaufoy's Guide to Pilgrims	0	2
Hymns for the use of Sunday Schools	0	2
Life of Mr. Joseph Williams, of Kidderminster ..	0	2
Bass's Greek and English Lexicon of the New Testament	1	2
Newbery's Geography for Children	1	2
Latin New Testament	1	2
The Complete Ready Reckoner	0	2
Bannantine's Key to the Almanack	0	1
The Christian Institutes	1	0
Hon. G. T. Noel's Sermons	6	0
Adams's Latin and English Grammar	1	0
Bailey's Selection of Hymns, 4 copies, each ..	0	2
Mair's Introduction to Latin Syntax	0	2
Rowe's (Mrs. Elizabeth) Devout Exercises of the Heart	0	2
Rippon's Selection of Hymns	1	2
Beddome's Hymns	2	0
A Collection of Psalms and Hymns	1	0
A Persuasive to Peace and Unity among Christians ..	1	0
Bruce's Poems	0	2
Cooper's Poems	1	0

Gisborne's Walks in a Forest	0	2
Craig's Sermons on Practical Subjects	1	2
A Journey from Aleppo to Jerusalem	0	2
Earle's Sacramental Exercises	0	2
Fletcher's Works, 7 vols. 1st volume wanting	10	0
Pirie's Dissertation on the Hebrew Roots	1	2
An Essay on the Happiness of a Well-ordered Family	0	2
Wright's Familiar Religious Conversation, in verse	0	2
Smethurst's Tables of Time	0	2
Pinnock's Catechism, 5 vols	10	0
Adams's Select Latin Lessons	0	1
Tomkins's Poems	0	2
Wilson's Maxims of Piety and of Christianity	0	3
Familiar Letters	0	2
Fuller's Strictures on Sandemanianism	1	0
Sermons to the Aged	0	2
Evening Amusements	0	2
Parker's Important Trifles	1	0
Sketches of Sermons, 5 vols	10	0
Cecil's Memoirs of the Rev. John Newton	1	0
Shaw's Welcome to Affliction	1	0
Richardson's (Mrs. G. G.) Poems	1	0
Baxter's Saints Rest	2	0
Memoirs of Mrs. Mary Cooper, of London	1	0
Hall's Contemplations, 3rd and 4th vols.	2	0
Burckhardt's System of Divinity	0	2
Life of Christ	2	0
Pamphlets, 2 vols	3	0
Watson's Observations on Southey's Life of Wesley	1	0
Mant's Common Prayer	10	0
History of the Invasions of England	0	2
Lessons for Lent	0	2
Crossman's Introduction to the Christian Religion	0	2
Homer's Iliad, (Greek), 2 vols	2	0
Homer's Odyssey, (Greek), 2 vols	2	0
Flavel's Works, 6 vols	25	0
Bradbury's Mystery of Godliness, 2 vols	6	0
Travels in Kamschatka, 2 vols	4	0
Trail's Works, 4 vols	8	0
Walker's Sermons, 2 vols	5	0
Watson's Body of Divinity, 2 vols	6	0
Morus's Life and Letters	2	0
Durham on the Ten Commandments	3	0
Sutcliffe's Sermons	3	0
Pentecross's Sermons	2	0

Brook's Works, 2 vols	4	0
President Davies's Sermons, 4 vols	12	0
Pictet on Religion	2	0
Ebenezer Erskine's Works, 3 vols	6	0
Sermons on Prayer	2	0
Gray's Works	2	0
Wilson's Sanscrit and English Dictionary ..	30	0
Eclectic Reviews, 21 vols	20	0
Hannah More's Practical Piety, 2 vols	4	0
Willison's Works, 4 vols	8	0
British System of Instruction, 6 copies, each ..	1	0
Ives's Voyages to India, &c.	6	0
Dr. Wardlaw's Lectures on Ecclesiastes, 2 vols ..	8	0
Homilies of The Church of England	6	0
Venn's Sermons 2 vols	8	0
Greenfield's Natural and Revealed Theology ..	4	0
Edward's Life of Brainerd	3	0
Tomline's Refutation of Calvinism	3	0
Scott's Remarks on Ditto, 2 vols	6	0
Douglas's Advancement of Society	6	0
Logan's Sermons	4	0
Martin's Sermons, 2 vols	8	0
Rev. Andrew Fuller's Works, 9 vols. very neatly bound	36	0
Gilchrist's East India Vade Meccum	4	0
Brook's Lives of the Puritans, 3 vols	10	0
Walker's (of Truro) Sermons	2	0
Horne's Introduction to the Critical Study of the Scriptures, 5 vols	25	0
Newton's Messiah, 2 vols	6	0
Bickersteth's Christian Hearer	3	0
Bickersteth's Scripture Help	3	0
Beddome's Sermons, 8 vols	12	0
Memoir of Bruen	3	0
Glen on the Sabbath	2	0
Paterson's Sermons	2	0
Calvin's Life	3	0
Rev. Robert Hall's Works, 6 vols	50	0

THE ORIENTAL CHRISTIAN SPECTATOR.

MARCH, M,DCCC,XXXVI.

I.—Mr. samuel's journal for the months of july and august, 1835.

July. During this month, I pursued my labour as usual, by attending the coffee-houses, evening and morning, where I had many conversations with Jews and Mahometans, and distributed many books.

Saturday, July 11. I preached in the synagogue; not in Moses' chair where the Law is read, but in the seat of the Nàsi.

Sunday, 12. Held divine service in English in the Armenian church. The whole crew of the English ship Robert Quale attended, with the officers of the ship Tauze.

Friday, 17. In visiting the Jews, I found a poor Pole very ill, and destitute of every thing, in the stable of a horse-keeper. I took him to the factory under my spiritual and temporal care.

Saturday, 18. Preached again in the synagogue, from the same place as the Sabbath before.

Sunday, 19. Held divine service as usual. My congregation was enlarged by the officers and christian crew of the Hon'ble Company's cutter.

Wednesday, 22. Finding the poor man under my care gradually declining, I solemnly intreated him to reflect on the state of his immortal soul. He was a Roman Catholic: and having during the past day conversed with him about the superstition of that church, and contradicted the ceremonies and the doctrine she maintains; namely, the real presence of our Lord at the sacrament, commemoration, and masses for the dead, the religious salutation of creatures, the many days of fasting, the many superfluous festivals, purgatory, and the many like inventions of the ignorant priests, and the worshipping of saints, which is an abomination in the sight of God, — having shown him all this in the five days past, I had very little hope hitherto; but this evening having read to him the 1st chapter of Romans in the German Bible, I explained to him the meaning of the Apostle's words — "the wages of sin is death." He then answered as follows: "Worthy Sir — I have meditated all the while that I have been under your care, upon the subject on which you spoke, and as I know that I must once die, and appear before the Great Judge to give an account of all that I have heard, as you told me, I followed your direction, and prayed the Lord for conviction. I am now fully convinced that there are neither saints, nor virgins, who deserve adoration, or can act as mediators. I firmly believe that there is only one mediator, Jesus Christ,

who can bring us nigh to God, and we need not the invocation of saints. I further confess my disbelief of the doctrine of transubstantiation in the sacrament of Christ. The bowing down to an image, or any picture, is a blasphemy and a dishonour to God; but the doctrine of purgatory I believe to be true. I therefore pray should I die here, that you would be kind enough to pray for me for a whole month, for I feel I am a great sinner, and deserve to be in purgatory for a long time." I then said I promise to pray for you as long as you are spared in this world, but as soon as you are departed from this life, you must answer every thing for yourself. There is no intercession received from any living creature, but from the Lamb of God, who shed his blood for our sins; I recommend you, therefore, to seek him here now while he may be found, pray to Him to deliver you from unbelief, and to pardon all your sins. If you pray with your whole heart to the Saviour of the world, you will find him hereafter of more benefit than all the prayers of the people in the world. There being that evening an unpleasant party in the house, I found it very agreeable to be out of sight, and remained with the poor man until half past eleven, when he seemed to get better: and after I had recommended him in prayers to the Lord, I retired.

Thursday, 23. Early in the morning, I entered the apartment of poor Andrews — was his name —when I found him much better than the evening before. He desired something to refresh himself. I brought him coffee, and a little bread and butter, of which he partook a little. About ten o'clock, he sent for me. When I came into his room, I found his countenance much changed. When I asked, Well Andrews, how do you feel now? he answered, "I feel my time for dying is near."

Question. And how do you feel to appear before the Judge of the quick and the dead?

Andrews. I feel a sorrow for all my sins; I know that I should be punished: but I believe the Holy Jesus will have mercy upon me, for I prayed to him the whole night. (I was told by another Pole, whom I took a month before into the factory, that he cried and sighed the whole night.)

Question. Do you still believe in purgatory?

Andrews. I plead guilty of ignorance. I trust in Jesus, the child of the holy virgin, the Son of God. I appeal to him of my ignorance. I have been five years out of the church on account of my poverty; for the Romish priest confesses no man without paying, and the holy sacrament I have only taken twice in my life. I feel inclined to partake of it this day.

Question. Should I send for the Roman Catholic priest?

Andrews. No, Sir.

Myself. Do not fear for the expenses; if he takes pay, I shall pay for you.

Andrews. I thank you; I have seen none of them these five years, and I wish to see none of them: I think they can do good to no man. You have shown to me the way of life through Jesus Christ, and I wish to partake of His holy sacrament at your hands.

Myself. Do you think to receive any benefit by it?

Andrews. If it were not good, the Lord would not have commanded to observe it.

Question. Are you really sorry for all your past sins?

Andrews. From the bottom of my heart.

Question. And do you really believe that God will be merciful to you in the day of judgment?

Andrews. I believe through Jesus Christ, who died for the sins of many.

Question. Do you really renounce all the doctrines and tenets of the

Romish church, which are not according to the Word of God, as you find it in your German Bible?

Andrews. (With a fainting voice.) I do.

Myself. My dear Andrews, do not say you do, if you do not from the heart believe, and feel convinced in your mind, that it is so; do not think to please me in saying you do, but think to please your heavenly Father, before whom you will have shortly to appear.

Andrews. (In a more feeble voice.) I am a sinner; I have been a sinner all the days of my life. God, Jesus, Holy Ghost, Three in Unity, have mercy upon me in this hour. I abhor and detest the Church of Rome, which has kept me all the days of my life in ignorance.

Finding his voice now to be very weak, I sent for a certain officer who lived in the same house, and likewise for some elements for the holy sacrament, desiring the few officers to be present. However, the Governor of the place had just visited them; therefore my servant was detained. During this time, Capt. Richards of the country ship Tauze, just came in, and I sent again for my servant when I was informed that the officers were engaged; and he brought me a little wine and bread, when I intended to use the communion office for the sick of the Church of England. The poor man desired to be a little raised, that he might receive the sacrament with comfort, which was done. Immediately after this, he began to draw his last breath. I and Capt. Richards kneeled down, and offered up a prayer to the Almighty God, in behalf of his immortal soul. Thus he was removed from this earthly tabernacle. He expired at 12 o'clock, without a sigh. I could perceive in him not only a sense of his depravity, but also of his faith and true belief in Christ alone. In the afternoon, I attended his funeral. All the Europeans, as well as the native agent, followed the funeral. I read the Church of England burial service, which seemed to make a great impression upon the hearers. His body was interred in the Armenian burying ground, where it will remain until the resurrection of the dead. Andrews was born in Riga, and educated in Warsaw. He was master of three languages — speaking, reading, and writing them. He ran away from his native country on account of having a dislike to soldiering. He came to Constantinople, and saw Turkistan and Bagdad. He accompanied Mr. Strange to Persia; but, from his never being a servant, he was obliged to return, and spent his time in great misery, until it pleased the Almighty to enlighten his mind with the true happiness of the Gospel: and though he never knew any happiness during his life time, yet it pleased the Almighty God to give him to taste happiness in his last hour; and I believe that he is now in the happy regions of heaven, where neither sorrow nor alarm disturbs the peace of the saints.

Saturday, August 1. Went to the synagogue, but the hour of prayers was past.

Sunday, 2. Held divine service in the Armenian church.

Wednesday, 5. Visited a very respectable Jew, whose name is Sasoon Salak, whith whom I had a very interesting conversation.

Saturday, 8. Went to the synagague; but my preaching to them was not altogether acceptable.

Sunday, 9. Held divine service as usual; called on the new Governor, accompanied by Mr. Barseigh, and some British officers. I made him a present of an Arabic Bible, which Mr. B. procured for me.

Monday, 10. Conversed with the new Nási about the state of his immortal soul.

Thursday, 13. In the evening, I went to the house of Mr. Barseigh, where some Jews generally assemble. I addressed some respectable Jews, and urged them strongly to repentance. One said in a most im-

pudent manner, "Who has made you a ruler over our consciences? We do not know you, nor will we hear of such a speech."

Myself. Had you preserved your genealogy, I believe you would have found that you are a descendant of those wicked in Egypt, who, when Moses desired to make peace between them, said, Who made thee a prince and a judge over us? I desire nothing of you more, than to urge you to make peace between you and your God, whom you have offended by your iniquities, through the medium of the Lamb of God, which was slain for the justification of the whole world; and I should run from this like Moses from Egypt, had I not Jesus the Messiah for my protector. You are as wicked as those in Job's time. Mr. Barseigh then interrupted us, and the whole evening I was disregarded by them.

Sunday, 16. I preached a farewell sermon to the Armenian congregation.

Monday, 17. Seeing no other means of getting to Bagdad than by land through the desert, I left Bassora, and arrived at Zubir at ten in the night.

Tuesday, 18. I was visited by several respectable Arabs, who asked for books, but was sorry I had none to give them.

Wednesday, 19. I visited a great many Arabs, where I got a great deal of information about their customs and manners. In the evening we left, and arrived on Thursday the 20th, about 12 o'clock, in the Arab tents, though the sun was very hot, so that I could scarcely draw breath; yet I could not avoid being filled with admiration in approaching the Arabian camp. Every tribe seemed to be separate; and at the tent of the chief of each tribe, there was a kind of a flag. We rode to the first chief's tent we found; and I must acknowledge, that with great fear I cried *salám alekúm*. The chief answered *alekúm salám*. He took hold of my horse, and went under the tent, which consists of a woolen cloth, and three sticks in the middle, about three feet high; a carpet was spread, and we all sat down after the second salutation of Maruckaba — blessed is he that comes. The first question was whence we came, and what news; whether the Sultan, the successor of Muhammad, was well, with his wife and children, and where we intended going. A great many neighbours were now gathered together, and a jealousy seemed to exist amongst them concerning us, for they consider it a great honor if a stranger comes into their tent. The dinner was now served in a large wooden dish, containing rice and camel's fat mixed with the sand of the desert, of which, though very hungry, I could not partake. After all the neighbours had dined, they left us to rest. At four in the afternoon, the chief brought my horse, and, without saying any thing, we parted. I took particular notice of their customs and manners; their appearance is so similar to the Jews, that one must acknowledge a relationship between them. I shall therefore enlarge upon the subject in the close of the Arabian journal.

Friday, 21. After a whole night's journey, we arrived on a little hill, where we found some brackish water, and where we remained for the greater part of the day, being exposed for the whole day to the raging heat of the sun. I felt a change in my health. My guide, who was to supply me with the necessary food, had nothing provided, but camel's flesh and Arab bread.

Saturday, 22. After a night's journey, we arrived at *Suckelsheo*, where I resolved to return to Bassorah by water, finding the sun too powerful in the desert for any European constitution, beside hunger and thirst. However, I was prevailed upon by some Catholic Christians to proceed on my journey, and my guide promised to treat me gently, and not to travel any more by day. In the evening, I went out, and met three Jews,

by whom I was informed that nine families reside in this place. After conversing with them for a considerable time, I left them.

Sunday, 23. Horses were brought at noon, and I was persuaded to depart in the heat of the day, in order to avoid some dangerous Arabs. We travelled till 12 in the evening, when I was no more able to proceed. After two hours' rest, I found the night too cold, and therefore departed from thence. My treacherous guide kept me on horseback under the burning sun, till two in the afternoon with scarcely any water. No one can imagine what I suffered that day on account of the ardent heat from above, and the dust and sand of the desert from below. We arrived in some Arab tents on the 24th. I felt the desert fever had hold of me, but I kept it down by medicine. My treacherous guide would not suffer me to partake of any thing else than himself, though there were cattle in abundance. We began then to have some words; and he called me *Kafar*. The Arabs on hearing this left the tent, and looked upon me as an enemy. I was therefore obliged to proceed on my journey, and commend myself to the guidance and protection of the Shepherd of our salvation. Arrived at 11 in the night at Samaho, a miserable place on the banks of a branch of the Euphrates. We put up in a miserable horse-stable, where I suffered the whole night from a burning fever.

Tuesday, 25. My guide desired me to leave this; but according to my agreement, I would not comply to travel in the day time any more. He brought five or six people to witness that there were every two hours Arabs with cattle, and that we could always get supplies I wanted. I began to be very weak on account of the deprivation of the necessary food; and though I knew that he would rather kill me, than to give out a rupee from his pocket, yet he, and all the men with him, swore so much by their false phrophet, that I was persuaded, and departed at 9 in the morning. He kept us for the whole day in the raging sun, and in a place where nothing was to be seen, but heaven and earth. At 12, a burning fever overshadowed me, and I intended to return, when my guide again persuaded me that the Arabs were near, and I rode slowly until 3, with a very burning fever. When I saw, about an hour's distant, some sort of a tree I gathered all my remaining strength to reach it, thinking it might be a village. However, I was disappointed when I reached the place. I found it full of skeletons of men and beasts, no doubt the remains of those which have been murdered and eaten by wild beasts. I tried to dismount my horse, but I was too weak, and fell down over his head. However, the Lord was merciful to me, and perserved me from bodily injury. I laid down motionless. I looked round about me, but there was none to help me. I called on the Lord to stand by me in this hour of danger. After an hour's time, the rest of my company came, and my guide, with all the curses imaginable, came up and abused me in the most vulgar terms. He began to drag me along by the feet, and at last took out his large sabre, and threatened me with immediate destruction. However, I thought on nothing, but meditated on the consequences resulting from my present situation. I took my Arab cloak over my head, and solemnly intreated the Lord to preserve me in the way I was going. The valley of dry bones operated powerfully on my mind, knowing if the Lord would permit me to depart this world in any part of the desert, my skeleton would be found in the way as those others; for no Arab will touch any body not belonging to his tribe. Though my fever was very strong at this time, yet the miserable sight induced me to depart again; and near sunset we approached the tents of about ten thousand Arabs. I rode off to the tent of the first chief. After the usual salutation, he supported me from the horse; when my feet reached the ground, I fell down. They immediately brought me milk, washed my head, and gave me something to drink. After

a carpet was spread, they laid me upon it. The chief was kind and hospitable to me. He is one of the tribe of the Caddarites, and his name, which deserves a place in my journal, is Shaik Dosel Saloh. I thanked the Lord for bringing me here; and intreated Him to be farther merciful unto me. By this time my servant came, and made my bed a little more comfortable. One neighbour, who seemed to be particularly kind to me, washed my head often, and shampooed me; and robbed my pockets, however, I was happy that he did not take away my spectacles I received from my best beloved Christian friend, and which have done me great service in the desert.

Wednesday, 26. Early in the morning the fever left me. We immediately departed, and arrived in a few hours in Lúmlún, which is a large town on the Euphrates. We went to the tent of Shaik Ibram, when I was asked immediately what religion I was of. My guide answered from Stambol, a Mahometan. I answered I came from India, and am a Christian. They immediately left the tent, and did not allow me to touch any thing, even to have water. My guide began to abuse me, for telling that I was a Christian, threatening me, if I would do so in future, that my head would be cut off the first Arab tent we came to. I told him I would not deny my religion, if hell-fire, which the Arabs consider very hot, would now be put before me to walk into it; and assured him, that whenever I am asked in future, I shall not only say that I am a Christian, but my servant is also a Christian.

Guide. Then you will be both killed.

Myself. The same Jesus, the son of Mariam, who has preserved us hitherto from your fury and sabre, will also preserve us in any hour of danger, for confessing His name. About ten, the fever came again upon me very violently. I was almost tormented for twenty two hours, as I could get no water, nor any thing else. I took 40 grains of calomel, and asked the blessing of the Almighty God upon it.

Thursday, 27. In the morning the fever left me. I ordered horses; but my guide thought of going with the caravan, in order to save something, and therefore he did not listen to me. At ten, the burning fever attacked me very violently, and my servant was obliged to scrape some water where he could get it, to cool my burning tongue. About ten in the evening, when my fever was most raging, my guide desired to depart; he used violence on my servant, who told him that I could not go this evening. They at last came to me, taking me by my legs, and used violence. I desired my servant to support me, and got upon the horse. We went only gently, and as the night was very cold, and my fever very hot, I was able to follow them during the whole night until the morning of the 28th, when my fever left me. About nine, the fever came again violently upon me. When I looked round about to see whether there were any shelter from the sun, I saw, about an hour's ride, the appearance of a village. I ordered my servant immediately to be behind me, as he had a bag of water behind. I turned to the right hand towards the place; and, after great fatigue, we reached the place, but found nothing but ruined walls. Finding two walls opposite each other, I determined to remain there, as my servant had a bag of water, which was all I required. The place was very welcome to me, and I laid down. Immediately after half an hour, my guide came after me with great fury and rage and struck my servant, and then turned to me with curses and abusive language. He drew his sabre, held it against my breast, and at last I saw myself under the necessity of going with him. About 12, we approached a great many Arab tents, and I went to the first I could get to. I met with the same reception as usual, but when I entered the tent I began to faint. My

servant was with me, and told me that I began to look very pale, so from minute to minute I got worse, and the burning fever changed into a cold perspiration. I found great difficulty in breathing, and at last I found the hand of death upon me. My feet got cold, and all the symptoms of death approached, but I was quite unmoved, knowing this is a world of trouble and trials; and with full assurance that I shall enter into a new world, where I shall have joy and happiness with the Lamb of God for ever and ever. I was quite composed. The strong doses of calomel which I had taken, kept my head clear; so that my memory did not suffer. My servant gave me some medicine, but I could not swallow anything. Thinking upon the means my dear friend used when he was in the same situation, I could not but accuse myself with ingratitude. I therefore took my journal and wrote with a pencil the following note in short hand.

"My most worthy friend — Perhaps in the last hour of my life, permit me to return my humble and sincere thanks for the favors, humanity, and friendship, you have exercised towards me, though I was ungrateful. Nevertheless, I am assured that the heavenly Father will bless you for it. I expect soon to be with Jesus my Lord. I am helpless I am a miserable sinner; but having a Mediator like our blessed Saviour, I die in peace. I can write no more. J. S."

Being thus taken up with the thoughts of my friend, I followed his example, in putting a blister of mustard upon my breast. After 20 minutes, I was able to swallow some medicine. I took a strong dose of calomel; but after 5 minutes I began to vomit, and brought up the calomel; and between 3 and 4 beer glass full of green bile. This exhausted me entirely, and I lay motionless. However, the cold perspiration got warm by the exertions of vomiting; the night approached, and I fell softly asleep. The guide, as well as the Arab Shaik, looked at me several times in the night, and they were assured that I was dead, because I was in such a weak state, that they could not observe my drawing breath. The Shaik immediately went out of the tent, because it was unclean.

Saturday, 29. Early in the morning, I astonished the people by ordering the horses, finding myself much refreshed after the sleep. We departed hence, and went on very slowly until we came to a village, and there we stopped.

Sunday, 30. We departed from hence, and arrived in Heylah about eleven. As the sun got very hot before we reached Heylah, my fever returned. In the caravansary, where my guide brought me to, I could not get a shelter from the sun; I dropt down upon the ground, and was no more able to move an inch. The place was very dirty. On my turning to the right hand, I discovered a Jew. My servant called him, and I sent him to the Nási with a message concerning my situation. About three in the afternoon, seven respectable Jews came, and desired me to attend them to the house of the Nási. I gladly followed them, and through their support, I reached the place. The Nási received me with all due respect. He gave me the best place in the house, and I laid immediately down, though the Nási could not pay me much attention, on account of his being obliged to attend to the serai for 12 hours, yet I was very seldom alone. I was visited by the Jews, but I felt very much for not being able to enter into conversation with them.

Monday, 31. My fever still continued for 22 hours.

II.—Objections against the Temperance Society. By the Rev. Henry Jeffreys, A. M.

Objection 1st. I am temperate already, and do not need your society.

Answer. You are called upon to join, not for your own sake, but for the sake of others. You are strong; but have you no compassion for a weak brother? Will you do nothing to save him? Will you do nothing to rescue him who has already fallen into the fatal snare? And what is more important still, will you do nothing to arrest thousands who are evidently travelling the same dangerous road? Now, the Temperance Society points out to you how you may save your brother. If he be weak, he needs every possible assistance to save him from his besetting temptation. He must be assisted against it, by impressing the strongest possible conviction upon his mind, and *feeling upon his heart*, that it is morally wrong, and shameful, and disgraceful; and not only the palpable excesses of intemperance—but if there be an avenue that can possibly lead to it, his *moral sense* must be *taught* to recoil from it with shame and aversion. Now to the man who is already under the power of drink, or even to him who is learning in the school-room of intemperance any, *even the least, use* of strong drink, is precisely the avenue here described. Therefore it must be guarded by the utter reprobation of public opinion, like "a flaming sword turned every way," to keep him from entering upon the paths of death. The present customs of the age, in this respect, may perhaps not be dangerous to you, but they are death, we may almost say, certain, inevitable death to him. These customs may, perhaps, be harmless in *your rank* in society compared with the frightful ruin which they perpetrate in *his*. But then there is no way of radically purging any one rank in society, of these customs, without making them the detestation and the scorn of all. The doctrine of moderation may be a security to *you*, but it is no security at all to him, and it will as certainly sink him in utter ruin, as a little leak, if let alone under the vain idea that it will proceed thus far and no further, will in the end, sink a large ship. However it may be with *you*, *he* is exceedingly inflammable to the temptation, and the smallest spark will as surely set his whole soul on fire with it, and kindle a raging desire, as a little candle encountering the requisite material, will inflame a magazine or a city. To save him then, we must call in the assistance of conscience, shame, the moral sense, and set them utterly against it; and the work will not be so easy, that we shall have any energy and powers of persuasion to spare over and above what is necessary to accomplish the object. To separate a man from his besetting sin, and above all, the poor drunkard from his drink, is like tearing the body and soul asunder; therefore the least approach to it, must be made shameful, and hateful, and an offence to his conscience. But how is this to be done? The answer to this question is to be found in the fact, that *every man sets the standard of his moral sense by the tone of morals of the day and generation in which he lives.* If the age in which he lives tolerates the moderate use of ardent spirit, and, still more, if the rank of society to which he belongs encourages it, it is utterly in vain to try and make it an *offence* to his moral sense.* You may lecture to his *understanding*, but his *heart* will not *feel* it to be so. But a combination of all the temperate in England from the very top to the bottom of society, to put ardent

* The eternal distinction between right and wrong, is not lost sight of in this and other remarks on the power of *custom*.

spirits out of caste, and to brand their use with disgrace and infamy, will produce this effect, and give him another kind of conscience about it in spite of himself; For public opinion can either make or unmake the conscience on any subject, without reference to the moral quality of the subject itself. * Thus in this country the son has no conscience at all about burning his widowed mother to death, nor the mother about murdering her female child. In England, we have very little conscience about murder, if it is committed in an "affair of honor." The understanding may, perhaps, coldly admit the arguments against it; but the verdicts of all juries prove what is the popular feeling, the moral pulse of the nation, on the subject. And you cannot persuade individuals to *feel* that these things are wicked, so long as the nation thinks them right. You may talk to the Hindû as much as you please about the sin of murdering the widow or the female child, but all the conclusion he will draw from your lecture will be, that you are a man of a different country and different customs. On the other hand, public opinion in this country, has *made a conscience* of certain meats and drinks, so that millions have associated the ideas of shame, and pollution, and disgrace, with the use of them: and the individual *cannot* shake off this impression, so long as his country retains it. Now, human nature is still human nature in every country and quarter of the globe. Individual customs may be different, but the mighty power, the despotic power of custom over the human mind, is every where the same. On this principle, we assert that a combination of all the temperate in England, of every rank and station, age and sex, can, and will, associate shame and disgrace with the use of ardent spirit, and with every avenue that can lead to intemperance, so that those who are now learning in the school will abandon their dangerous position; and even the poor drunkard, who has already learnt, will struggle hard to come out of his wretched state, now made tenfold more disgraceful.

Nor is this encouraging a deception like a "pious fraud," or exaggerating the truth like the misrepresentations of quackery; for a thing, otherwise innocent in itself, may, under the circumstances of the times, be so inexpedient, in St. Paul's sense of the term, as to become downright wicked on account of its very inexpediency: and that which is palpably corrupting the morals of the nation by wholesale, (however decent it may be in the abstract) *ought* to be made shameful and disgraceful. And you are intreated not to do anything to redeem it from disgrace; you are intreated to join the temperance society, *not for your own sake*, but to save multitudes of our countrymen here, and thousands of families in England, from poverty, and disease, and misery, and crime, and ruin.

Again: you are called upon to join, in order to put temptation out of the way of the weak and the tempted, in order to discountenance all those practices and customs which place temptation ever in sight. Again—you are called upon to join, in order to starve out the dram-shop where another finds his ruin; to strip it of the custom and respectability of the temperate, which, after all, are its support, and without which it could not be rescued, either from shame or want: for it could not be supported either by the money, or the respectability of the drunkard. If then, you are temperate, you are the very man we want—we want the weight of your character and influence. We cannot expect that a society against drunkards could ever be formed *only* by druukards; and if they did; it would be, the society would be disreputable, and not the drinking.

Objection 2d. But cannot I do all this good by my example, without joining your society?

* It is not meant to assert here, that there in not an eternal distinction between right and wrong, but that such is the mighty power of custom in moulding the conscience.

Answer. Undoubtedly, every man may do good by his example; but he brings this influence to bear with the greatest effect, when he unites in a society for the purpose of declaring his opinions, and setting up a united standard of all that are of the same mind with himself. A visible standard of what is safe and right, is of immense importance, as a beacon, to enlighten and direct the ignorant,—a standard to confirm the timid and the wavering, and those that cannot bear the brunt of ridicule; and to protect them by the power of numbers. This is not the time of day to deny the power of unions. We are told by a thousand speakers in the present day, that "union is strength." When this is spoken of moral and mental union, there is a force of truth in this proposition, of which, perhaps, the very men who tell us so, are hardly aware. Union of minds is a very different thing from union of matter; and the well known fable of the bundle of sticks, or indeed any material illustration of the subject, is but a poor, feeble represention of this truth when applied to mind. The union of a thousand material agents of equal power, is but a thousand times the power of one of them. But very different is the union of a thousand minds. For heart sympathizes with heart, and soul with soul; mind excites and inflames mind, and stirs it up to tenfold energy: knowledge, too, is communicated from soul to soul, and the contribution of one mind often strikes a new light, and opens up a new vein of treasure in the mind of another. Thus each individual mind has all its energies and powers immensely multiplied. And this operation knows no limit; it tends to perpetual increase: zeal more and more inflames zeal, and knowledge increases knowledge. Systematic organization makes this knowledge common property, and spreads it around for the common benefit, till it acts upon public opinion with a force which nothing can oppose!

This is the might and power of moral union: and surely temperance societies have nobly illustrated these observations. What is it that has produced the present stir in the temperance cause throughout the world? Is it not the American Temperance Society? What is it that has diffused such a vast mass of information, that the statistics of intemperance are now spread over Europe and America in millions of tracts? What was the exciting cause of the inquiry in the House of Commons of England, and the full and able report of their committee, and the tremendous facts that it has brought to light? Was it not the American Temperance Society that first set the question going? What is the reason that in America itself the temperance cause embraces 2,000,000 of members? What is the reason that there are eighteen state societies, and a Congressional Temperance Society, composed of the members of the supreme government of that vast republic; besides societies in almost every town, village, and hamlet? What is the reason that the cause is spreading apace in England, Scotland, and Ireland? What is the reason that there are temperance societies in Norway, Sweden, Denmark, Prussia, and that they are multiplying in all the cities of Northern Europe? What is the reason that there are temperance societies, and that the subject is agitated, in every station in India? And lastly, why are we ourselves to-night debating the matter in this hall? * Did it not all arise from the great and glorious efforts made in America? And will any honest and candid man say, that the same effects would have been produced, if there had never been any temperance society at all, and if the few individuals to whom the happy idea first occurred, had contented themselves with their own silent example? The idea is preposterous: and if you want to bless the cause, and be blessed in doing good and arresting the march of the destroyer, join, join the Temperance Society.

* This part of the tract was spoken in the Town Hall.

3d Objection. Why not let the lower orders form a Temperance Society among themselves? It is among them that intemperance chiefly prevails. Why call upon the higher orders to join?

Answer. In the first place, it is not clear that the higher orders do not also need it. Drunkenness is less apparent, less gross and external, because the courtesies of society require that a gentleman indulging these habits should retire from observation and seek concealment. But still many a youth of good family and prospects is ruined by it. But even if this were not the case, still we return to our first principle and remind you that it is for the sake of others, and not for their own sake, that whole orders of men, as well as individuals, are called upon, to join. The higher orders have great power in leading the lower, both by example and influence. We shall here mention a fact to illustrate this. There is a lake in the North of Britain, surrounded by the estates of two great landed proprietors. Lord A. on the one side of the lake, and Mr. B. on the other. The whole country was dreadfully debauched, and poor and miserable from the excessive use of whisky. When the temperance society was proposed, Lord A. saw at once the advantages of it—embraced it immediately, and became a member. The consequence was, that all the tenants on the estate, all the little tradesmen of the villages joined it too, and intemperance was nearly driven from the district. Mr. B., on the other side, said it was a foolish thing; and that he would have nothing to do with it. The tenants on the estate seeing that the Laird said it was foolish, concluded it must be so, and none of them joined it; and the parish to this day remains as intemperate as ever. It will be said that this is the power of feudal influence. But there are many kinds of influence besides the feudal. The rich have always influence over the poor; masters, over servants and dependents; customers, over their tradesmen. Again by example: For each rank of society apes and imitates the fashions of the rank above: thus the fashions descend downwards through every grade of society. It is notorious that servant's hall imitates what is done in the dining room and drawing room. There is a well known comedy founded on this principle. Besides it is a great support to a poor man when turned to ridicule by his companions for belonging to a temperance society. Not having talents to argue the matter, he may appeal to authority, and quote some well known name, beloved and honored in the parish, and say, "Mr. So and So is a member, and I wish you in no worse company. I cannot be far wrong in doing what he does. And I confess, that I feel a pride and a pleasure in joining a society in company with such a man as he is." And here we cannot help observing that it is no small excellence of the temperance society that it forms a bond of affectionate union between the rich and the poor, when both join in it together. It shews to the lower orders that the higher ranks have an affectionate concern in their welfare and happiness, and thus wins their affection in return. And there is no saying how soon the higher ranks of society may stand in need of the good will and affection of the lower. A man may wrap himself up in aristocratic selfishness if he pleases, but it is very unwise, as well as unchristian. It is always worth while to secure a lodgement in the affection of a fellow creature's bosom however poor and humble he may be, as there is no knowing what changes time may bring. The lion, the monarch of the forest, was delivered from the toils of the hunter's net by the nibbling of a mouse whom he had made his friend: and there are some things that win the heart more than the giving of gold. Here are abundant reasons why the rich should. But if they do not support the cause, they must injure it whether they intend it or not. For the essence of the society's efforts,

is to put ardent spirit out of caste. Nothing short of this will ever save the weak and the tempted. And does the objector mean to say, that the higher orders using it, or even being supposed to use it, is not sufficient *to save its caste and redeem it from disgrace.* The respectability of the higher orders must indeed be at a very low ebb, if this be really the case. But the idea is preposterous. Here again is abundant reason why the rich should join the temperance society.

4th Objection. But by signing the pledge a man throws a doubt over his own character for temperance. There is an implied confession in the very act of signing.

Answer. This is the very reason why respectable persons of whose character there can be no question, are called upon to sign, in order to raise the respectability of the pledge itself. These persons cannot possibly be degraded, or brought into suspicion by signing the pledge. But they may raise the respectability of the pledge itself by signing it. And for what purpose is the credit of the pledge thus raised? To save those who need its safe-guard; who for that very reason would be for ever out of it. Il'y a que la verité qui offense," and those persons who are of such questionable habits, that they are in great danger of becoming drunkards are the very persons who would be unwilling to make the confession by signing the pledge. But let the pledge be made respectable and honorable by bearing the names of those who are most respected and honored in society, and then by signing it in such company these men raise their own respectability and character, and come under its protecting wing.

5th Objection. But your pledge requires self-denial, from the poor and none at all from the rich, who have so many other substitutes. Therefore their subscription to the pledge is a mere deception, and will do no good at all, unless they subscribe upon the principle of total abstinence from wine, and every other indulgence of the kind.

Answer. This argument has been answered, and brought up again, an endless number of times. First, the society does not pretend to do away with the distinction between riches and poverty. It is the appointment of providence, that wealth will purchase many enjoyments that poverty cannot produce. But secondly, the society does not propose to take from the poor man that which really adds to his happiness: for the use of ardent spirit, even in the most moderate degree, neither adds to the happiness of his body, nor the cheerfulness of his mind. It may produce a mere momentary excitement, which deceives the poor man to think that it does; but in the long run it cruelly diminishes both. It is a lie, and a cheat, and a deception: and a man would be far healthier, happier and more cheerful of heart, without it altogether. This is true of any quantity, however moderate. But with the generality of that class who allow themselves in dram-drinking, moderation is impossible; so that it is sure to lead them into poverty and trouble, misery, crime, and ruin — so that the poor man is not called upon to give up a blessing, but a curse, not a pleasure but a pain — that which for moments of deceitful pleasure will inflict days, months, and years, of wretchedness of mind, and pain of body. Besides the money saved from the dram-shop, and, above all, idle habits abandoned, and time redeemed, will give him a thousand other comforts in return — good food, and clothing, and (if it be in England) coals for a cheerful winter's fire. It will make his cottage the smiling home of peace and content. This is a sufficient practical answer to the objection that the pledge of our society is unfair to the poor. As to the assertion that the subscription of the rich will *do no good at all*, except upon the principle of total abstinence, it is a sufficient answer to reply, that it *has done* an immense deal

of good. In America it has literally saved the nation: and it would far exceed the limits of this tract, to recount the thousandth part the good it has done already in Great Britain, Norway, Sweden Denmark, Prussia, and most of the northern cities of Europe. But still it is true that any member signing the pledge on the principle of total abstinence, does *more* good, than he who signs it merely on the principle of abstinence from ardent spirit. The Americans have arrived at this conclusion, from a far sounder, and more conclusive reason, than any contained in the frivolous objection about the comparative self-denial of the rich and the poor.

The American Society has actually saved about 10,000 drunkards: but these ten thousand are probably not the tenth part of those who have joined the society since its establishment, and gone back again to drunkenness. The history of the vastly greater number of those who returned to their old habits, has taught them that the pledge of the society is not sufficient security for the man who has already formed intemperate habits; that the drunkard is *not* safe so long as he drinks any thing that intoxicates. So that he who would meet the case of the poor drunkard, and take him by the hand and help to save him, must himself join on the pledge to total abstinence from every thing that can possibly lead to intoxication. For this reason, a large meeting of delegates from every part of the United States assembled at New York, and came to the resolution, that the enrolling officers of every society in America on receiving names, should be instructed to warn individuals of their danger, and to enlist as many members as they could on the principle of total abstinence, signifying the same by placing the capital letter "T" after their names; and they have actually succeeded in enlisting more than 100,000 names on this principle. Now, let those who make the objection we have been considering, prove their sincerity, by subscribing on the principle of total abstinence and put the letter T after their names. Our little society (though yet in its infant state) can pledge itself that they shall not be alone in thus signing — they shall not be without companions to keep them in countenance. But if they will not do this let them join on the general pledge of the society, simply to abstain from ardent spirit; we shall be glad to receive them as members on their own ground, or on the general pledge of the society: but if they will do neither, let them cease to use an objection against our society, in which it is plain they are not honest and sincere. And instead of objecting, let them honestly admit the plain, practical, and sober conclusion, that the Americans have drawn not from *theory*, but from experience, "that he who joins the society on its original pledge, does *well*, and will do much good; but he who joins on the principle of total abstinence from all that can lead to intemperance, does *better*, and will do *more*. But even if there were objections that could not be answered, it is not every objection, that should make a man reject a principle that has already dried up millions of human tears, and in thousands of instances restored domestic peace to the broken-hearted wife, and miserable hovel of the drunkard; and by anticipation prevented the wretchedness of many thousands more. If in this world we were to wait till all possible objections are removed before we attempt any scheme for doing good, we should never do any good at all; for some objections, real or imaginary, may be found to every earthly scheme. But some persons propose objections to the temperance societies in such a spirit and manner, that it is evident that they are *quite glad to have an objection to start.* Now, instead of this, methinks a good man would weep over his objection, if he really believed it irremediable and unanswerable; and he would propose it with the most anxious desire to see, if it were possible to remedy or remove it. For temperance societies *have suc-*

106072

ceeded so far as they have been tried, and restored peace, comfort, and plenty, to many a starving and miserable family; whereas all other means that have been tried, have notoriously failed,—so notoriously, that the consumption of ardent spirit among the lower orders in England has *increased, since the year* 1823, *from* 12,000,000 *to* 28,000,000 *of imperial gallons*, and vice, crime, poverty, wretchedness and woe, have increased in the same proportion. Since then all other means have utterly failed, and the evil has been growing worse and worse every year, methinks a good man would weep when he has found an objection to the only means that have ever succeeded; for surely he cannot coolly come to the conclusion, that England must be hopelessly surrendered to the vice of intemperance, and that there is *no* remedy to save her from ruin, *and be quite pleased to be able to propose an objection to prove that it is so.* Satan, the father of all mischief, and the hater of all that is good, could not indulge a more satanic feeling. Surely a good man would be glad to wave his objection, unless indeed it went so far as to prove that temperance societies were wicked. If, indeed, a man seriously believes that the principles of temperance societies are wicked, then, indeed, we must not do evil that good may come. But nothing short of this will justify a christian from withholding his aid from that which has already saved a nation and has almost driven out from among them the greatest moral pest that ever cursed mankind.

6th Objection. Well then, I object to the principle of vows and pledges altogether, and think it wicked to sign them.

Answer. In the first place, it is not a vow, but a written promise or pledge. Every man is free to give the pledge, and he is as free to *withdraw* it, which is *not* the case with a vow. When a man signs the agreement, all that is expected of him, is that he will keep his promise so long as his name stands upon the list. But if he afterwards sees reason to repent what he has done, or feels that he can no longer submit to the restriction, he has nothing to do, but to with-draw his name, and he is free from his engagement. There is nothing of the irrevocable nature of a vow in this. It is even less than a promise; for it is a promise reserving to yourself a right to withdraw it. And for a being circumstanced as man is, to object to pledges and agreements, is absurd. Human life is entirely made up of pledges and agreements, and if we would avoid them, we must needs go out of the world altogether. Every promise is a pledge. Every contract involves two pledges at least, one between each of the contracting parties. Every indenture of apprentice is a pledge. Every soldier enlisting comes under a pledge. Our own covenant with our honourable masters is a pledge, and every engagement between master and servant is of the same nature; it is a promise to fulfil certain stipulations on our part, and is equally binding upon us, whether written or not written. Nor is there any particular religious sanctity belonging to the pledge of the society, which does not equally belong to every other. They are all of them engagements to God as well as to man, for it is apart of our duty towards God, to be faithful in our engagements with each other. A promise is so well understood to be a pledge, that it is a common expression to say, "I have *pledged* my word that I will do so and so." But will the objector say, "A promise is not a *permanent* bond, for a man fulfils his promise, and there is an end of the engagement." We reply, Many promises are of such a nature, that they cannot be acquitted in *one act*, but like the temperance pledge, require a course of conduct during the remainder of life to perform them. Suppose for instance I promise to a dying man, that I will take care of his children and set them up in the world. Now every honest mind can see that this is a pledge, whether it be written or not. Now we ask, What rational ob-

jection can there be to the pledge to the Temperance Society, on the abstract plea, that it is unlawful to bind ourselves by any pledge, whatever, which does not equally apply to this pledge? Indeed, so far as the unlawfulness of a permanent bond is the question, this latter is by far the most objectionable of the two, for a man may release himself from his engagement to the Temperance Society whenever he pleases, merely by withdrawing his name; but he cannot revoke his promise to the dead father. We assert then, that the temperance pledge is not a vow, but a promise; as plainly as others, which we are in the habit of giving every day of our lives. But the whole objection is absurd. Does the objector mean to say, that it is unlawful to resolve not to do wrong? And if it is lawful to resolve, is it not lawful to write down our resolution?

But we have the authority of Dr. Paley, who was not a man likely to recommend a wild, or visionary fallacy, for recommending these pledges of temperance; for he has these words in his Moral Philosophy. "I own myself a friend to laying down to ourselves rules of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. Indefinite resolutions of abstemiousness are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually. Whereas, the stricter the rule is, the more tenacious we grow of it; and many a man will abstain, rather than break his rule, who would not be brought to exercise the same mortification from higher motives. Not to mention that when our rule is once known, we are provided with an answer to every importunity. This reasoning applies with greater force to a number of persons uniting in the same rule. Then each member watches over the others, and each knows that many eyes are upon him, and thus they are enclosed with a wall not easily broken down.

Since then human life is made up of pledges, and such a man as Paley recommends them, — and experience has proved what the temperance pledge can do in America, for it has saved a nation, — it is perfectly fastidious to object to it on supposed conscientious grounds, when such vast and important good has been done to mankind. It may be sincere, but it is certainly a morbid conscience, a strange obliquity of the moral sense, that can see this sweeping ruin, this moral pestilence, desolating our country, and neglect the only means that have ever yet checked the evil, and refuse so vast a good when it is in the power of our hand to do it upon such a frivolous plea as this.

7th Objection. I have so often seen it fail, particularly societies of soldiers go back again, and become as bad as ever.

Answer. It would indeed be most wonderful if this were not the case. The principal hope and object of temperance societies is not to reform the drunkard, but to prevent the taste for ardent spirits from being formed. Now, by the education of soldiers, the fatal taste is already formed, and, though not absolutely impossible, it is hard to root it out. The drunkard too is very penitent, and makes good resolutions in the intervals of sobriety. Many a soldier joins the temperance society in the sincerity of his heart, really intending to be a consistent member, not knowing his own weakness, and he is carried away in the hour of temptation. A constitutional craving after an old habit distresses him. Yet "nil desperandum." Let us not despair. The offenders, if really penitent, and wishing to return under the protecting wing of the society, may be put upon a few month's probation, and then admitted again. In the mean time, the objection itself only proves what a dreadful thing it is to *form a habit* so desperate, as to render the drunkard's condition almost hopeless, and so tyrannous, that all his resolutions melt away before it. It proves also how difficult it is to build a good superstructure upon a bad foundation.

The past education of our soldiery with respect to ardent spirits, is the worst possible of all foundations; and temperance societies labour hard under the cruel disadvantage of trying to build upon it a good superstructure. But our great encouragement is, that temperance societies will, ere long, improve the foundation. They will improve the public taste, and open the eyes of the public, so that our future soldiers will begin under a better education. In the mean time, if only here and there an individual remained steadfast to the pledge, and were really reformed by it, it would be abundant reward for all our labor, and justify every good man's exertions in the cause of temperance societies.

III.—Letter addressed to a few young natives who have expressed a general assent to the doctrines of christianity, without making a public profession of it before their countrymen.

The following extract is worthy of being seriously considered by such persons as those for whom it was intended; and not the less so, that the writer of it has been removed from all labour for the improvement of the inhabitants of this great country.

My dear young Friends —I lately endeavoured to show you how infinitely superior the Christian religion is, in its doctrines, in its precepts, in its promises, and in the sublime prospects which it unfolds, to every other religion that exists, or that ever existed in the world; to point out to you the evidence that we have for believing in its divine origin; and to press home upon your attention its suitableness to your circumstances, as endowed with capacities which fit you for knowing and serving your great Creator, and as sinners, who having broken the holy law of God and become subject to its penalties, stand in need of a deliverer and substitute. I told you of the mighty Deliverer whom God, in his infinite love and compassion, has provided for the guilty family of man; and, after having taken a brief view of the Old Testament prophecies concerning his character, advent, and wonderful death and resurrection, you read with me an exact fulfilment of these prophecies in the accounts given of Christ by four different writers, Matthew, Mark, Luke, and John.

You admitted that the character of Christ, as therein described, is indeed marvellous; that it comprises every thing that is holy and divine; and that there is a heavenly splendour shining forth in all its parts which had proved to your minds that he was not only a messenger sent from God, but was, in very deed, the Mighty God himself, manifest in the flesh, and sojourning in our world. You said that the names given to him, the titles by which he is revealed, and the works performed by him, were alike the subject of your wonder and of your gratitude; that his commands and precepts come home to your hearts and consciences with authority; and that his incarnation, sufferings, and death, commend themselves to your reason and belief, as showing forth the love of a beneficent, and the justice and mercy of a holy, God. You expressed your astonishment and grief at the sin and folly of those who worship the idols which their own hands have formed, and who believe in the many thousand gods and avatars recorded in the Hindú Shástras, while they reject the true atonement; and you declared that your faith and confidence are placed alone in the true God, and in Jesus Christ, the propitiation for the sins of mankind.

My dear young friends, examine well whether you believe, or do not believe the gospel. The heart, you know, is deceitful above all things and desperately wicked; and it is one thing to admire a perfect picture when it is presented to your view, and another, and a totally different thing, to commit yourself to the guardianship and direction of Him whom it represents, or, in other words, to receive the truth in the love of it, and to walk according to its commands and requisitions. There are many false foundations upon which you may build your hopes for eternity, and these hopes may appear to yourselves fair and beautiful, like a magnificent house erected upon the sand; but they will not abide the day of the Lord's coming in judgment: they will be swept away by the storm of his indignation, and will vanish before you like the house built upon the sands, which falls to pieces at the first approach of the storm and of the tempest. There is but one foundation upon which you can build with safety — faith in the Lord Jesus Christ. But he has said, "If any man love father, or mother, sister or brother, more than me, he is not worthy of me; and, if any man will come after me, let him take up his cross and follow me." He who searcheth the heart cannot be satisfied with an insincere, or partial admission of his claims. His language to each of you is, "Give me thine heart; let me be enthroned there in my just and rightful supremacy; let me be the highest object of your affection and regard, and let no other objects of worship be admitted into your hearts." These requirements may appear very hard to you, as they did to the Jews of old. Some of you say, that you love Jesus Christ; that you worship him in *secret;* and that you have no pleasure in the worship of the gods whom your fathers worship; but that you are afraid to avow this, lest you should be deserted by your relatives, and be exposed to their scorn and persecution. O my dear friends, is not this loving and fearing the creature more than the Creator? Is it not a tacit acknowledgment that you distrust the power of God to sustain you in the midst of trials, or his willingness to watch over and to protect you; and is it not a convincing proof that you have never yet felt the constraining love of Christ in your hearts? If you had a right perception of the glory and beauty of the Saviour, you would esteem it an honour to suffer for his name. If you felt aright the disease of sin, you would instantly seize the remedy offered to you, just as in the agonies of disease you would grasp at a remedy which you were told would cure you. But you have not acted in this manner, and you still cling to the rites and ceremonies of your idolatrous worship! Idolatry is that abominable thing which God hates; and sooner, or later, he will pour out upon the nations and the individuals who practise it, the vials of his fierce anger. Linger not for one hour in the city of destruction. Touch not, taste not, handle not, the impure thing. Set your faces steadily toward Zion, and fear even to look backwards, lest you resemble Lot's wife, who, on looking wistfully upon the cities of the plain, was turned into a pillar of salt, as a just memorial of the vengeance of God upon the wicked. Compare the religion of Christ with your own foolish superstitions; and let it exert its full power upon your understanding and your hearts. Embrace it without delay, and let it be your light in darkness, your joy in sorrow, and your support and solace in difficulty. Let its hopes beam upon your path, like the sun in his morning brightness. Let its rewards stimulate you to advance onward in the path of immortality; and let its songs cheer you in the house of your pilgrimage, and be to you a foretaste of the hallelujahs of the redeemed in heaven.

Every religion propagated in the world has contained, in some form or other, the doctrine of a future state. This is a proof of the soul's immortality, and of a state of retribution after death; but, as I showed

you before, all of these accounts are vague, foolish, and contradictory, except that which is contained in the Christian scriptures. It alone can impart joy and confidence, and enable you to triumph over death. The early Christians were not only exposed to reproach and suffering, but many of them were called to pass through the fires of martyrdom; and they rejoiced in this opportunity being presented to them, of testifying the sincerity of their faith. Their holiness and zeal may show you what Christianity can accomplish in man, and be a pattern to you.

I must conclude. May the spirit of truth open your eyes to perceive the great sin of idolatry! May Christ be your guide and Redeemer; and may we have the great happiness of meeting you at last in heaven, among those who will come from the east, and from the west, from the north, and from the south, to sit down in the kingdom of their Father.

IV.—Reply to the Presbyterian Layman, concluded.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — I now resume my remarks in reply to the letter of the "Presbyterian Layman," which appeared in your number for November last.

The authority therein brought forward, after Polycarp and Justin Martyr, is Irenœus, whom I have before incidentally mentioned: and the following passage from his works is adduced with the view of proving that the Christian ministry is through presbyterial succession. "Wherefore it behoves us to hearken to those who are *presbyters*, who, as we have shown, have their succession from the apostles; who, together with the succession of the *episcopate*, have received also the gift of truth according to the pleasure of the Father." To this your correspondent adds the following remarks of Bishop Stillingfleet. "What strange confusion must this raise in any one's mind that seeks for a succession of episcopal power over presbyters from the apostles by the testimony of Irenœus, when he so plainly attributes both the succession to presbyters, and the episcopacy too, which he speaks of." On both of these quotations, I shall take the liberty of offering a few observations: and as it has even been deemed a fair and satisfactory line of argument, to interpret the meaning of one part of a writer's works by referring to what he has advanced in others, I shall adopt it on the present occasion.

It is, I presume, unnecessary to inform a part of your readers, at least, that Irenœus successively discharged the office of presbyter and bishop at Lyons: and in arguing against the heretics who infested the church in his time, he distinctly maintains, that in the government and chief care of it, the bishops only were the successors of the apostles. Thus, when showing that the doctrines which he opposed were not those of the apostles, he makes the following appeal. "We can reckon up," he says, "those who were by the apostles ordained bishops in the churches, and those who were their successors, even to our own time. They never taught nor knew any of the wild opinions of these men; and had the apostles known any hidden mysteries which they imparted to none but the perfect," (as the heretics pretended,) "they would have committed them with particular care to those persons *to whom they committed the churches themselves:* for they would be extremely desirous that they should be perfect and unreprovable in all things when left to be their *successors, and to whom they consigned their authority.*" And afterwards, speaking with immediate reference to the Church of Rome, as the largest and best known church in the world,

(although she then claimed no dominion over others,) he proceeds thus: "By showing forth the tradition received from the apostles, and the faith delivered to mankind, and descended even to us by the *succession of those bishops*, we confound the heretics. [Iren. lib. iii. 3.]

In considering the quotation above transcribed from Bishop Stillingfleet, and also that from the same prelate regarding the government of the Church of Corinth in the time of St. Clement, given by your correspondent at p. 419, I beg to observe that, whatever may have been the view taken by the learned divine referred to on these points, the following extract from a sermon, preached by him in 1684-5, will, I think, pretty plainly show that his sentiments regarding *apostolical succession*, are the same as all episcopal writers contend for — which is the subject at present at issue. "The universal consent of the Church being proved," observes the preacher, "there is as great reason to believe the apostolical succession to be of *Divine institution*, as the *canon of Scripture*, or the *observation* of the *Lord's Day*. We do not doubt but it is unlawful to add to, or diminish from the canon of Scripture, and yet there is no plain text for it with respect to all the books contained in it, and some of the books were a long time disputed in some churches; but the churches coming at last to a full agreement on this matter upon due search and inquiry, has been thought sufficient to bind all after-ages to make no alterations in it. And as to the Divine institution of the Lord's Day, we do not go about to lessen it, but only to show, that some examples in Scripture being joined with the universal practice of the Church in its purest ages, hath been allowed to be sufficient ground, not only for the following ages to observe it, but to look on it as at least of an *apostolical institution*. Now it cannot but seem unequal, not to allow the same force, where there is the same evidence: and therefore our Church hath wisely and truly determined, *that since the Apostles' times there have been three orders of bishops, priests, and deacons*, and in a regular well constituted Church, are to continue to the world's end."

I now come to consider the passages given by the "Presbyterian Layman" from Tertullian; and on referring to the first part of the first of these, every candid and impartial reader will, I think, admit, that it bears most unequivocally in support of the view of the question which it is brought forward to oppose. For, it not only distinctly specifies the three order of bishops, presbyters, and deacons in the Church, of which the first is declared to be *chief*, but also that the two latter could not baptize, or of consequence perform any other ministerial acts, but by authority derived from him, "*for the honor*," it is added, "*of the Church, which being safe, peace is safe.*" And that such powers were, in the opinion of Tertullian, wholly founded on the *uninterupted transmission* of the *apostolical commission*, is clear from the following extract from his "prescriptions against heretics" — in which he challenges them to "produce the originals of their churches, and show the order of their bishops so running down from the beginning; and that every first bishop among them, shall have had for his *founder* and *predecessor*, some one of the Apostles or *apostolic men*, who continued with the apostles. For in this manner the Apostolic Churches bring down their registers: as the Church of Smyrna from Polycarp, placed there by John, the Church of Rome from Clement ordained by Peter: and so do the rest prove their *apostolical original*, by exhibiting those who were constituted their bishops by the apostles." The object, however, which your correspondent had in view, in giving the extract which he has transcribed from Tertullian's "*Book on Baptism*," may have been to prove, from the latter clause of it, that Layman were and are competent to administer the initiatory sacrament of the Christian Church — and

perhaps, in his (your correspondent's) opinion, every other rite and ordinance of religion. If such was his intention, I shall only observe, that the position, thence attempted to be supported, is equally at variance with the fundamental principles both of protestant episcopacy and of presbytery.* But whatever may have been the opinion of Tertullian on the point immediately under notice, in certain cases of necessity, his works distinctly show the veneration in which he held the sacrament under consideration, as he calls "*water*, the *element of Christians*, having *by baptism*, been *born in it*." With respect to the concluding extract, which your correspondent has given from the same writer, on discipline, it must, I think, bearing in mind the recorded and decided opinion of the author of the *apostolical succession of episcopacy*, be deemed conclusive, that in speaking of the "*approved elders*" (*probati seniores*) who presided in judgment on offenders, he could only mean the *bishops* or heads of the several churches within the Roman empire: although he saw no occasion for calling them by that name, in the apology, which he was then offering to the Roman governors.

In fully considering the extracts which I have submitted from the works of Irenœus and Tertullian, it must, I think, be deemed a point of great weight on the side of the question which I am maintaining, that the arguments used by these writers against the heretics, with whom they had to contend, are founded on the apostolical institution, and succession of episcopal superintendence. But how weak and silly had such arguments been, if the heretics could, at any time, have proved a breach in that succession: much more could they have shown by undoubted evidence, that it had no relation to the apostles, and did not at all commence till about thirty or forty years after the last of them had been removed from this world; had this been in fact known, or even but surmised at that time, we may well suppose, how eagerly it would have been laid hold of by the enemies of the true faith, to cut down at once the whole force of that reasoning, which had been repeatedly and powerfully employed against them. But never, I again repeat, (with the same exception,) was the divine and apostolical institution of episcopacy called in question, during the first fifteen hundred years, by any sect professing Christianity: or did any religious society, calling themselves Christians, exist, except under episcopal government. "*Ecclesia est. in episco*" was the universal maxim, the very heritics gloried in their bishops of their own persuasion: not a schism could be effected without the sanction of a schismatical prelate, and we might in those days as reasonably look for Christianity without sacraments, as without episcopacy.†

* The opinion of the Church of England on the above point, is most clearly and explicitly declared in the third rubric prefixed to her office of "private baptism," and in the questions which she directs to be put to those who afterwards bring the child to Church. By the rules of the ecclesiastical establishment of Scotland, not even those who are styled "*probationers*," or "*licensed preachers*," are allowed to administer the rite in question: and the same restriction, I believe, prevails amongst the several denominations of *seceders* in that country. Indeed, amongst some classes of the latter, baptism in private was, some time since — and may still be — positively prohibited, *even in cases of the most urgent necessity*, which must surely be considered as limiting, and treating with culpable disrespect and neglect the last command delivered on earth by the Divine Author of our religion.

It would, I conceive, be here irrelevant to inquire if the Church of Rome can offer any sufficient reason for allowing even women to administer this sacred rite: but it is proper to observe that, in such cases, if the infant lives, the appointed ceremony must be afterwards performed by a competent minister.

† The singular expedient to which Novatian had recourse, in order to rival the authority of Cornelius, Bishop of Rome, is strikingly illustrative of this truth. Having, under false pretences, persuaded three ignorant and simple bishops from an obscure

The last of the fathers referred to by your correspondent is St. Jerome, from whom he quotes most fully, no doubt deeming the passages which he brings forward, most conclusive authority in support of his view of the subject under discussion, as every writer, entertaining similar ones, has done since episcopal government in the Church was first called in question. But as the testimony of this ancient and learned author has been so much built on in favor of the presbyterian cause, it will not, I trust, be rejected, when advanced on the opposite side: and I shall preface what I am about to adduce with a brief reference to himself, and the circumstances under which some of his opinions were set forth.

Jerome was a *presbyter*, in the Church in the fourth century: and in his time, there were some *deacons* in the Church of Rome, who, in consequence of their having grown great through wealth, challenged to themselves places above *presbyters*. Feeling, therefore, indignant at this encroachment, and with the view of magnifying his own office, he adverts to the state of the Church when the titles *bishop* and *presbyter* were promiscuously used, and before any discriminate application of them had taken place: before the contentions which are spoken of by St. Paul in his first epistle to the Corinthians, had rendered it necessary in order to prevent schism, that one presbyter should be invested with authority over his brother presbyters. But if St. Jerome intended to maintain all the supporters of the presbyterian system would suppose, he is decidedly at variance, not only with the whole host of primitive writers who long preceded him, but what is still more important, even with himself. Indeed, those who bring this father forward, as your correspondent has done, will, I think, find more difficulty in reconciling him to himself, than they will reap advantage from any testimony that is to be drawn from him. For, in spite of apparent contradictions to be found in his writings, some of the strongest proofs of the original establishment of the Christian Church, under a regular episcopal form, are to be produced from them, as the following extracts will show. In his epistle to Evagrius, he says expressly — "That we may know that the apostolic traditions were taken from the Old Testament, that which Aaron and his sons, and the Levites were in the temple, let the bishops, presbyters, and deacons, claim to themselves in the Church." Here it is plainly asserted, not only that the hierarchy of the Church is founded on apostolic tradition; but also that the apostles had the model of the temple in their view, and raised their plan of church government according to the Jewish economy, by placing the same difference between bishop, presbyter, and deacon, under the Gospel, as there had been between the high-priest, priest, and Levite, under the law: a position which overturns every argument which can be brought from any other part of his writings to prove the identity of bishop and presbyter, or that the latter is of the same order with the former; of whom he says also in the epistle now referred to — "That the power of riches, in the humility of poverty, does not make a bishop higher or lower: but *they are all the successors of the apostles.*" On the same principle, he argues against the Luciferians, in the following manner: "That the safety of the Church depends on the dignity of the chief-priest (a bishop), to whom if peculiar power be not given superior to that of others, there will be as many schisms, as priests in the churches." To

corner of Italy to come to Rome, he compelled them, when in a state of intoxication, to lay their hands on him and ordain him: — and one of them did penance for being concerned in doing what was so contrary to order, decency, and the rules of the Church. (Eusebius Eccl. Hist. lib. vi. cap. 23.) The foregoing circumstance afford a plain proof of the universally prevailing belief, that none but a bishop could govern the Church, and, moreover, that none but bishops could ordain a bishop.

the same purpose, we find him admonishing Nepotian "to be subject to his chief priest, and to receive him as the father of his soul for what Aaron and his sons were, that we know the bishops and presbyters to be." It may also be observed that, in his *catalogue of ecclesiastical writers*, he mentions "St. James the Just, called the brother of our Lord, as ordained by the Apostles Bishop of Jerusalem; Timothy, as ordained Bishop of Ephesus by St. Paul;* and Polycarp, Bishop of Smyrna by St. John." And in the same work he cites the genuine epistles of Ignatius as the third bishop of Antioch after the Apostle Peter, in which epistles we have seen how clearly the distinction between bishop and presbyter are marked, and the authority of the superior order as firmly maintained. To all this may be added what he says in his epistles against the Montanists — That "whereas amongst them the bishop was considered as but in the third degree, among us the *bishop hold the place of the apostles.*"

In a note subjoined to his extracts from Jerome, the "Presbyterian Layman" inserts one from Dr. M'Crie's Appendix to his "Life of Andrew Melville," written in a spirit which I think few will commend. The question of St. Jerome's opinion or testimony has been often (and even now) fully discussed; and notwithstanding the blunder pointed out by Dr. M'Crie, he seems to be sufficiently vindicated as to

* Surely the above will be deemed a full and satisfactory reply to the sneering query put by your correspondent in his note, p. 420 "— What would Jerome have said to such a conceit?"

Although I am induced to hope that the few but marked instances, which I before adduced from Scripture, of the episcopal superintendence with which Timothy was invested in the Church of Ephesus, must be deemed sufficiently convincing, I am led to offer a few additional observations on the spiritual relation which he bore to the presbyters of that city, as so much argument has been attempted to be drawn in support of their mutual parity, from the designation of "overseer" or "bishop" being applied to the latter, by St. Paul in his address to them, recorded in Acts. xx. 17, 28. In the passage now referred to, there can be no doubt, that those who are called elders or *presbyters* of the Church, are also denominated overseers or *bishops*. But it does not hence follow, that they had the power of ordination, or any such authority as was committed to Timothy, where he was appointed to take charge of the same Church as its proper bishop and governor. If we only observe the difference in the Apostles' directions to him, and to them, we need no other proof, that these presbyters were not authorized to execute those offices, for discharging which Timothy was purposely set over him. In St. Paul's admonitions to them, he puts them in mind of their duties as pastors, and warns them to "take heed to themselves, and to all that part of God's flock," as distinguished from the shepherds, which was entrusted to their care and oversight; whereas in the charge given to Timothy, he is empowered to watch over, not the *flock only*, but the *shepherds also*, the subordinate clergy as well as the laity, in that part of the Church committed to his inspection. There were some things which he was not only to "command and teach," but to charge others that they should teach them also. Such as were proposed for the office of deacon he was to prove and examine, and if found blameless to admit them to it, that they might by "using the office of deacon well purchase to themselves a good degree," (1. Tim. iii. 10, 13,) and in due time be found fit for a higher station in the Church; even for discharging the duties of elders or presbyters. Against these presbyters, Timothy was directed to receive no accusation, but before two or three witnesses, and them that sinned he was to rebuke before all without preferring one before another; "and, like an equitable judge, doing nothing by partiality." He was further charged to "lay hands suddenly on no man," that so, by avoiding such rashness in exercising his power of ordination, he might not be a "partaker of other men's sins, but keep himself pure." (1. Tim. v. 19, 22.) In this apostolic charge, we see delineated, in the most accurate manner, all the particulars in which bishops have been considered, since the days of the apostles, as superior to presbyters: and if no further evidence existed in the sacred writings, or those of the primitive fathers, the epistle from which the above passages are quoted, and that addressed to Titus by the same apostle, afford the most irrefragable proof that the form of church government in the apostolic age was strictly *episcopal*, as that term is now understood.

his notions of episcopacy even by Hooker. The sixth, seventh, and eighth Books of the celebrated work of that truly *judicious* writer (as he is most justly termed) were posthumous, and remain imperfect. It is right, therefore, that whatever blunder or imperfections existed in the imperfect copy and first edition should remain. Instead of there being matter of blame, there is in this uniformity much cause of commendation. After noticing with great complacency the blunder, and suggesting the probable cause of it, Dr. M'Crie adds—"The *Ecclesiastical Polity* is one of the books in which candidates for holy orders are examined; but this does not necessarily imply that either they or their examinators have made themselves masters of its meaning and contents." It will, I think, be difficult for any candid person to imagine a reason for this piece of gross and gratuitously slanderous calumny. It is obvious that Dr. M'Crie is very little acquainted with episcopacy or episcopalians: and the remark now quoted is worthy of the writer, who can maintain that the pernicious and exterminating obligations set forth in the intolerant "*Solemn League and Covenant*" are still binding on all presbyterians.*

In a P. S., your correspondent refers to Anderson's "Defence of Presbytery," which he says is unanswered and unanswerable." If the work in question be by Mr. Anderson of Dunbarton, (published at Glasgow in 1714,) I am enabled, although I have not seen the book itself, to give the following extract from it, which will put your readers in possession of at least one of the arguments by which the author endeavours to combat the ground on which episcopal succession is derived from the apostolate at large. "The Church of Rome," observes Mr. Anderson, "a society of very large extent, of a long standing, and such as has produced not a few wise and great men, expressly contradicts it, denying that any of the apostles had successors, save Peter in the papal chair." † If therefore the alleged irrefutability of Mr. Anderson's work sits on no stronger position than that now quoted, nothing is, I conceive, required to controvert an assertion at variance with the testimony of Scripture, and primitive authority.

Agreeably to what I stated in my last communication, I now bring my correspondence with your periodical to a close; and notwithstanding the

* Vide "Two Discourses on the Unity of the Church, her divisions and their removal. To which is subjoined a short view of the plan of religious reformation originally adopted in the secession. By Thomas M'Crie, D. D. Minister of the Gospel, Edinburgh."

† The authority referred to in the above passage is evidently that of the celebrated Bellarmien, who says, "Bishops are not properly the successors of the apostles, because the apostles were not ordinary, but extraordinary pastors, such as from the nature of their delegation, could have no successors." (*De Rom. Pont. lib. iv. cap.* 24.) In transcribing the opinion of a *cardinal* which appears to be so much in unison with the sentiments both of a *presbyterian minister* and a *layman*, it may not be improper to inform some of your readers, that the influence of the *papal power* has, in numerous instances, been exerted against that *diocesan episcopacy*, the latter being most inimical to the pretensions of the usurped and overbearing supremacy of the former. The agents of the Pope endeavoured, at the Council of Trent, to get it declared that the Bishop of Rome was alone, *de jure divino*, with the view of invalidating the apostolical character of other bishops; but the council rejected the proposition. The exemption of a large portion of the Romish priesthood, termed *regulars*, from the jurisdiction of their respective bishops by making them accountable only to the Pope, is another proof of encroachment from the same quarter. In fact, as it is most justly observed in an Italian work relating to the controversy betwixt the Papal See and the Bishop of Pistorn, occasioned by the celebrated Bull *Auctorem fidei* of Pius VI, "*it is already many ages since the Court of Rome set itself to vilify and trample under foot the venerable episcopal character.*"

evident difference of opinion which exists betwixt us, in the present, as well as other subjects, I bid you, with the utmost sincerity, a charitable farewell.

I remain, Sir, your most obedient servant,
A PROTESTANT EPISCOPALIAN.

28th December, 1835.

V.—MARCH OF INTELLECT AMONG THE YOUNG AND RISING GENERATION OF NATIVES.

We have a large collection of letters written on various occasions by native youths, some of which are remarkably curious. We give the following as specimens of them, without making a single alteration in them.

1. *European Sailors as they appear to the Natives.*

Sir—As I was desired by you to write every day an account of any thing I like, as an exercise in English composition, I take this opportunity to give you an account of the strength and courage of some sailors, which I happened to witness while I was passing by the street that leads to Bundur (seashore), or what the Hindoos call Sonapore, a name given to the place where they burn their deads.

One day there happened to come some sailors into that part of the street where it meets the main-road, who, as it is very natural for sailors to do, were bawling out, and playing various kinds of tricks upon the persons that happened to pass by that way. They then spied a shigram coming towards them, and took into their heads to play a trick upon the coachman by stopping the carriage. Before it came near them, two of them walked off to the other side of the road; and the moment a signal was given by one of them to put their design into execution, away they ran up to the carriage, and seized hold of the pokes of the four wheels; and it was astonishing that their strength was so great, that they were able to overcome at once the collected inertia of the carriage, and the force but of a thin horse. On this, another sailor, who was not engaged in this act, took hold, some way or other, of the whip of the coachman, and whipped him. In the mean time, the gentleman that was in the carriage jumped out of it, to see what was the matter; when the police peons, who saw the sailors doing that mischief, but were afraid to attack them, lest they should be knocked down by a single blow of a sailor, seeing the gentleman on the road, ran up to assist him, well knowing that the sailors would not dare do any injury to them now. The gentleman seeing the mischief done by them, ordered the peons, whose number in the mean time increased to twice that of sailors, to put them into chokey; but even that number of peons was not sufficient to do so *for them*, so that they with great difficulty carried them into the Moombadave's chokey.

I am, Sir, your obedient scholar,
Bombay, February 7, 1836. NARAYEN DINANATHJEE.

Sir — As I was passing along the street of New Sonapoor, I saw two sailors entering the house of a respectable person, and jumping and bawling out in it. They were so strong, that about ten men could not drive them out; they knocked many persons that went before them, by a single blow to each. They wanted the women in the house to dance with them and play many other tricks, as they are accustomed to do with the dancing girls. At last, the master of the house got tired, and sent for

a constable, who came and persuaded them with great difficulty to go out of the house, but could not force them.

I am sorry that in such a Government as this, where every means are taken to render the public comfortable, and they are successful in many points, this disturbance exists for a long time. To remedy this, I think, as they are anxious for public good, they ought to employ every means they can find to free the public from this annoyance.

I am, Sir, your most obedient scholar,
RAMCHUNDER WASSOODEWJEE.

WILLIAM HENDERSON, ESQ.

Sir — Since the British took possession of the island of Bombay, the manners and customs of the people have been greatly reformed. Almost all the people in it, whether foreign or native, are happier under this Government than any other; and of late, I am happy to say, that education has attracted the attention of the natives, and has made great progress among them, particularly since the arrival of you and Mr. Bell, who have acquired, and will continue to acquire, great fame for being, as it were, the instruments which have caused, and will continue to cause, a rapid spread of education among the natives, who some time ago had considered the instruction of themselves in arts and sciences as a trivial object; though some of the Bramins paid great attention to it. The only bad habit, I am sorry to mention, which has been introduced by Britons into this country, is drunkenness, which was almost unknown here till the British came into this country, and the Government licensed the sale of ardent spirits. However, this habit of drinking ardent spirits would not be so prevalent among the natives as it is at present, had it not been for a set of blackguards — I mean some of the Parsees, who, having opened shops for the purpose, commenced drinking this slow poison.

The effects produced from using these ardent spirits, are very pernicious both to the drinkers and to the others round; for, when the sailors drink ardent spirit, in which the Parsees put a few drops of sulphuric-acid, in order to make it very strong, they in walking tumble down, break their heads, knock down every one that come in their way, and play many mischievous franks. With an exception of this fault, many things that has been introduced into this country by the British Government, is for the beneficence of the natives, and ought to excite the feeling of gratitude.

I am, Sir, your most obedient scholar,
Bombay, 12th Feb. 1836. NARAYEN DINANATHJEE.

2. *Moral Character of the Pársis.*

Dear Sir — You will exceedingly oblige me, by your sending to me a letter addressed to you by Narayen Dinanath, "the best orator and the most skilful chemist," (if I may be allowed to use the words of a Gazette correspondent, who has so skilfully made known the merits of that "little lad"* in a communication that appeared some time ago in the Gazette newspaper). I understand Narayen has, like a consummate politician, very ably, though unreasonably, questioned the character of the Parsees, my countrymen, in the pathetic letter he has sent to you. I intend to have an insight into the contents of that communication, in order that I may be able to make myself acquainted with the bold arguments that he has put forward to support his position. By this means, I will be able to prepare a reply to the letter in question; and, as soon as it is ready, it will be at your disposal to undergo an inspection.

I remain, Sir, your obedient and dutiful scholar,
Bombay, 11th February, 1836. NOWROJEE FURDOONJEE.

* Aged 14 years.

Sir — I have on objection in the world to send my last letter to Nowrojee Furdoonjee, who is, as it seems from the pathetic letter addressed to you by him, very anxious to defend his own countrymen, who indulge themselves in drinking ardent spirits. But I doubt very much, he would not be able to support this opinion for any length of time.

In his letter which he has addressed to you, he stated that I unreasonably questioned the character of Parsees, his countrymen. But I have not done so; for I have witnessed many Parsees, who have, as it seems from their manners and customs, no better sense than wild beasts, and who are the head dwellings of dishonesty, injustice, and several other vicious habits. The following account will give you a specimen of some of their acts of dishonesty. On the fair-day of Kalbadavy, when all the various kinds of elegant things were carried there by the shopkeepers for sale, a company of such Parsees, as I have already mentioned, came to a shop where wooden swords, scimitars, bows, &c. were disposed for sale. One of them took one of the scimitars in his hand, and, under the pretence of showing it to his friends, gave it to one of them, who, having concealed it under his handkerchief, walked off silently. Afterwards the one that remained *there*, took another scimitar, and asked the shopkeeper for the price of it; and on being told that it would cost him two pice, "Go to hell,"* said he to the shop-keeper; "I would not offer a pice for it." So saying they walked off, charging him with several bad words, as if they were much displeased by his excessive demands for it. In this manner, they rob the poor shop-keeper of their articles. This I have witnessed not only once, but several times. Such are the characters of some of the Parsees: and if Nowrojee wishes to defend these fellows, his countrymen, by saying that I have unreasonably questioned the character of Parsees, I will be highly obliged to him if he will be pleased to point out to me those things which he supposes to have written by me without reasoning.

I am, Sir, your most obedient servant,

Bombay, February, 1826. NARAYEN DINANATHJEE.

3. *Effects of the Encouragement of Education by the Government.*

Sir — As I cannot write English correctly, and to do that practice of writing is chiefly necessary, I beg leave to give you for to-day's exercise, an account of the encouragement which has been produced by the Government's taking interest in the education of the boys of this institution, and introducing some of them in the revenue line.

When it was published that the Government has proposed to send some young men from this institution, for their activity and fidelity, to the Revenue Commissioner, to employ them under him according to their abilities, many boys, who used before to go to offices and other places, have come now into the Maratha school to be admitted into the English school, after passing an examination, to learn English, with the hope of being employed under the Revenue Commissioner.

One of my relation, inhabitant of Surat, on hearing this, has come here to be educated, and be introduced to the Revenue Commissioner, after showing some marks of honesty and activity; and I wish that the Government will never fail to fulfil the wishes of the boys who are taking so much pain to learn English, and succeed in their prospects.

I request that you will be pleased to give your remark on the subject and to correct the above few lines.

I remain, Sir, your most attached scholar,

VINAYCK WISWANATH.

* This oath was taken in English. The first English learned in Bombay by natives, is alas! generally that used in profane swearing.—*Edit.*

4. *Laws of the Spartans.*

Sir — Agreeably to your desire, I was reading last night the second chapter of the History of Greece, which contains the laws of the Spartans, instituted by Lycurgus, their greatest legislator, who is said also to have made the first discovery of the works of Homer in his travels into Asia. The laws instituted by this great legislator, indeed, were well suited in some respects for the administration of justice, but they were very severe in regard to the education of youths and virgins, on which I will make some remarks, which I hope you will have the goodness to take into consideration.

Children, from their earliest infancy, were made to walk barefoot, to lie hard by nights, and after they passed the age of seven, their treatment was still more rigid, and they were annually whipped at the altar of Diana, that they might bear bodily pain without complaining: also they fought with one another naked, which, in my opinion, is very indecent.

There was another very bad custom among them, viz. the peasants, after they were enslaved, were doomed to till the ground for the citizens, and receive a bare subsistence for their labour; and when it was suspected that their number had increased to excite a tumult, it was permitted by an act that they should be destroyed without mercy: and they were frequently intoxicated, only for the purpose of showing the youths the dreadful consequences that result from such excesses.

I would have written more on the subject, but time has not allowed me to do so; and I hope you will be kind enough to excuse me for the shortness of this.

I remain, Sir, your most obedient, and dutiful pupil,
MERWANJEE DADABHOY.

5. *Hindú Jugglers.*

Sir — I have the honor to inform you, that, during the last month, when all my regular studies of the school were discontinued, I spent the greatest part of my time in reading some books, though often interrupted by the marriages that took place in that month.

On one of these days, I called on Mr. Bell, who told me, that if I, together with the assistants and West's scholars, would go to Mr. Mitchell, he would show us several things which the garrodees (native jugglers) are in the habit of doing, and he would also explain to us how they are done. Accordingly, we being very anxious to know those tricks, called on Mr. Mitchel the very next day, and saw both him and Mr. Wilson, in whose house he lives. After some conversation on chemistry, on which they questioned us, we turned our conversation on one of the tricks of the jugglers, which was, that they take an earthen vessel full of water, and hold it with its mouth downward when the water falls, and when they set it right there seems to come so much water, that it runs over the lips of the vessel. Mr. Mitchell explained to us the plan they take; which was, that in the mouth of the vessel which they use for this purpose, they fix a piece of hallow bamboo, which goes nearly to the bottom of the vessel, though not touching it: another thing they do is, that they make a hole in the vessel near the neck of it, where they take care to put one of their fingers; they then fill the vessel, thus prepared, with water, and when they hold it with its mouth downward, a small quantity of water which is in the bamboo falls, but the greater part of the water which is between the bamboo and the vessel does not fall; and when they set the vessel right again, the water that was between the bamboo and the vessel, from its property of being always level, comes

into the bamboo: afterwards they blow through the hole, by which the water runs over the lips of the vessel.

The following figure represents one of these vessels: *a b* represent a vessel; *c d* a bamboo fixed in its mouth: when the vessel is held with its mouth downward, the water in the space *c d* falls, but that in the spaces *c* and *d* does not fall, but rests there, when it becomes level with the bottom of the bamboo; and when they set it right again, the water rises through the bamboo, till the water in the bamboo becomes level with that in the vessel. After this, they blow through the hole *i*, when the water in the bamboo runs over the lips of the vessel.

This account I have written as an exercise in English composition, hoping you will confer a favour on me by criticising it.

I am, Sir, your attached scholar,

Bombay, 3d Feb., 1836. NARAYEN DINANATHJEE.

6. *Education of Pársí Females.*

Sir — In order to avoid the errors into which students often fall in writing English language, I am directed by you to write, as an exercise, a letter on any subject that may occur to me. I take for to-day's exercise the subject of the neglect of female education in this country, which is considered by Europeans as unbecoming in a civilized state; and some Europeans are so anxious for promoting the happiness and welfare of the natives of this country, that they have, at their own expense, opened a school for females, to be educated at the house of Mr. Stone, an American missionary, whose wife has taken the charge of instructing them; and the school is attended by many young daughters of respectable Pársís, who are taught first the rudiments of English language, then to sew, &c. and other useful things necessary for young women to do: and I have heard from a friend of mine, that they are also instructed by Mrs. Stone to sing hymns to God as manifested in his works, among which the sun, moon, and stars stand conspicuous, and this they perform with great elegance; and I doubt not that the example set by the rich natives, of sending their daughters to that school, will be followed by others, if such schools be established in other parts of this place.

I am, Sir, your most obedient scholar,

MERWANJEE DADABHOY.

7. *Inquiries Respecting the Parsi Religion.*

Honoured Sir — You told me, on your last lecture, that it is written in the Vendidad, that a Pársí who has any illegitimate child, kills it by poison; but I do not find any thing of that kind any where in that book: on the contrary it is written in it, that the child should be protected and brought up according to the religious doctrines of Zeurdhust, or Zoroster.

Also I mentioned to you, that the Pársís pray to God five times during day and night: viz, 1st from 6 o'clock in the morning to 1 o'clock; 2nd, from 12 to 3 in the afternoon; 3d, from 3 o'clock to 5 in the evening; 4th, from 6 to 12 in the midnight; and 5th, from 12 to 6 in the morning—but you said that the Pársís pray three times. I wish to be satisfied in the point.

Your most obedient servant,

Bombay, 2d December, 1835. CAWASJEE PALUNJEE, (Mobed).*

* The passage in the Vendidad (Fargard 15) was pointed out to the writer of this note. The custom which some of the Parsis have of praying five times daily, had been admitted by Mr. Wilson in the lecture referred to. The remark which he made respecting it was, that it was probably introduced from an imitation of the Musalmáns.—*Edit*

8. *Educational Improvements in the Dakhan.*

My dear Mr. Wilson — I wish you will be so kind as to let me hear from you regarding your health, as well about the state of the country around you, and its inhabitants. If your health permit, you *will, no doubt*, exert yourself in *doing that* which might be pleasing in the eye of our Creator; for to love and please God, is the comfort and pleasure of those who should properly be called rational creatures. In the first place, you will, I hope, court the friendship of all the native youths in whom you preceive a proper turn of mind, and encourage them, under all circumstances, deeply to drink knowledge, not of one corner of this globe, which is the cause of all their predilection, but of all the parts that have been explored. It is very desirable that the selfish principles of the rising generation, should be destroyed by any means possible. I wish the boys in Mr. Eisdale's school had made a considerable progress in general history and geography. They should also know some principles of astronomy and philosophy. Experiments in chemistry, &c. might allure them zealously to apply to the study of European arts and sciences. Mr. Bell, by pursuing this course here, has been doing great service to this thickly-dark land — only that there should be a place where moral subjects be taught and freely discoursed upon, independent of the ethics of any particular religion. Let the youth in Poona know a great deal about their Bengalee brothers in point of literary enlightenments — let them know how many English and native papers are conducted by them, how many works they have composed and translated. Some affluent individuals in Poona ought to keep a few lithographic presses, and get many a useful work printed, and placed in the reach of the poor part of the community. Do you think it adviseable that Mr. Eisdale should require a few qualified youths from Bombay to assist him in his very useful operation? I wish our rulers had established similar schools in other parts of the Deckan.

What is the state of the Hindoo College there, which is maintained at the expence of Rs. 14 or 1500 per month? I hope you will endeavour to place it on a better footing, that idle masters may not be fed at the public expense. What is the average attendance of this institution, and how many youths have distinguished themselves by their proficiency and good conduct? I suppose that this school is not kept exclusively for Brahmans, but for all the Hindús.* How is the case with the Bengal Hindú College? For what I know, I believe that it is not confined to the sons of Brahma. Wise Government should make its utmost to render its power subservient to the purpose of the creation, and not allow it to be abused.

I take this opportunity to request you to assist the bearer, if you can, by giving him some employment. I hope soon to hear from you in reply to this, when I may write to you on another subject.

I remain, My dear Mr. Wilson, yours very truly,

Bombay, 31st August, 1835. NANA NARAYEN.

9. *Ecclesiæ Romanæ decus et tutamen.*

Rev. Sir — I regret to inform you, that owing to the great penury that attends me, has precluded my being personal in delivering the inclosures to you. By your perusing them, I trust, will prove you the injustices done to me by the Roman priest, named Fre Miguel dos Santos, "Vicar of the Church of Nossa Senhor de Esperança," at your Presidency; in consequence of which, I was obliged, through mere despair, to leave my

* This is an ironical supposition.—*Edit.*

poor family without the *least protection* there, and retire myself to this solitude. If it lays in your power to recommend me in any office as a clerk there, or an English tutor to the pupils here, or assuage my great wants by pecuniary means, I will consider it as a especial favour, and bear it in mind, as a record of your kind humanity and benevolence towards an unfortunate wretch as,

I remain to be, Rev. Sir, your most obedient humble servant,
Bassein, 27th January, 1836. A. D. M.

TO THE REV. JOHN WILSON, OF THE SCOTCH CHURCH.

The Humble Petition of A. de M. Inhabitant of Bombay.

Most Humbly Sheweth—That your petitioner states, his being a Catholic Roman, and on account of his having married to a young lady of the Protestant religion, by the Reverend William Fraser at Futtehgur, in 1826, since which time he kept up his own religion up to this day, and now on his return to his native country (on sick certificate): he fell seriously sick, which induced him to have recourse to confession; at the conclusion whereof, his confessor refused to administer him the sacrament; saying, that unless he prevail upon his wife to follow the same religion, he would deprive him of it. Notwithstanding these unexpected impositions, his confessor seized upon all the books of the Protestant religion (belonging to his wife), to the value of 12 or 15 rupees, and condemned them to the flames. After the recovery of your petitioner, he claimed the said amount from this confessor, who wrote in reply the inclosed note to him. The translation whereof here follows: "The prohibited books that I burnt, neither she nor you, as a Christian, can retain; therefore the twelve rupees you can demand from the clerk who burnt then." * Thus your unfortunate petitioner has been both deprived of the sacrament and money, besides incurring the serious displeasure of his confessor, relations, and friends, who have abandoned him as an heretic, and refrained of rendering him any assistance, (as in his present distressed case he has resigned his situation, owing to his ill state of health,) so much so, that he hardly can boast of his daily bread. Finally, the object of your poor petitioner is, now to ask your kind humanity to accept him as a member of your church, and also afford him some pecuniary means, to assuage his, his wife, and two childrens' great want.

And your petitioner as in duty bound shall ever pray.†

10. *The Misery of Human Life.*

Rev. Sir — I experience at present that human life is very miserable, and subject to many an affliction and trial. Even the *least temporal cause*, can knock down all the merriments and worldly pleasures we generally meditate upon; and it can, in a moment, render our life very gloomy and melancholy even as to *cry and feel* that we are *like babies, quite helpless and dependent creatures.* Happy are they who have sought pleasure with their Creator, and, for the love of His *Most Majestic Name*, endure with patience all sorts of griefs which befal to them in this world!!

* We have the original of this note in the priest's handwriting in our possession.—*Edit.*

† None of our readers will suppose that a person offering himself for admission into the Protestant Church, merely from such motives as those above stated, will get the accomplishment of his desire. All will sympathize, however, with the individual who has really been reduced to the distress mentioned; and give the Romish Church all due credit for the *ardent* zeal which it has displayed.—*Edit.*

Most happy to say that we have in all our trials, one very great advantage; that is, we are then led much more, and very eagerly, to think of our *dearest and wisest God*, than in ordinary circumstances, and we then, of course, *appreciate spiritual being*, instead of temporal one. Our spirit, when well directed, is not at all capable of causing us any grief. When we think of the wordly things and happiness, then, and then only, we happen to regret; but when our soul takes its flight in the regions of heaven, and contemplates the power and wisdom of our Maker, we are then filled with the ecstacy of joy, which is never known to worldly men. Whereas our body is much more capable of giving us a very sad pain, than any degree of joy it ever gives. Surely the one is very desirable, and the other a most detestible thing! I am now engaged in reading some portion of *Old Testament*, and therefore have no time to write further. *

Yours with love,

18th November. N ———.

11. *The Holi Festival.*

Sir— I have been, since these five or six days, seeing in every street that is inhabited by Hindús, boys, both young and old, sitting in a crowd before a fire which is kindled in front of a house, with a kind of drum, called by us Tussau, suspended by a cord on their necks, in order to celebrate the aproach of Holi; and there they use such bad expressions, as cannot be described.

Three or four days before the day of Holi, the Hindús, in each lane, dig a large place, to put in a pile, to a moderate height, wood and other combustibles, which they kindle at 7 o'clock on the evening of the day of Holi; and then some person come there to see, others to throw cocoanut, and sandal wood, into the fire, &c. &c., and such ceremonies last for a length of time.

On next day after Holi, many Hindús take dirt on their bodies, fight among them, and throw stones and old shoes on each other from 6 o'clock of the morning of that day to 12 o'clock; and during that interval, some have broken their legs, others have got blood from their head, and a great deal of mischief is done.

I am, Sir, your obedient and affectionate pupil,

Bombay, 19th February, 1836. MERWANJEE DADABHOY.

12. *Mr. Orlebar's Lecture on Heat.*

As I happened to go last evening to hear Mr. Orlebar's lecture, which was on the subject of heat, I will endeavour to give you as brief account as possible of what I heard there.

The particular subject on which he commenced lecturing was the property of heat, of expanding all bodies in different degrees, and the application of this property to the arts. To illustrate the expansive property of heat he made several experiments, which were: 1st. He put the neck of a retort in a tumbler full of water, and held the bulb of it in his hands; in few seconds bubbles of air began to rise up through the water. The rationale of this experiment is that by the heat of his hands the air in the bulb of the retort expanded, and consequently occupied a greater space than it did before: and in coming out of the neck of the retort, it rose up in the form of bubbles. 2d. He put some coloured oil in a spherical bottle, and fixed a narrow tube in the mouth of it going a little below the surface of the oil. When he covered the bottle by the palm of his hand, the oil began to rise up through the tube.

* We advise our young friend to continue his study of the Bible; and we call upon all his companions to imitate his example.—*Edit.*

The explanation of this experment is, that by the heat of his palm, the oil in the bottle expanded, and in that case pressed on the surface of the oil, and the oil, having no other passage to escape but through the tube, rose up through it. Afterwards he gave some examples of the application of this property of heat to the arts: such as in fixing iron hoops round the wheels of carriages. The workman first heats the hoops, and in this heated state fixes them round the wheels, so that as they cool they contract, and consequently become very tight.

I am, Sir, your most affectionate,

Bombay, 19th February, 1836. NARAYEN DINANATHJEE.

VI.—ON THE USE OF DANCING.

The following article is an abridgment of a paper in the Christian Lady 's Magazine for March, 1835. In giving it insertion, we take the opportunity of recommending to our readers the interesting periodical from which it is extracted. It is published by Seeley and Burnside, London; and the subscription is only twelve shillings *per annum*.

Whether man, in his first state of innocence and purity, could have any pleasure in dancing, is not worth inquiry: I suppose he might, and might have enjoyed it harmlessly. That there is something in it pleasurable to man's nature now, I think is manifest from the universality of the practice: every people, from the most refined to the most savage and brutal, have some sort of measured exercise, or studied movement of the body, which is denominated dancing. It is equally not worth inquiry in what the gratification consists: whether simply in the animation of the spirits and the exercise of the limbs; or whether in some satisfaction also to our perception of form, and time, and other combinations, which in music and painting we call harmony. Let it be admitted that there is some pleasure in dancing, apart from all from which it never yet was parted, — the adventitious excitements of time, and place, and company, in which it is performed: this I suppose will constitute 'dancing in the abstract;' and of all the abstractions I ever heard of, I confess it is the most beyond my apprehension. The forest maiden sings as she walks over the lonely heath; and the captive princess may pass her nights in song, for the pure love of music: but I doubt if turret tower or forest glade ever witnessed a *pas seul* for the pure love of dancing. If it should be so, however, I would not be understood to make the smallest doubt of its propriety; which is conceding all that can be desired for the harmlessness of dancing in the abstract.

It will be thought I write very gravely for so gay a subject, and proceed but heavily to so light an end. But we must bring the question within a smaller compass still, before it can be practically considered. The question, the real practical question as it concerns the people of God, is not whether under any supposable circumstances, and in any state of society elsewhere existing, dancing is, or might be, a harmless recreation: we shall never learn our duties by generalities. It is simply this, whether in the position of a religious woman in society as now existing, she ever does, or can enjoy the recreation harmlessly. I do not hesitate to say she cannot. We may suppose a case, but it does not occur: we may imagine young people dancing at home for exercise, the useful interlude to graver occupations; the graceful expression of light-heartedness and mirth: but they never do so: even children will not do it unless it is enjoined on them: nature is too honest for our purpose: they feel that the pleasure of dancing needs subsidiaries, and is not to be

enjoyed without them. They are quite right. Exercise in a heated room is not the demand of healthful nature; studied and artificial movements, gravely and carefully performed, are not the freedom that the young spirits require. If it is a task, very well: if it is a recreation, they know a walk or a game of play is better. But send for the company, light up the rooms, dress yourselves as becomes the occasion; now we shall see in every brightened eye, the use of dancing — the delight of dancing — now the night will not be long enough to exhaust the pleasure, and doubtless we shall see next day the beneficial results of wholesome exercise and mental renovation!

How much talk a little honesty would save us! We know better. Every pious mother knows there is no opportunity for the enjoyment of dancing, as it is now practised, without an admixture of those pomps and vanities of the world which she has promised, on behalf of her children, to renounce, and for herself, has renounced in making a profession of godliness; without the risk of exciting those sinful thoughts and vain desires, the lusts of the flesh, the lusts of the eyes, and the pride of life, which it is the work, the no easy work, of the Holy Spirit to subdue, and keep in subjection, to the holy will of God: without encountering the spirits of darkness, in a state of mind the most unfitted for resistance. I have heard such a mother say, 'It never did *me* any harm.' Alas! how lightly do we think of sin. Is the memory of wasted hours no harm? The pride, the vanity, the thoughtlessness and prayerlessness of our young days, are they no burthen on the repentant soul? Can the renewed spirit look back upon the times when God was forgotten, and Jesus was made to wait without, while the whole soul was absorbed in the pursuit of idols, engrossed with vanities and drunk with folly; and say they have done us no harm; because grace and mercy, outstaid our carelessness; and that gracious Saviour grew not weary of waiting for our leisure?

It has been asserted in justification of the practice of dancing, that it is sanctioned by the mention of it in the Holy Scriptures. Our quarrel is not with the word, supposing it to be the word, which in the Old Testament, I believe it is not; we speak of dancing as it is practised in society at the present day, which alone constitutes the practical question of a Christian's duty. Does any one in candour mean to say, that the word translated "dancing" in our Bibles, represents a similar amusement enjoyed under similar circumstances with those which now attend it? If so, I can only advise a reference to the passages that contain the word, with a good comment on the Hebrew text. In the New Testament the word is used but on three occasions. The example of Herodias' daughter, I suppose, will be willingly given up; the second reference is merely to a proverbial or figurative expression. "I have piped to you," &c.; the only remaining case is in the parable of the prodigal son. Can it be necessary to observe, that each particular circumstance of a parabolic story is not a moral sanction? No doubt, dancing was then, as it is not now, a wordly amusement, resorted to in seasons of peculiar hilarity. An allusion to it as a figure of earthly festivity, is no more expressive of approbation, than when made to the fraud of a steward or the iniquity of a judge. If this should be thought an unnecessary statement, indeed I should have though so too, if this figurative allusion to dancing had not actually been produced to me as an argument in its favour.

'But you are fighting a shadow,' some one will rejoin: 'no pious person defends the practice of dancing; no religious woman ever is or can be seen in a ball-room: it is as much opposed to her inclinations as it is to her profession, and therefore can need no such remonstrance. We are sure that our children if they become religious women, will not

have any taste for such amusements; it is not our prohibition that can detach their hearts from this world's pleasures. They must try them to know their emptiness: they will but long after the things that are forbidden, unless they have an opportunity of judging for themselves, and making experience of their vanity. We are sure that when the grace of God takes possession of their hearts, it will detach them from all such pursuits.' Thanks be to God, it will. But no thanks to you, if they enter upon that hard conflict, with earthly vanities in full possession of their hearts; with the habits, and tastes, and fashions of this world full upon them; if they have learned its language, and become familiarized with its offences, and been stamped to their heart's core with its false impressions and perverted images. It is not its emptiness or its sinfulness, that young people learn on their introduction to the pleasures of the world: it is their fitness to gratify a sinful nature — their suitability to the desires of a corrupted heart. As the child to whom you present some food it has never seen before, will hesitate a moment, but, having cautiously tasted, devours it with all the relish of a newly-discovered treat, and ever after asks for it; so the young mind, on its first entrance into life, discovers the feast and the appetite together; a stranger hitherto both, but never a stranger afterwards to the fitness of the one to gratify the other. It is not true that this world's pleasures have no zest, its pursuits no satisfaction, and pride no charm. Satan's devices are not so ill-laid as that. There is, in places of public amusement, and in the gayer circles of society, all that can stimulate and gratify the passions and feelings of the natural heart. It is only when the cup has been drunk out that it is found an empty one. It is full enough, and sweet enough, to the young lip that sips, for the first time, of the inebriating draught.

But we trust divine grace will bring our children out; will snatch them as brands from the fire, and sanctify them to himself, a holy and peculiar people. This is our professed hope; if we are sincere, it is our utmost, our only desire for the children of our love. And if He should, how little will those children have cause to thank their fathers for their unmeet preparation of it.

Our remarks have reached to an undesigned length; and there is more to say. The ground which most serious parents take, is that not intending their children should make use of dancing as an amusement when they grow up, or be allowed an opportunity of doing so, there is yet no objection to the learning of it: they will not like it the more or the less for being taught. This is not true. The capability of doing a thing well, does increase the inclination for it; if it be a personal accomplishment, the wish for an occasion to exhibit it; and when the opportunity occurs, the temptation to make use of it. But I would rather lay the stress on the manifest dishonesty of the parent in so doing. Dishonesty towards the child, to whose simple perceptions it exhibits a practical falsehood; that dancing is at once right and wrong; wrong to be made use of when acquired, but right to be acquired at great effort and expense; a desirable accomplishment now, sinful practice hereafter. No artless mind can reconcile these contradictions between the precepts of the parent and their practice. But above all, it is dishonest towards God; it is a contradiction to our prayers, to our faith and trust on behalf of our children. We teach them to do what we rely upon his grace that they will not do, and lead them by a way, in which they should not go, depending upon his Spirit to withdraw them. God may be better than his word; but he has made no such promise; he has not invited the parent to such a trust; nor attached a blessing to such a course; the pro-

mise which has been made is forfeited: "Bring up a child in the way that he should go, and when it is old it shall not depart from it." I think besides, that every thing which a child is allowed to do contrary to the profession of godliness, until he come of age to take it upon himself, is a breach of the baptismal vow, on the part of the sureties who have made the profession for him. I need not remind the parent that a part of this vow is neither to follow nor be led by the vain pomp and glory of the world, its carnal or covetous desires.

I do not admit that dancing is necessary to the health or the figure, the grace, or carriage of a woman: but if it is, it does not signify; because these must all be sacrificed, if necessary, to the principle of conformity with the divine will: and when I recollect that the divine will is ever in accordance with the temporal as well as eternal benefit of the creature, I see it impossible that any thing prohibited should be necessary, for the welfare of the body or the soul.

There is that to which this accomplishment is necessary. And this is the real predicament in which we stand; the course of all such difficulties and discrepancies. We have forgotten ourselves. We have forgotten that the Lord our God "assayed to go and take him a nation out of the midst of another nation" "that they might know that the Lord he is God, and there is none beside him:" and remain a separate people to himself for ever. We dream we are in Egypt still; obliged by its customs, conformed to its fashions, and subjected to its opinions: thence the endless conflict between things that differ — things incompatible. We must be as much as possible like others: we must split a hair with principle, to avoid needless distinctions; we must do as others do, and be what others are, to the utmost point that we can stretch our conscience; and that our children after us may do likewise, we must give them the same opportunities the same advantages, as nearly as possible the same education, as other children: and all this is as systematically, — I had almost said, as conscientiously done, as if the assigned position of the children of God, was to be a little different and as little distinguishable as possible from the nations of the earth, while they remain upon it. Was such the destiny of Israel, when, "because he loved their fathers, and chose their seed after them, he brought them out in his sight, with his mighty power out of Egypt?" Is it answerable to any description of the fold of Christ — the spiritual Israel, in the New Testament? But the world is Christian, things are altered now. Yes, they are altered: the city that stood once upon a hill, its battlements distinct against the brightened heavens, of which all that looked upon it, far or near, could say that that was it — like other cities in these peaceful times has levelled its walls and built beyond its gates, and no one knows the boundary, or cares to guard the entrance. Who dreams of danger? doubtless the enemies have ceased from off the land. But has this peace been made by God or man? When is it dated, that we may look for the ratification in the word of God which passages in scripture contain precepts for our guidance anticipatory of such a change, or limit the acts of separation? I can find in all the Bible but one such time foreseen: when Christ shall reign over all: when the kingdoms of this world shall become the kingdoms of our Lord: when the wolf shall lie down with the lamb, and the lion with the kid: and Satan shall be bound, that he may not deceive the nations any more.

G. E. M.

TAYLOR BOMPAS LIBRARY OF THE BRA

VII.—On the undue desire of promotion.

My Dear Sir—In addressing this letter to you, it is my purpose, so far as I may be able, to expose one of the many streams flowing from the great source of all our misery, which in its course gives much disquietude to those Christians who drink of it.

You must not suppose that I do so as one who sees those faults in others, which he does not feel in himself. Ah no! I am of the weakest of the weak, notwithstanding many years of mercy misimproved.

Discontent with our present situation, desire of promotion, and of being honored more than others, are sins to which we, of the civil and military services of this country, are particularly liable to fall into.

The evils to those subject to these sins, appear to be the following, quenching of brotherly love and charity; also envy, jealousy, hatred, wrath, and the like, towards all who hinder the accomplishment of our desires; and, worse than all, murmuring, and discontent with the will of God, and unbelief in the providence of God.

How humbling it ought to be, when we feel a desire to be preferred in honor before those whose conversation is not as becometh the Gospel; and how much more so, when we seek to be exalted above Christians. Oh! how the corruption of the heart is manifest in this, so that we have a secret pleasure in hearing evil rather than good of others; that such a person performs his duties negligently; leaves them to enjoy the excitement of field sports, or the pleasures of literature; he has not sufficiently studied the languages, and is unable to perform his duties; that from passion, or some other cause, he is not so agreeable in public life as ourselves; and many other things, which we are quick to discover.

And, on the other hand, we sometimes feel disappointed on hearing, that some with whom we are thus connected, are receiving deserved honor and credit.

I think I have heard a doubt expressed, whether rivals for a situation could be cordial friends; and many must have heard the unkind language, and cruel surmises, often uttered against those who have refused our requests, or decided in favour of our opponent. They are but the expressions of the bitterness of the heart, and seldom make any impression on the hearers, further than to stir up an uncharitable feeling either towards the speaker, or the subject of his conversation.

The last consideration is the most awful, that, in doing so, we certainly murmur and sin against God, and thus forget who and what we are—sinners either pardoned through the love, sufferings, and death of the Lord our Saviour, the unspeakable, and altogether unmerited, and unsought for, gift of God; or else we are unpardoned sinners, day after day rejecting all the mercy, and forbearance, of God, who striveth with us daily, that we should repent, and believe on the Lord Jesus Christ for the forgiveness of our sins, and deliverance from everlasting punishment.

If we are indeed pardoned sinners, how does this unbelief in the providence of God belie our profession before men, and give the adversary opportunity to blaspheme!—what a requital for all the mercy we have received!—for in so doing we count all the loving-kindness, and tender mercies, of our God as too little; the favour of God, which is life, and the loving kindness of God, which is better than life, are not sufficient, without we have honour among men, and that even sometimes at the expence of others. But some, not considering that no good thing shall be withheld from the Lords people, say, We care not for ourselves, but at present we cannot support our families. This is but a delusion of Satan. How have they been supported to the present hour? Others

may say, Very true; but we came out with such splendid interest. The more reason is there to believe that promotion was not intended for you by the Lord. Oh that we would remember that by such murmuring we do not speak against men, but against God; from whom we receive life, and breath, and all that we enjoy.

Besides, we destroy our own peace, and endanger our souls. Whoever has felt these passions, knows the unhappiness, the restlessness, yea — the wickedness, which accompanies them. Is his soul kept in perfect peace, whose mind is staid on God? So he, who removes his trust from God, in any measure, approaches the state of those who are like the troubled sea, whose waters cast up mire and dirt. "But they that will be rich fall into temptation, and a snare, and many foolish, and hurtful lusts, which drown men in destruction, and perdition." 1 Tim. vi. 9. What is the difference between the principle in them, and that which we feel in ourselves? They *will* be rich, and so *will* we, but God willeth not.

If any of us through the gracious teaching of the Holy Spirit, feel these sins working in us, it is a great mercy; but great will be our danger, if, on any pretence, we do not pray, strive against, and renounce them, and seek to receive in their place faith in God, so that we may answer with our great example in Luke iv. 4, 8; and love toward our brethren, so that we shall, as being members of the same body, feel that we cannot be exalted, or humbled at our own will, as Christians, but must fill that place which the Lord hath assigned to us; and in our worldly occupations, grace not to seek in them our own honour, but the glory of God; not the favour of men, but of God; not to fear man, but God; and to do good unto all men as we have opportunity. Yours truly,

December 30, 1835. DOOABIAN.

VIII.—MODE OF CONTRIBUTING TO THE SPREAD OF THE GOSPEL.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir — I hope the following information may not be unsuited to your pages, and that it will, by the blessing of God, put it into the hearts of my comrades, in other European regiments through the country, to go and do likewise.

I lately read the following extract in a speech delivered in London, at the annual meeting of the London Missionary Society in May last, which impressed me much, and determined me to try what could be done here to carry the proposal into effect. The speaker said, "I urge the meeting to increased prayer, gratitude, and liberality. Consider that a thousand congregations of 1000 individuals each subscribing one *farthing per diem*, to this cause, would produce 380,000£ per annum. Many of my friends around me have congregations of one or two thousand persons, let them adopt this plan and they would have no more to talk of your £57,000 per annum, but of £380,000, raised by farthings only, within the year."

I communicated my impressions to some of my comrades, and it was agreed, that we should try what we could do. A few of us met to consider the matter, and the result was, the formation of a Regimental Association, of which the following are the regulations.

1st. Persons subscribing 5 rupees annually, or one pice per day, shall be considered members of the society.

2d. The business of the society shall be under the management of a committee, consisting of a president, secretary, and a treasurer, who shall be chosen annually from among the members of the society. The

committee shall meet for the transaction of business every quarter, after which there will be a general meeting of the society.

3d. Donations will be thankfully received by the society, treasurer, or by any of the members. Annual subscriptions shall be considered payable on the 1st of January.

4th. Persons wishing to become members may do so, by application to the secretary or treasurer, at any time.

The society now consists of seventeen members. A similar society has been formed in the other regiment at this station.

Yours very truly,

23d December, 1835. A Soldier.

IX.—Patronage of temperance societies.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—I trust the following short paragraph, copied from a late Edinburgh newspaper, will not be deemed unworthy of a place in the O. C. S. calculated as it is, to interest those of your readers, who are friendly to the cause of temperance.

"In Sweden, Bernadotte has become chairman of the Temperance Committee. If a man in that country violates his temperance pledge, his name is given at the church, and the prayers of the congregation are desired for him."

Upon this it is unnecessary to offer any remark. May we not indulge a hope that the period will yet arrive, when *our* rulers likewise, will unite in the common cause of utterly banishing the evil spirit that has been the ruin of so many thousands, acting towards the violators of the declaration in the Christian manner adopted by the subjects of this old and distinguished soldier? Yours sincerely,

C. D. M.

X.—Romanization of the Indian alphabets.

The following remarks, we extract from the Bombay Darpan, of the 5th Feb. last. They are worthy of attention as coming from the pen of one of the most learned natives of this Presidency.

We give insertion in this day's Durpun, to an article, which appeared in the last Oriental Christian Spectator, on the subject of the Romanization of all Indian alphabets, which has been so much in vogue in the Bengal Presidency. Most of our readers must be aware of the plan, that has lately been adopted at Calcutta, according to which original works and translations are published in Roman character, on the system of Sir W. Jones.

We have carefully perused and weighed every argument, that has been brought forward for the supercession of the Devanágarí, or Balbodh alphabet, by the Indo-Roman. All that has been advanced on the subject has not convinced us that the proposed substitution will answer any good purpose. Neither can we perceive the blemishes of the Devanágarí which are so ostensibly held forth. For instance, ट and ण, ड and ड़, are alleged to be *radically* the same. Now with all due deference to the oriental acquisitions of Mr. Duff, we must be permitted to remark, that his assertion proceeds entirely from an erroneous notion of the sounds which those characters express; and it reminds us of a boy who observed to us the other day, that there existed no necessity for

two distinct letters, W and V, since they represented the same sound. But considering the space which the article from the Spectator has already occupied, we are afraid, that we shall exhaust the patience of our readers, by adding any observations of our own, on a subject, which has been discussed by abler hands than ours.

We must, however, be allowed to make one remark. If translations are to written in the Roman character, we see very little good from their being used as a medium of imparting knowledge to the natives of India. In the event, therefore, of the new plan being adopted, the principal object of the School Book Societies here and elsewhere, which is to educate the mass of the population by means of easy translations, must be entirely abandoned; and old Jahágirdárs who may wish to read a history of their country, or Joshìs who may feel desirous of making themselves acquainted with the principles of European astronomy, written in their own language, must in the first place take themselves to the study of the Roman alphabet, and the diacritical marks invented to make it perfect. That is, every hope of spreading useful information by means of translations, must be given up. And all this, for what? for the convenience of a handful of Europeans, who find it troublesome to get into their heads, the fifty simple characters of the Devanágarì, but who nevertheless are supposed to have enough of patience, to go through the conjugations of two thousand and two hundred verbs of the Sanskrit language.

If this plan had been followed in the late Engineer's and Medical Institution, could the government have got so many clever surveyors, builders, and hospital assistants, in the very short time of their existence? Without wishing to depreciate the merits of either, we may say, that what was accomplished in a month under the old, would require a year under the new system.

We are glad to perceive, that the opinion of the orientalists under this presidency, is decided on this subject; and we hope for the success of the cause of education, that the experiment of publishing translations in the Roman character will not be tried here, until, at least time shall have shown that the proposed change in the present system, is attended with beneficial consequences.

In a subsequent number of the Darpan, we find the following gratifying information.

It has afforded us great pleasure to learn from the Bengal papers, that the Hindustáni language has at last been substituted in the place of the Persian, in the Judicial Courts of the Saugor and Nerbudda territories; and the circumstance which has added not a little to our gratification, is, that petitions and other documents are to be written in the Devanágarí character, according to the English custom of writing every word separately.

XI.—Original poetry.

A Parent's form contemplated.

A gleam of parting sunshine,
Brightens the summits of the distant hills.
The dark blue waters of the mighty deep
Sleep tranquilly, as if an angel's voice
Had whisper'd peace, and hush'd them to repose.
No motion stirs the air, or earth, or heaven;
And from the farthest peak of Arroquhar
With tow'ring heights, the glorious moon has risen,
And, in her bright and gorgeous canopy
Of clouds, doth travel through the azure sky.

How beautiful those blending tints of e'en!
The face of nature wears a twilight hue,
And all is shadow'd in a calm so deep,
That while we gaze, and gaze, the pulse of thought
Throbs with a higher joy, and we do feel
The etherial touch which earthly things can give
To that immortal mind, whose hopes and vast
Desires were form'd for immortality.
At such an hour, I can recal the past,
And, through the vista of long vanish'd years,
Survey the undying forms which mem'ry,
Within her prison house, doth keep enthrall'd,
Till forth she leads her train, not sickly, pale,
And ghastly, like the things of death, but bright
With life, and wooing us to speak to them.
One I do view apart from all the rest:
It is a parent's form, belov'd in life;
But dearer still in death. Upon his brow
Sits contemplation, and intensest thought.
His eye, though dimm'd and moisten'd by the touch
Of grief, has yet a heav'nly smile, like light
Upon a beauteous chrystal fount. In heart,
And feeling, in intellectual strength,
And reason high, he stood alone, and from
The hidden depths of his exhaustless mind,
He brought forth treasures to the aid of truth.
Clad in the armour of celestial strength,
He fear'd not mortal foe, but, with a voice
Of thunder, told the threaten'd wrath of God,
That wrath exceeding all that mortal man
Can image to himself of woe and dread.
Of mercy oft he spoke, mercy in league
With truth, and bought by blood of Him
Who died on Cavalry that we might live.
With pity's eye, he view'd the busy strife,
Of earth, and well he knew it to be vain.
A heavenly vision broke upon his soul,
And show'd the splendours of that glorious world,
Where he did long to dwell. From Zion's heights,
He view'd the city of the living God:
Its wondrous sights, its too transporting sounds,
Did fill his soul with ecstacy sublime;
He long'd to pass the gates and enter in.
Death came, and ere disease could mar the powers
Of his exhaustless mind, it set him free.
'Twas morning's early hour; a ray of light
Fell on the features of his beauteous face;
Upwards he turn'd his eyes, and with a smile
Of holy joy, he welcomed the splendours
Of immortal day, the peace of heaven.
O who can tell the transports of that hour,
When borne on seraph's wings, he saw the sights,
And heard the songs, of heaven's sacred courts?
And other forms do rise from out the tomb,
The old, the young, the beautiful, the fair.
O death, I feel thy presence, and am sad!

Thou art the foe of life, and thou dost cast
Thy shadow over all that our fond hearts
Have lov'd; but thy domain shall quickly end,
And sin, thy parent curst, shall also die.

Religious Intelligence.

ASIA — INDIA.

Mr. SAMUEL'S MISSION TO THE JEWS.

Mr. Jacob Samuel, whose affecting Journal for July and August, we insert in thus number of the Spectator, is at present on a visit to this Presidency. He proposes, however, immediately to set out for Persia, with a view to the circulation of the word of God, and the announcement of the glad tidings of salvation, as God may give him opportunity. He has excited so much interest both in Bombay and Poná, that there can be little doubt that he will be furnished with the pecuniary means of carrying his benevolent objects into effect. The endeavour is making to raise the sum of Rs. 300 monthly to defray the expenses of his mission. The Rev. Mr. Stevenson, in Bombay, or Captain Lester, in Poná, will be happy to receive contributions.

In another article in this number, there will be found very interesting intelligence about the conversion of the Jews in Europe. Within the last few months, several have offered themselves to us as candidates for baptism in Bombay. Of none of them, however, have we formed a favourable opinion.

BOMBAY NATIVE EDUCATION SOCIETY.

The annual examination of the schools of this institution took place on the 2d of January. A very spirited account of it appeared in the Bombay Gazette, and has been copied into most of the newspapers of India. We regret that our space last month prevented us from inserting it in the Spectator. The examination was very gratifying, and reflected credit on all connected with the institution. The boys in the English School, under the care of Messrs Bell and Henderson, showed a knowleage both of science and literature, which evinced that the efforts of their teachers are beyond all praise. In the article which we have entitled the "March of Intellect," there are several notes written by these young lads, from which our readers can form a correct judgement of their actual attainments. The intention of the Government to reward some of them by appointing them to situations in the revenue department, will not fail to be appreciated by the native community. We have only to lament that according to the system of tuition pursued in the school, their *moral* and *religious* training, so intimately connected with future honesty and application, has, notwithstanding the private exertions made on their behalf, borne no proportion to their *intellectual*. The up-shot, it is not difficult to foresee. "In regard to the idea," says Mr. Stow a zealous friend of education in Glasgow,* of establishing a national system of education of a purely intellectual character, without the religion of divine truth and

* Edinburgh Christian Instructor for August last.

moral training forming a component part of it, we might shew the evil by a reference to innumerable facts. We may look round upon society, and see whether the most highly intellectual are always the most moral individuals, What was France during the Revolution of 1789—93? Let the history of its bloody massacres tell as to the fact. We may look at the Hindoo College of Calcutta, where nearly every youth, brought up at that purely intellectual seminary, renounces the religion of his fathers, but embraces no other, and is sent forth to the world, like a ship without a rudder.

"Look at the state of the fifty-six Egyptian youths, sent lately by the Pacha to Europe, to learn different trades. The thirty-six sent to France, in general, still adhere to the religion of Mahomed, or, if any have renounced it, they have adopted no religion at all; while the twenty who have come to Great Britain including four to this city, have nearly, without exception, renounced the region of the false prophet; and fifteen out of these have cordially embraced Christianity and are maintaining a highly moral and most consistent profession. We shall give the solution in the Egyptian's own words. 'Intellectual education will make a Mahomedan renounce his religion, and turn infidel; but the religion of Jesus, applied to the understanding and heart, can, with the divine, blessing alone make him a good man.'"

"Out of the fifteen who have embraced Christianity, it is not known that one has done so, except when the knowledge of its truths has been pressed upon them by their instructors. What may not yet be anticipated from the land of Egypt, when these interesting and intelligent youths return home, and of course form a nucleus of Christian principle and worth!"

The present system of the Native Education Society is much better than that according to which Heathenism, and Muhammadism are directly taught; but while we give all due credit to our countrymen, who have propounded and supported it, we must say that they have themselves alone to blame that it is not much better than it actually is, and that a golden opportunity of doing good is suffered to pass by without improvement.

Marriage in Jamshedji Jijibhai's family.

The *gamelion* of the natives for 1836 has arrived, and many families are busy in giving and getting in marriage. As from the childhood, and in some cases, the infancy, of the parties in whose behalf the marriages are generally formed, there is a great danger that, in the end, they will prove *conjurgia* instead of *conjugia*, we were looking forward, with some degree of anxiety, to observe the course to be pursued by the great and wealthy *shets* who were lately deservedly raised to the dignity of of Justices of the Peace, and what not. We were not without hope that some of them would shew symptoms of reform. We confess that we have been miserably disappointed. Not only have they shown all eagerness to encourage premature weddings; but have appeared to strive with one another in the practice of all the follies of the olden time. Jamshedji, in particular, has given a bad example to his countrymen, not only in espousing two of his young sons, and a nephew, to girls of four, eight, and nine years of age, but in squandering by illuminating, parading, feasting, dancing, tom-toming, &c. &c. &c. about two lákhs of rupees. He has done all this in the face of a tacit agreement that such extravagance should no longer be practised by the Párs community; and without regarding the almost certain consequence, that many, from his deservedly

high standing in native society, will imitate his example to their utter impoverishment. We have been surprised that none of the native editors have had the courage to express their regrets on this occasion. Nauroji Dárábji, whom of all men we should have expected to do his duty, has come forward only with a pompous *epithalamium!*

Opening of the Elphinstone College.

The first term for 1836, commenced on the 15th of February last. The institution, we are happy to say, has been thrown open to all classes of the community. There are about 20 students in regular attendance; and a public lecture is given by each of the Professors once a week. We had the the pleasure of hearing, and that with no small gratification, the introductory discourse by Professor Harkness. It dwelt with great propriety and tact, on some of the difficulties which, in the present state of native society, oppose the advancement of education, and particularly those arising from an undue veneration for ancient customs, early marriages, female degradation, and the want of a love of knowledge for its own sake. We have not yet had the pleasure of hearing Mr. Orlebar. A few notes by a native of one of his lectures on Heat, will be found in the article entitled, "The March of Intellect."

New course of lectures by Mr. Wilson.

The following notice appears in the editorial columns of the Darpan, and is a sufficient proof of the liberality of the native editor.

"Mr. Wilson commenced a new series of lectures on Wednesday evening last. The subject of them is the propagation of the Gospel from the resurrection of Christ to the present day. The Rev. gentleman has promised to give a full view from the best historical sources, of the state of paganism with which, in the different countries of the world, the teachers of Christianity have been called to conflict; of the reasonings which they have pursued when engaged in their work; of the various difficulties which they have encountered, and the means which they have adopted for overcoming them; and of the success which has attended their various operations.

"Great many natives were present at the first lecture. The course Mr. Wilson has now commenced, cannot but be interesting to them, as not only bringing before them the *data* which must lead to the solution of the most important problem which can engage their attention; but *as* conveying to them most valuable information on the general history of the world, and the greatest moral revolutions which have taken place on the face of the globe. His avowed object is to *convert*; but he wishes in the first instance to *inform* and to afford the means of judging."

Interesting European intelligence. Present state of religion in Ireland. Improved state of religion in Germany. Church of Geneva. Glasgow North American Colonial Society.

The following article is taken from the Presbyterian Review for September last.

"The present state of religion in Ireland calls especially for our

attention. The efforts which are now making by the popish priests, backed by the resources of Rome, to extinguish protestantism, and re-establish popery, are prodigious. They have made good several steps already; and if they shall succeed in extinguishing 800 protestant parishes, they may well triumph. The schools under the new education scheme have, in many cases, become schools for popery, having, in addition to the exclusion of the Bible, the superintendence of a priest. There are altars in some of them, on which mass is offered! At the last annual meeting of the *Kildare Place Society*, it was stated, that in one of the schools established in Youghal there is placed the bust of O'Connell, and the drawers were found filled with Romish Testaments. This excellent Protestant school society has in attendance upon its various schools 100,000 scholars, of which 40,000 are children of Romanists. They receive a REAL Bible education, and it seems to be prized. Even the Popish parents are anxious that their children should have that full Bible instruction of which it is the design of the new scheme to deprive them. These Kildare schools have been much crippled of late by the withdrawal of the government grant. But several landlords, Marquis of Downshire, Lords Mandeville, Caledon, and others, have undertaken to support or assist the Society's schools on their estates. The Marquis of Abercorn, besides building school-houses at his own expense, pays the salaries of twenty-five teachers. There are upwards of 1000 schools under the direction of this Society. We trust it will be well patronized and supported. It is almost the only counteraction to the anti-Bible, or rather as it might be called, the mock-Bible scheme of education lately introduced.

A most numerous and highly respectable meeting assembled at Exeter Hall on Saturday, June 20th, for the purpose of proving, from documents hitherto overlooked, that the tenets of the Church of Rome are to this day the same as in the dark ages of its history.* The Rev. Mr. M'Ghee addressed the meeting with great force and eloquence, demonstrating that the *Complete Body of Theology* by Peter Dens, has been adopted by the Romish hierachy of Ireland as their standard work. In this volume (which is sanctioned by the Romish bishops) all the worst principles and doctrines of the worst and bloodiest days of Rome are fully maintained and inculcated. The exposure seems to have irritated the Romanists exceedingly, and no less their pseudo-Protestant allies. The persecution which the Church of Ireland is now enduring from Papists and liberals, will we trust in the end mightily promote its reformation, extension, and usefulness. There is rising within it a band of faithful men, breathing the boldness and devotion of former days. It was the spirit of reformers and martyrs that spoke in the following noble apostrophe: — "I say, as a minister of the Church of Ireland, — I say, I trust as a minister, however unworthy, of the Lord Jesus Christ, — before we are guilty of such apostacy from all principle — perish the temporalities of the Church of Ireland to their very foundations! I say annihilation to her parishes, confiscation to all her sees, martyrdom to her ministers, but fidelity to her God."† The rising up of such men as M'Ghee, O'Sullivan, Knox, Nangle, and a host of others, may be regarded as a sure token that the great Head of the church universal has not forsaken the Protestant Church of Ireland.

Abroad, there is not very much new or interesting intelligence. The following extract from the speech of Professor Tholuck at the Wesleyan Missionary Society deserves notice: —

* Full reports of this and a subsequent meeting are published at 6d. each.

† Speech of the Rev. R. J. M'Ghee at the meeting above-mentioned.

"*Improved State of Religion in Germany.* — Having been called upon to make a brief statement of the kingdom of the Saviour, and of its progress, in Germany, let me add a few words which may show that a dawn in that country, which I was favoured to give notice of to the Christian world when I addressed this Society ten years ago, has become a brighter day. It was the day of little beginnings, when I addressed the Christians in this country, ten years since, upon what was going forward in my own. Up to the year 1817, it laboured under a gloomy kind of infidelity, spread over almost every part of the land. There were only some few witnesses left, to testify of the sound doctrines of our Reformers. A new light, however, has sprung up. We were educated to true religion in the best of all schools — in the school of tribulation. The bloody wars with which Napoleon filled our country, kindled a fire, which now burns throughout almost every part of Germany.

"I have been often asked by Christian friends in this country, what good could have sprung out of so much mischief — out of so much blood, and so many tribulations? My answer is, — 'You see the present Missionary and Bible Societies, and the interest that is taken all over Germany in the Christian cause; that is the *fruit* from the seed which was sown with so *many* tears.' As to the capital of Protestant Germany, Berlin, which for a long time was the strong-hold of infidelity, under the sceptre of a king who made Voltaire his gospel, and Rousseau his catechism — that very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a king who openly confesses that he also was educated to Christianity in the school of tribulation; who openly confesses that the ice-fields of Moscow kindled a Christian fire in his heart. It is under the protection of this king that the missionary cause continues to flourish. No Society is formed there, but it enjoys his royal patronage; nay, no letter is sent throughout any part of the kingdom on missionary affairs, without enjoying the privilege of going postage free.

"Many Auxiliaries are springing up in the small cities and towns throughout that kingdom. Within the last ten years, the Berlin Society has formed forty-five new Auxiliaries. Besides that at Berlin, there is a large Society at Elberfeld, which has a very considerable number of Auxiliaries in every part of the countries near the Rhine. All those Societies congratulate Great Britain on what is here doing for the great cause, and wish heartily to co-operate with Christians in this country.

"More than a third of the clergy of Berlin are boldly proclaiming the pure Gospel of Christ. I can say, with satisfaction, that not one of the Professors of the University of that capital belongs to that Neological or Socinian school, which has spread so much mischief throughout the country. Many of those Professors have come forward in the cause of the Gospel; and numerous are the young clergymen who have gone out from Berlin, in order to spread the Gospel, and to support the Missionary cause in every part of Prussia.

"A person who had wandered twenty years ago through the provinces bordering on the Rhine would certainly now be surprised to see the vast changes which have taken place in those countries. One valley, through which the Rhine runs, is a country which might justly be called a German Canaan. Twelve preachers preach in that valley; all of them proclaiming, as with one voice, sincerely, the Gospel of Christ. They belong to different denominations, and are different in their creeds; but are only one in their faith in the great and essential truths of the Gospel. All over that part of the country the new proclaimers of the Gospel have spread in such a manner, as to fill the whole of the surrounding villages and towns; so that I might justly say, there can scarcely be found any

considerable place in that district which does not possess at least one who proclaims boldly the healing Gospel."

In another speech of the same distinguished Professor at the Jew's Society, we have the following interesting facts relative to the Jews: —

"It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my own observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

"In the University of Breslaw, there are three Professors who were formerly Israelites — a Professor of Philology, a Professor of Chemistry, and a Professor of Philosophy: there is, besides, a clergyman, who professes the gospel, and he was a Jew. In my present station at Halle, there are no less than five Professors, formerly Jews — one of Medicine, one of Mathematics, one of Law, and two of Philology. But, though I cannot assure myself, that in all these individuals a change of heart has taken place, and that every apparent conversion is a real conversion, yet I can say that, out of thousands who have embraced Christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water but of the Holy Spirit. Let us not despise, then, these fruits of the labours of love; since, though some may perhaps have professed Christianity from outward motives, yet their children are educated in the truth; which they would not have been, had not their fathers forsworn the Jewish Faith.

"Let me also state, that, in some instances, the Lord has blessed my individual labours in the station wherein, through His grace, I myself have been placed. The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a Theological Lecture at Berlin, but it was attended by Jews, and some of whom at present are preparing for the ministry..;..I might show that some of the Jewish conversions have taken place among men of the highest literary attainment; and, among others, I might mention Dr. Neander, of Berlin, Dr. Branis, of Breslaw, and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

"I shall state one fact from the life of one of these persons; and whoever is acquainted with the difficulty which the Germans usually have in overcoming their objections to the Old Testament, where so much has been written against the Scriptures, will be well aware how great a change must necessarily take place in the mind of an educated, philosophical Jew, when brought to Christianity. I put the question one day to one of these gentlemen, by what means he had managed to subdue his scruples with respect to the divine authority of the Old Testament: he confessed that he had much difficulty in establishing its truth on historical and philosophical evidences; but, he added, 'I read the Old Testament to my children, and explain it to them; and I endeavour to believe it as a little child.' This was said by one of the most learned men in Germany."

We may further refer our readers to the speech of Joseph Wolf, at the London Jews Society, which will be found in the Scottish Missionary Register for July.

We observe from the newspapers that on the 4th of August last there

was at Hamburgh a most fierce and barbarous attack upon the *Jews* of that city. The persecutions against that unhappy race seem not yet over in the nineteenth century.

In the "Archives du Christianisme" for June last, there is the following notice of the General Assembly's letter to the pastors of Geneva. "We have already made known the resolution adopted by the class of Lausanne and Vevay, in regard to the request which had been made by the company of pastors at Geneva to send deputies to that city on occasion of the Jubilee of the Reformation." The following letter, addressed to the company by "the General Assembly of the Church of Scotland, is not less important. It contains a similar refusal, and this refusal is preceded by considerations which, though severe, are strictly just. We borrow this important document from the Scottish Guardian, May 27, a journal which comes out at Edinburgh. Here are first, however, some details which we find in the same page regarding that sitting of the Assembly, where this letter had been adopted. It began with these words, "Reverend Fathers and Brethren." Mr. Collins, after expressing his agreement with Dr. Patrick Macfarlan, who had drawn it up, asked a hearing, and along with his agreement expressed a desire, in his own name, and in the name of several of his friends, that these words should be exchanged for that of "Reverend Sirs." His notions were, "that by retaining the former title, they had the appearance of wishing to fraternize with an apostate church, which had abandoned the glorious doctrines of the Reformation which it proposed to celebrate. Mr. Collins then appealed to the Catechism of Geneva, "of which it is more easy to say what it does not teach, than what it does." "We live not in a time," he added, "wherein we ought to fraternize with uncertain and doubtful allies." The change proposed by Mr. Collins was moved and unanimously adopted. [Here follows the letter of the General Assembly of Scotland.] It is the national clergy protesting in a body by an official resolution against the infidelity of the clergy of Geneva."

We take blame to ourselves for not having noticed earlier, as we ought, the exertions of the Glasgow North American Colonial Society in our Canadian Provinces.

It has laboured for nine years in this field; and during that period it has sent forth nearly forty clergymen and missionaries of the Church of Scotland to British North America, besides ample supplies of the Scriptures and of catechisms, books and tracts of all kinds. Its effects have been mainly instrumental in leading to the formation of a Presbytery in New Brunswick; a Synod in Nova Scotia; and a Synod, consisting of five Presbyteries, in Canada. A very few years ago, these colonies were nearly destitute of Presbyterian clergymen connected with the Establishment, and now they contain within their borders a most respectable representation of the principles and worship of Scotland's beloved church. The walls of our Jerusalem have thus been building in distant lands; and "Zion, the city of our solemnities," has been lengthening her cords, and strengthening her stakes. In Cape Breton, where 20,000 poor Highlanders were crying for the bread of life, a most interesting mission has been established by the efforts of friends in Edinburgh, and the labours of Messrs. Farquharson and Stewart, the missionaries in that island, have been eminently useful to its simple but grateful inhabitants. The Society lately suffered a severe loss in the melancholy death of the Rev. Matthew Miller of Colburn, U. C. It has still many faithful labourers in the service, while its managers regret the utter inadequacy of the supply to the vehemence or the extent of the demand."

Literary and Scientific Intelligence.

List of new publications.

Memorials of the Sea, by William Scoresby, B. D. 12mo. Price 5s. cloth.

The Sea-side Companion, or Marine Natural History, by Mary Roberts, author of the Conchologist's Companion, 12mo. cloth, price 7s. 6d.

Records of a Route through France and Italy, with Sketches of Catholicism, by William Rae Wilson, 8vo, with Engravings, price 17s.

The Story of Justin Martyr, and other Poems. By Richard Chenevix Trench, price 5s. boards.

The Manual of Family and Private Devotion; consisting of Prayers Original and Selected. By James Cochrane, A. M. Librarian of the Edinburgh Theological Library, post 8vo. 6s. 6d.

On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts. By the Rev. W. Kirby, M. A., F. R. S. E. Rector of Barham, 2 vols. 8vo. 30s.

Exposition of the Five First Chapters of the Epistle to the Romans. By Robert Haldane, 12mo. 6s. 6d.

Clavis Homiletica; or, The Clergyman's Register of his Discourses, 8s. 6d. 8vo.

The Intellectual Calculator, or Manual of Practical Arithmetic. By John Crossley.

A Narrative of a Six Months' Residence in a Convent. By Rebecca Theresa Reed, late Inmate of Ursuline Convent, Mount Benedict, 1s. 6d cloth.

Editorial notes.

E. R., A Looker On, Presbyter, Due in India, Biblicus, the Reviews of Sprague on Christian Intercourse, and of the Godly Prayers, edited by the Rev. W. K. Fletcher, and P., will be inserted. The Letters on the Government Religion of British India, will be duly noticed.

We do not any see any necessity for a "Repeater" repeating his arguments, addressed *ad hominem C. S.*, in the Oriental Christian Spectator, especially when he himself remarks that, as formerly stated, they "stand untouched." Should he differ from us, we shall give him once more an opportunity of addressing his friend.

We regret that we have been unable, from want of room, to redeem some of the promises made in our last number.

We have communicated to the only Clerical Justice of the Peace in this Presidency, the sentiments of N. We are of opinion that the holding of the appointment in question, by a truly zealous, and faithful, and able, minister of the Gospel, *is* to be attributed to that tyrrany of custom, so philosophically and ingeniously discoursed of in certain temperance tracts, and not to the least desire of secular power. We confess that it is our wish, however, for many reasons, that it no longer existed.

We do not exactly see the drift of Ignoramus. If he will give us an opportunity of conversing with him, we may be able to learn his views, and to put him in the way of getting the information which he requests.

The Calcutta Christian Observer for last month, has not reached us. We should like to receive it.

The following Books are for Sale

BY J. W. J. CHAPMAN,

AGENT TO THE ORIENTAL CHRISTIAN SPECTATOR.

Those marked * are new, and the others are generally in good order.

	Rs.	qrs.	rs.
* Addison's Evidence of Christianity	1	1	18
* Beattie's Essays on Truth	1	0	..
——Evidence of Christianity	2	2	..
* Bennett's Oratory	2	2	40
* Baxter's Reformed Pastor	2	2	..
* Bickersteth's Treatise on Prayer	2	2	..
* Buck's Sermons	2	0	..
* Buck's Religious Experience	2	2	..
* Bradley's Parochial Sermons	5	1	..
* Bunyan's Grace Abounding	1	0	..
* Campbell's Walks of Usefulness	0	2	40
* Campbell on Moral Virtue	1	2	..
* Cole on Regeneration	2	1	..
* Colquhon on Saving Faith	2	2	..
* Conversion of the World	1	0	..
* Crawford's Dying Thoughts	1	2	..
* Divine Breathings	0	2	..
* Fuller's Backslider	1	0	..
* Fuller on the Calvinistic and Socinian Systems	2	2	..
* Gregory's Letters, 2 vols.	7	0	..
* Hervey's Theron and Aspasio, 2 vols.	5	0	..
* Horne's Introduction to the Study of the Bible	3	2	..
* Henry's Communion with God	0	3	..
* Holderness's Devotion	2	0	..
* Hogg's Personal Religion	1	0	..
* Haywood on Prayer	1	1	..
* Hints to Five Classes	1	1	..
* Jones's Scripture Directory	2	2	..
* Jennyn's Evidence of Christianity	3	0	..
* Life of Captain Wilson	2	2	..
* Life of Brainerd	3	0	..
* Life of General Burn	3	2	..

	Re-	qrs.	rs.
* Leland's Christian Revelation	10	2	..
* Locke on the Reasonableness of Christianity	4	2	..
* Mason's Believer	0	2	..
* Mason's Parlour Preacher	0	2	..
* Mason's Communicant's Companion	1	0	..
* Mason's Spiritual Treasury	7	0	..
* Meade's Almost Christian	0	3	..
* Milner's Answer to Gibbon	4	2	..
* Profession not Principle	1	0	26
* Paley's History of Paul	1	2	18
* Pike's Cases of Conscience	5	0	..
* Retrospect	2	0	..
* Rutherford on Faith	1	0	..
* Sherman's Guide	1	0	..
* Scott's Theological Treatises	1	2	..
* Scott's Growth in Grace	0	1	..
* Scott's Nature and Warrant of Faith	0	2	..
* Strong Consolation	0	1	..
* Thornton's Fulness and Freeness	1	0	00
* Taylor's Holy Living and Dying	4	1	..
* Vincent on Prayer	1	0	..
* Venn's Complete Duty of Man	2	2	80
* Walker's Christian	0	2	48
Edward's Narrative and Thoughts, Introductory Essay, by John Pye Smyth, D. D.	3	1	20
* Gambold's Works, Introductory Essay by T. Erskine, Esq.	2	0	40
* Life of Gilpin, Introductory Essay by Rev. E. Irving	2	0	40
Usher's Sermons	1	1	50
Mrs. Graham's (New York) Memoirs	1	2	..
Pearson's Memoirs of Dr. Buchanan, 2 vols.	4	0	..
Jennings's Jewish Antiquities	2	2	..
British Reformers			
Jewell	2	2	..
Tindal, &c.	2	2	..
Bradford, &c.	2	2	..
Becon, &c.	2	2	..
Clarke's Sermons	2	2	..
Baillie's Morbid Anatomy	1	2	..
Cottage Sermons, 3 vols.	1	2	..
McLaurin's Works, 2 vols.	3	0	..
Life of Colonel Gardiner	0	3	..
Horsely's Sermons	2	0	..
Shaw's Welcome to the Plague	1	0	..
Watson's Apology for the Bible	0	1	50
Reeve's Sermons	4	2	..

	Rs.	qrs.	rs.
* Milner's Church History, with 1 vol. of Scott's Continuation, 6 vols., half bound, 8vo.	24	0	..
Hopkin's Christian Instructor	1	1	..
Murray's Power of Religion	1	0	..
Hey's Tracts and Essays	5	0	..
Remarks on the Husbandry and Internal Commerce of Bengal	1	0	..
Prinsep's Steam Navigation in British India	4	0	..
The Alps, a Poem, and Arrowsmith's Companion to the Map of the World	1	0	..
* Life of John Eliot, by the Rev. John Wilson	2	0	40
* Campbell on Miracles	1	0	..
Hollingworth's Defence of the Doctrine and Worship of the Church of England	1	2	..
* Faber's Apostolicity of Trinitarianism, 2 vols.	12	1	20
* Brown's History of Missions, 2 vols.	12	1	20
* The Christian Pastor's Manual	3	3	..
* Shaw's Discourses	1	2	..
* Campbell's Sacramental Meditations	1	0	..
* Sheriff's Diary	1	0	..
* Watts on the Love of God	0	1	..
Dwight on Education	0	3	..
* Hewlett's School Fellows	0	1	60
Womys's Treatise on the Patriarchal, Jewish, and Christian Sabbath	0	1	..
Brown's Christian Instructions	0	0	80
Sieveright's Sermons	2	3	..
Trimmer's Teacher's Assistant	1	0	..
The Christian Hero	0	3	..
Thomson's Seasons	0	1	..
Conversation on the Plurality of Worlds, &c.	0	3	..
Bank's History of Rome, 2 vols.	4	0	..
Hume's History of England 8 vols. (*old*)	4	0	..
Gentleman Farmer	1	0	..
Savary's Greece	1	2	..
Diurnal Readings	1	2	..
Mrs. Richardson's Poems	0	3	..
Fontana on Poisons, 2 vols. (*old*)	1	0	..
Moore's Campaign in Spain	3	0	..
Journal of a Visit to South Africa	2	0	..
Burkitt's Help and Hanway's Domestic Happiness	1	1	..
Spelman's Xenophon	1	2	..
Thomson's Chemistry, 5 vols.	5	0	..
Practical Accidence of the French Tongue	1	0	..
Townsend's Poems	2	0	..

	Rs	qrs.	rs.
Hogarth's Works, 2 vols. 4to.	6	0	••
* Reeve's Sermon's	5	0	••
* Jacomb on the 8th Chapter of Romans	2	••	••
Romaine's Discourses	2	••	••
Grace and Truth	2	••	••
Sandford and Merton	2	••	••
Scripture Stories	1	2	••
Mornings with Mamma	3	••	••
Proceed and Extent	1	—	••
Clarke on Attributes	2	2	••
Hawker's Tracts	1	2	••
Seicles de Louis XIV 5 volumes	10	••	••
Historie de L Empire de Russia, 2 volumes	4	••	••
Cours de Literature 16 volumes	32	••	••
Pope's Homer's Iliad, 3 volumes	12	••	••
Pope's Homer's Odyssey, 2 volumes	8	••	••
Pope's Poetical Works, 2 volumes	6	••	••
Literature de Livarac, 2 volumes	8	••	••
Mill's History of the Crusades, 2 volumes	15	••	••
De L'Allemagne, 4 volumes	8	••	••
Bowdler's Select Pieces, 2 volumes	6	••	••
Works of Rev. T. Adams, 5 volumes	15	••	••
Edinburgh Review, 36 volumes	90	••	••
Usher's Sermons	1	1	••
Christian Pastor's Manual	4	••	••
Lectures on Romanism	3	••	••
Venn's Duty of Man	3	••	••
Leslie's Short and Easy Method with the Deists	••	1	••
Epigramatum Delectus	1	2	••
Hopkin's Spirit of Prayer	1	••	••
Corrie's General Outline of Ancient History	••	2	••
Pindari Carmina	1	••	••
Watts on the Love of God	••	1	••
Bunyan's Heart's Ease	••	2	••
Mason's Crumbs	••	2	••
Baxter's Dying Thoughts	0	2	••
Life of Col. J. Blackader	3	••	••
Lardner's Cabinet Cyclopedia — Optics	4	••	••
Matthew Henry's Select Works	4	••	••
Life of Bonnel	1	••	••
Grotius de Veritate	1	••	••
Explanatory and Practical Comments on the Gospels and Acts	5	••	••
Francis's Horace (*incomplete*)	1	2	••
Bell's Manual	••	2	••
Conversion of the World	1	••	••

	Rs. qrs. rs.
More's Spirit of Prayer	1 .. ..
Beattie's Essay on Truth	1 .. ..
Life of Whitfield	2 .. ..
Philip's Researches in South Africa	12 .. ..
Richardson's Arabic Grammar	10 .. ..
Atlas of the World	2 .. ..
Hunter on the Teeth	5 .. ..
Calcutta Medical and Physical Society's Transactions, 6 volumes	10 .. ..
Cecil's Works, 3 volumes	14 .. ..
Guthrie on Gunshot Wounds	3 .. ..
Gilchrist's Hindustani Dialogues	2 .. ..
Jowet's Christian Researches	4 .. ..
Thomas's Practice of Physic	3 .. ..
Bogue and Bennet's History of Dissenters, 4 volumes	12 .. ..
Carmichael's Essay on Venerial Disease	2 .. ..
Hawker's Lectures on the Holy Ghost	0 3 ..
Flavel's Sacred Meditations	1 .. ..
Johnson's Chirurgical Review, 5 volumes	0 .. ..
Edinburgh Medical and Surgical Journal, 3 volumes	6 .. ..
Life of Mrs. Graham	1 2 ..
William's Christian Preacher	2 .. ..
Warrant and Nature of Faith	1 .. ..
Brook's Mute Christian under the Smarting Rod of God	0 2 ..
Bogue's Essays on the New Testament	1 2 ..
Cowper's Poems, 3 volumes (*Calf*)	6 .. ..
Retrospect and Nautical Essays	2 .. ..
Brook's Precious Remedies	1 .. ..
Rippon's Hymns	1 .. ..
Watts's Hymns	0 3 ..
Poems by an Officer	1 2 ..
Works of Latimer	1 3 ..
Psalms and Hymns	1 .. ..
Sibb's Soul's Conflict	1 .. ..
Luther on the Galatians	2 .. ..
London Practice of Widwifery	2 .. ..
Dumon's Aphorisms on Widwifery	2 .. ..
Atlas of Scotland in Counties	2 .. ..
Walker's Gazetteer	3 .. ..
Thomson's Seasons	0 2 ..
Life of Faith	0 1 60
Vincent on Prayer	0 2 ..
Nicholson's Mathematics	3 .. ..
Latin Grammar	1 .. ..
Tablet of Memory	1 .. ..

	Rs.	qrs.	rs.
Chitty on Criminal Law, 4 volumes	12	..	..
Wilson's Sanscrit Dictionary (first edition.)	40	..	..
Owen's History of the Bible Society, 2 volumes	2	..	..
Owen's History of the Bible Society, (*incomplete*)	1	..	..
* Homilies of the Church of England	4	..	..
Life of John Eliot	0	3	..
Campbell on Miracles	0	2	..
Novelle de Soave, 2 volumes	1	..	..
Retrospect	2	..	..
Life of God in the Soul of Man	0	1	..
Lempriere's Scripture Lessons	1	2	..
Romaine's Walk of Faith	1	..	..
Mason's Pocket Companion	1	..	..
Bible Teacher	0	2	..
Brown on Religion	0	2	..
Leighton on St. Peter, 2 volumes	4	..	..
Burnett's History of the Reformation, 2 volumes	2	..	..
Ditto Ditto (*incomplete*)	0	3	..
Baxter's Converse with God	0	2	..
Keith's Evidence of Prophecy	0	2	..
Divine Origin of Christianity	0	2	..
Romaine's Triumph of Faith	1	..	..
Brook's Apples of Gold	1	..	..
Hill's Deep Things of God	1	..	..
Life of Newton	0	1	..
Sibb's Bruised Reed	0	2	..
New Week Preparation	1	..	..
Indian Pilgrim	2	..	..
The Little Lexicon of the English Language	2	..	..
Hutchinson's Xenophon	1	..	..
Marsden's Sumatra	10	..	..
* Thomson's School Collection	1	3	20
Pinkerton's Voyages and Travels 17 vols. 4to (*Russia.*)	150	..	..
Southey's Essays, 2 vols.	6	0	..
Barker's Devotion	0	2	..
Law of the Sabbath	0	2	..
Barry's Spirit of Prayer	0	2	..
Campbell's Gospel History, 2 vols.	2	0	..
Campbell on Moral Virtue	1	2	..
Infidelity Scourged	1	0	..
Annals of Health	0	2	..
Warr's Lectures on P. Progress	4	3	20
Wardlaw's Lectures on Ecclesiastes 2 volumes	6	..	..
Belcher's Poetical Sketches of Biblical subjects	2	2	..

	Rs.	q.	rs.
Quin's Visit to Spain	4	..	..
Princes of India	2	..	..
Aikin's Memoirs of Elizabeth 2 volumes (*Russia*)	8	..	..
Potter's Antiquities of Greece 2 volumes	6	..	..
Adams Roman Antiquities	3	..	..
Bernier's History of the Great Mogul	1	2	..
Mackintosh to Burke	1	2	..
Forbes's Life of Dr. Beattie, 3 volumes	7	..	..
Falconer on Inadequate Views of Christianity	2	2	..
Pegg's India's Cries to British Humanity	4	..	..
Hamilton on Female Complaints	3	..	..
Wynpersse's Divinity of our Lord	2	..	40
Milman's Fall of Jerusalem	3	2	..
Bishop Wilson's Sermons on the Divine Authority and Perpetual obligation of the Lord's day	1	2	..
More's History of Paul, 2 volumes (bound in one volume)	4	..	..

Bombay Publications.

	Rs.		
Alphabets in English, *per set*	0	0	25
Beth Hillel's Travels	5	0	..
Bird's England Delineated, for the use of Natives	0	1	..
Bird's England Delineated in Maràthi by Nana Narayun	2	0	..
Bombay School Collection	1	0	..
Copy Lines, *per set*	0	0	50
Crawford's Missionary Sermon	1	0	..
English Instructor No. I.	0	0	50
English Instructor, No. II.	0	0	75
Farrar's Old Testament Narratives, in Maràthi	0	1	50
——— Hints on Education, in Maráthi	0	1	..
——— Expository Discourses, in Maráthi.	0	1	50
Fawcett's Monument to Capt. Edsall	2	0	..
Mackintosh's History and Condition of the Ramoshis	4	0	..
Marshall's Sermon on Infant Baptism	1	0	..
Money's Christians in India	3	0	..
Nesbit's Discourses	5	0	..
Samuel's Sermon to the Jews, &c.	2	0	..
Stevenson's Maráthi Grammar	10	0	..
Three-Fold Science, being part of the Rig-veda, with translations in English and Marathi *	3	0	..
* Sold for *one* rupee to Natives.			
Wilson's Exposure of Hinduism, in reply to Mora Bhatta Dándekara	3	0	..
——— Exposure of Hinduism in Maràthi	0	2	..
——— Second Exposure of Hinduism in reply to Naráyana Ráo	3	2	..
——— Second Exposure of Hinduism, in Maráthi.	1	0	..

	Rs.	qrs.	rs.
Wilson's Rudiments of Hebrew Grammar, in Maráthí* . .	4	0	..
* Sold at half price to Native Israelites.			
——— Idiomatical Exercises in English and Maràthí. . .	4	0	..
——— Lecture on the Vendidàd Sàdé of the Pársis, 2d edition .	1	0	..
——— Refutation of Mohammadism, in Hindustáni . . .	0	2	..
——— Funeral Sermon for Mrs. Wilson.	1	0	..
——— Sermon on the British Sovereignty in India . .	0	3	..
——— (Mrs.) Account of the Ancient Egyptians in Marathí .	0	2	..
——— Account of the Medes and Persians	0	1	50
——— Account of the Babylonians and Assyrians . . .	0	1	50
——— Account of the Athenians.	0	1	50

THE ORIENTAL CHRISTIAN SPECTATOR.

APRIL, M,DCCC,XXXVI.

I.—The Idolatry of the Human Heart.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Truth demands no favour in her cause: for she wonders not at her own condition. She knows that she is a sojourner upon earth; that she must find enemies amongst strangers; but that her origin, her home, her hopes, her honours, her dignities are placed in heaven. She hath but one desire, *not to be condemned unknown.* (Tertullian Apol. cap. i).

From the fall of our first progenitor until the present time, the evil nature of man has been remarkably proved by his proneness to forsake the worship of his Creator, and to set up in his stead an object of his own exalting; he would have his God evident to the sight; he would worship such a one as himself. It is true that the remains of the law originally imprinted on the heart of man at his creation, (Rom. ii. 14), joined to the small glimmering of reason which he possesses, has shown him the absolute necessity of the existence of a God; but instead of seeking him by faith, and receiving in humility the revelation which He has made of himself, he would fain bring down his Creator to his own sinful standard. This has been most wonderfully exemplified during every age of the world. "The world by wisdom knows not God," (1 Cor. i. 21), that is, it knows not his holiness, his purity, his awful justice, yet unbounded mercy, his immeasurable love for the creatures of his hands, however they have apostatized from the state in which he originally formed them.

When by the first act of rebellion against his Maker, the whole nature of man became changed, so that "every imagination of the thoughts of his heart, was only evil continually," (Gen. vi. 5), the love of the things of this world usurped that place in his affections, which belongs of right to his Creator; and, by an easy transition, the most glorious of inanimate objects, even "the host of heaven," were soon substituted as the outward creatures of his worship. But when once the mind of man has been given over to "strong delusion that it should believe a lie," (2 Thes. ii. 11), and he is permitted to "worship and serve the creature more than the Creator," (Rom. i. 25), the objects of his adoration will not be confined by any bounds of reason, but will, in the course of successive generations, rove as far as the powers of his imagination will carry him; and we accordingly find that men and animals, nay trees, stones, and even the evil passions of mankind, have in different countries, and in every age of the world, received the honour due only unto His Holy Name; and so rapidly has the number of these objects of worship increased, that the Hin-

dús acknowledge no less than thirty three millions of imaginary beings, to whom they pay divine honours; while, in consequence of the continual additions to the number of the gods, it was found necessary at Athens, nearly 2000 years ago, to denounce the punishment of death against any who should attempt to add to their number; but still such was their fear lest they should unwittingly incur the anger of a neglected power, that they first erected an altar, whereon to offer sacrifice, "to the unknown god."

But is it from the love of serving God, or the work of his hands, that man thus gratuitously pays his adorations? Is it from the desire of honouring Him who created him, that he thus humbles his body before so many creatures real or imaginary? No: he knows that from the sun he receives light and heat; from the river, water to drink; from the tree, food and shelter; he cannot, when once he has forsaken the God of his salvation, behold these as the inanimate means only, whereby his Creator's blessings are dispensed, but he vainly reasons that as they afford him these things, so they may others, after which his foolish heart is continually lusting; the passions of evil men, and powers of wild beasts incur his fear, and to them does he address himself, in hopes of being under their protection, delivered from temporal danger. He is, in short, even willing to acknowledge the evil one as the object of his worship, provided that in so doing he obtains his favour, and is by his power preserved from those evils which he dreads.

The natural man now, as in every period of the world, seeks after the things of sight; as long as his earthly lusts are gratified, he wishes not "to be renewed in the spirit of his mind;" he desires not "to be conformed to the image of him who created him:" our Saviour commands us, "Seek not what ye shall eat, nor what ye shall drink, nor be ye of doubtful mind, for all these things do the nations of the world seek after; and your father knoweth ye have need of these things, but rather seek the kingdom of God and his righteousness, and all these things shall be added unto you" (Luke xii. 29, 31); but the following prayer of an idolater overheard a short time since, addressed to his god, shows that the desire of man's heart expressed or felt, is as ever after the vanities of the world: "Ráma, Ráma you are a great Lord, you have very great riches: nothing is wanting to you; I have nothing, Ràma give me riches, O Ráma, Ráma, give me riches." And are these not many even amongst those who "name the name of Christ," who, like the poor benighted heathen, "spend their money for that which is not bread, and their labour for that which satisfieth not;" who, blind to their interests through a boundless eternity, are yet pursuing, with their whole hearts, that which comparatively lasts but a moment, and in the end will be acknowledged to be but "vanity and vexation of spirit."

Although there have doubtless been men at different periods of the world, whose superior intellect has convinced them of the folly of worshipping creatures lower in the scale of creation than themselves, and of the impossibility of their receiving benefits from that which is unable to help itself, yet there is no instance on record of a nation, or even of an individual, turning from the servitude of Satan to the worship of the true God, without the light of divine revelation; and reason itself, if we use it, will show us the impossibility of this occurring.

The human race is isolated on a speck in the universe, floating at so enormous a distance from all other created bodies, that although man is possessed of five senses, that of sight, is the only one by which he can ascertain even their existence, much less anything of their nature. It is true, "the heavens declare the glory of God, and the firmament showeth his handy work, neither is there any speech nor language where their

voice is not heard," (Ps. xix. 1, 3), but that is all: no creature can show us aught beyond what our eyes reveal to us, of the power and glory of God; and of his ultra-terrestrial works. The fact of their existence, is almost the only knowledge we can attain to. If, therefore, we know so little of our inferiors, the inanimate creatures of the universe, even when subject to the sense of sight; how can "the worm" man, with his puny understanding and limited faculties, presume to judge of aught concerning his omnipresent, yet invisible Creator.

It is therefore most certain that not one of the bodily senses can possibly discover to us that which is embraced by none of them, — the knowledge of the Eternal God: and it is equally so that the divine perfections have never been revealed to man by reason alone, as "the wisdom of this world is foolishness with God" (1 Cor. iii. 19); which truth is amply corroborated, if any testimony were wanting, by the state of all the nations of the earth which are as yet unblessed with the word of God.

That the evil one should reveal to us truth, is, as the Scriptures inform us, impossible, for he is "the father of lies" (John viii. 44); and were he to lead us to the paths of peace and "happiness, his kingdom would be divided against itself." There is therefore, but one means left, whereby mankind could be shown the will of him who created them, — direct revelation from God. And does it appear probable to the simplest understanding, that after so good, so beneficent a Being had created man, that he would have left him without any knowledge of his Maker, or any possible means of attaining to that knowledge? — that he would have left him without any incentive to virtue, or aught to deter him from the commission of evil? that he would have left him subject to death, without any hope beyond the grave? God forbid! Our heavenly Father, commiserating the state into which man had by his own free choice precipitated himself, after providing the means of delivering him from its power and consequences, has left him a treasure exceeding far in value all earthly riches: a pearl above all price: a legacy, which no one ever yet inquired after with an humble and child-like spirit, and with fervent prayer for the guidance of the Holy Ghost into all truth, (John xvi. 13), without finding that "peace which passeth all understanding;" that "joy with which a stranger intermeddleth not (Prov. xiv. 10); that happiness, which, though imperfect on earth, cannot be surpassed, except by that which the humble follower of Jesus will hereafter inherit. Notwithstanding, however, that this inestimable blessing, the word of God, is so extensively dispersed throughout the world, more especially in countries professedly Christian, how comes it that of those who nominally acknowledge its divine authority, so few comparatively, form their opinions agreeably to its doctrines, or seek to live according to its precepts? — who, while in general terms they willingly acknowledge it to be their charter of salvation, yet specifically declare that there is no necessity of following so strictly its demands, but that every one, however he may interpret its obligations, *provided he be sincere*, cannot fail of attaining eternal life? it is "because they seek it not by faith, but as it were by the works of the law" (Rom. ix. 32); "because they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 3); because they receive not the word of truth in humility "as a little child," but in the foolishness of man's wisdom. (Mark x. 15; 1 Cor. iii. 19).

"The carnal mind is enmity against God," (Rom. viii. 7), therefore "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14); he comprehends and reasons upon

that only which he receives through the medium of the bodily senses; he knows not, and is indeed incapable of understanding, (though he also in some measure feels its power, in that striving of the Spirit of God with his spirit, to which he has given the name of Conscience, (Gen. vi. 3), what the christian is well aware of, that there is another and a spiritual sense, independant of the body, but forming the channel by which spiritual knowledge and experience are conveyed to the spirit of man. No one can have suffered under the torments of temptation, or have enjoyed the delights of spiritual communion with his God, without feeling and knowing that in the one case the evil one is permitted to exercise the power, and in the other our heavenly Father graciously vouchsafes the mercy, of manifesting himself through its medium to the soul of man: how this is done is beyond the comprehension of humanity: that it is so, in addition to the testimony of the Scriptures, the true Christian "hath the witness in himself." (John xiv. 21; 1 John v. 10).

In every page of Scripture is inculcated that grand leading truth of Christianity, the reception of which into the heart and mind by the power of the Holy Spirit, can alone enable us either to seek, or to desire salvation, according to the appointed means; that man is naturally in a state of bondage to Satan, and "of enmity to God," that he is "dead in tresspasses and sins," and "loveth darkness rather than light, because his deeds are evil" (Rom. viii. 7; Eph. ii. 1; John iii. 19); that he is by nature "born in sin," "the child of wrath," and the inheritor of eternal condemnation (Ps. li. 5; Eph. ii. 3); that unless he "be born again," and "renewed in the spirit of his mind," unless "he win Christ and be found in him, not having his own righteousness which is of the law," and "as filthy rags" in the sight of God, "but that which is through the faith of Christ, the righteousness which is of God by faith," "he cannot enter into the kingdom of God," "for by the deeds of the law shall no flesh be justified," and "if righteousness come by the law, Christ is dead in vain." (John ii. 3, 5; Eph. iii. 8, 9, 23; Is. lxiv. 6; Rom. iii. 20; Gal. ii. 21). It is therefore necessary, before we can seek God through Christ acceptably unto himself, that there should be a change, a great change in the current of our affections, and desires of our hearts, that whereas "we were in bondage under the elements of the world," and were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," and were sometime alienated and enemies in our minds by wicked works, "that we may now put on the new man which is renewed in knowledge, after the image of him who created us" (Gal. iv. 3; Eph. ii. 12, 13; Col. i. 21, iii. 10); but as "every good gift and every perfect gift is from above, and cometh down from the father of lights with whom is no variableness neither shadow of turning," and as "it is he who worketh in us both to will and to do of his good pleasure," and will withhold no good thing from them that seek him, but will give "his Holy Spirit to all who ask him," let us ask in faith, nothing wavering, that the Lord will be pleased "to create in us a clean heart, and renew a right spirit within us, that he will enable us to deny ourselves, to take up our cross daily, and to follow him," and finally, that he will "wash us, and make us clean" in "that fountain which is open for sin and uncleanness." (Jas. i. 17; Phil. ii. 13; Ps. xxxiv. 10; Luke xi. 13; Jas. i. 6; Ps. li. 10; Mat. xvi. 24; Isa. i. 16; Zech. xiii. 1).

We have no certain record of a sinner ever having been converted from the error of his ways and brought to the foot of a crucified Redeemer solely by the immediate and secret operations of the Holy Spirit on his soul, for faith cometh by hearing" (Rom. x. 17), according to the

ordinary operations of the Spirit of Grace; but that this great work has thus been performed is by no means improbable; that some have been immediately but more openly called to the knowledge of the truth, is well authenticated, as in the case of Abraham; but, with comparatively few exceptions, the whole of Christ's Church have first outwardly heard the Gospel, which they have been enabled to receive into their hearts by faith, to the conversion of their souls "by the washing of regeneration, and renewing of the Holy Ghost," as it has pleased the Lord to make man the ordinary instrument of bringing man unto him, "and by the foolishness of preaching to save them that believe," (Rom .x. 14. 15; Cor. i. 21). It is however most certain that no one can be a true follower of Jesus, who has not, in some measure at least, experienced this operation of the Holy Spirit upon his soul, for "if any man have not the Spirit of Christ, he is none of his," and "no man can say that Jesus is the Lord but by the Holy Ghost." (Rom. viii. 9; 1 Cor. xii. 3).

From that hour which witnessed the overthrow of Satan's undisputed dominion, in the hearts, and over the souls and bodies of all mankind, by the glorious sacrifice of "the Lamb without blemish and without spot, slain from the foundation of the world" (1 Peter i. 19; Rev. xiii. 8); the enemy of man has been continually striving to retain that power over his wretched victims, which he gained by the obedience of our first parents to his suggestions, in opposition to the command which they had received from their Creator; and he has ever since been urging them on to worship and serve him and his angels, under various names and every form, instead of the great, the glorious Jehovah, to whom alone our obedience and love are justly due.

We find that at a very early age of the world, probably immediately after the promise of a coming Messiah was given to our first parents, the propitiatory offering up of sacrifices was instituted by our heavenly Father, "not that it is possible for the blood of bulls and of goats to take away sin," but as a dim and indistinct shadow of the glorious things yet to come, in the appearance on earth of Christ, "to put away sin by the sacrifice of himself," and in order to point out to man that no deeds that he can perform, can atone for what he has left undone, much less for his great and frequent infractions of the divine commandment, and also to prove to him that it is by blood alone we can be purged, and that "without shedding of blood there is no remission." (Gen. iii. 15; iv. 3, 4; Heb. ix. 14, 22, 26; x. 1, 4). But this gracious commandment which was "ordained unto life," soon became corrupted in the hands of men, who were not long in transferring their trust from the thing signified to the act itself (Gen. iv 5); and when in the course of years the remembrance of the true God had nearly passed from the face of the earth, and that of the rebel against his Maker, the father of evil had been substituted, we find that the offering up of sacrifices* was not permitted to fall into oblivion, but soon became a powerful instrument for evil in the hands of Satan, and it was long before the † immortal but sinful child of man,

* Perhaps few collateral circumstances bear stronger testimony to the truth of the Scriptural account of the creation of the world and fall of man, than the almost universal customs of dividing time into weeks, and of offering up propitiatory sacrifices, both of which are evidently handed down from the earliest ages.

† I am well aware that objections may be raised in regard to the terms which I use in speaking of "man," but when we view him as "the servant of sin," the slave of Satan, a rebel against his Maker from whom he has received all that he possesses; when we see him "dwelling in a house of clay, whose foundation is in the dust" (Job. iv. 19), which the slightest disarrangement will dash in pieces; and then compare him with the omnipotent, all-seeing omniscient God who called him into being by "the word of his mouth," "Lord! what is man that thou takest knowledge of him, or the son of man that thou makest account of him! Man is like to vanity, his days are as a shadow that passeth away,"

was substituted as an acceptable offering in the place of the unconscious and innocent lamb.

It is not known when or where, the custom of offering up human sacrifices was first practised, but that it existed at a very early age of the world, is proved by the books of Moses, the most ancient record now extant. By them we learn that the Canaanites were in the habit of committing this abomination above 3300 years ago (Lev. xx. 1, 23; Deut. xxxii. 17); an example, which, in spite of the most positive prohibitions of the Almighty, was followed by the Israelites, and especially by two of their kings Ahaz and Manasseh, who "sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan." (2 Kings, xvi. 3; xxi. 6; Ps. cvi. 37, 38). From the Scriptural account also of the sacrifice of Jephthah's daughter, we learn how little must have been thought of such an atrocious act in those days, when a father could conceive himself bound to imbrue his hands in the blood of a beloved daughter, rather than violate a rash and foolish vow, which he had unadvisedly made. (Judg. xi. 30 — 40).

Amongst the ancient Greeks, the immolation of a human victim, either previous to the commencement of a voyage, or after its successful termination, agreeably to a vow made in time of danger, was a most common practice: thus was * Iphigenia given up to death by her father Agamemnon to procure a favourable wind to waft him and his compatriots to the shores of Troy, and a similar sacrifice was demanded on their return.† Herodotus also relates (l. ii. cap. 119) that Menelaus, in proceeding to his native country, being detained in Egypt by contrary winds, offered up in sacrifice two Egyptian children; and "Phyllarchus, an ancient historian, asserts, that every Grecian state formerly made it a rule, before they marched towards an enemy, to solicit a blessing on their undertakings by the sacrifice of human victims."

The ancient kings of Tyre, according to Sanchoniathon, were accustomed, in times of great danger, to sacrifice their sons, to appease the wrath of their gods: and one of them by this deed procured himself divine honours, under the name of Saturn; this example was also frequently followed by individuals who were desirous of averting from themselves any calamity they feared, and those who had no children, would even purchase them of the poor for that purpose.

(Ps. cxliv. 3, 4), and no terms of humiliation are too degrading to be applied to him; but if, on the other hand, we view him as the redeemed child of Jesus, as united in an imperishable bond with the glorious Trinity, as "a king and priest for ever," as the judge of men and angels, (John xiv. 17, 20; xv. 4,7; Rev i. 6; 1 Cor. vi. 2,3), and as ever reflecting the brilliant light of his Redeemer's glory and love; his knowledge, happiness, love, and holiness increasing through a never-ending eternity, what are all the perishing worlds with their valueless contents in comparison with that glorified immortal, MAN.

* Postquam pietatem publica causa
Rexque patrem vicit: castumque datura cruorem,
Flentibus ante arum stetit Iphigenia ministris. (Ovid Meta. lxii. 29).
Soon as the king the father had o'ercome,
And public good prescribed an impious doom;
The weeping priests chaste Iphigenia lead,
At the high altar's side to bleed.

† Sanguine placastis ventos et virgine cæsâ.
Cum primum Iliacas Danai venistis ad oras
Sanguine quærendi reditus animaque litandum Argolica. Virg. (Æn. ii. 116).
Oh Grecians, when the Trojan shore you sought,
Your passage with a virgin's blood was bought,
So must your safe return be bought again,
And Grecian blood once more atone the main.

The Carthaginians also, on the foundation of their new monarchy above 2700 years ago, did not, we find, forsake the superstitious worship and dreadful rites which they had learnt amongst their ancestors of Tyre, but still continued, more especially in times of pestilence, or of any other public calamity, to offer up great numbers of their children to their gods, numerous instances of which are recorded by cotemporary historians. Diodorus relates (l. xx. p. 756) that when Agathocles was about to besiege their city, its inhabitants, imputing all their misfortunes to the just anger of Saturn, on account of their having always put *him* off with the children of slaves and foreigners, endeavoured to atone for their neglect, by the sacrifice of two hundred children of the best families in Carthage, by placing them, according to their custom, on the hands of a hot brazen statue, which being turned downwards, allowed the child to fall off into a furnace at its feet. In addition to which no less than three hundred citizens, as an atonement for this pretended crime, devoted themselves to the same fate.* And Tertullian (apol. cap. 9) informs us that children were publicly sacrificed down to the proconsulship of Tiberius, in the commencement of the third century of the Christian era, when that officer hanged the sacrificing priests themselves on crosses made of the trees which shaded their temples; but he acknowledges that the same horrible sacrifice continued still to be secretly offered up, a fact which is confirmed by Porphyry, who, writing in A. D. 233, sixteen or eighteen years after the death of Tertullian states that even in his time "human sacrifices were common in Arcadia, and at Carthage."*†

The ‡ Tauri, the ancient inhabitants of Crimea, were accustomed to sacrifice to their goddess Diana, by striking the victim on the head with a club, every stranger shipwrecked on their coasts. To these instances of human depravity may be added the Cretans, the Persians, ‖ the §Arabs and the Pelasgians, which latter, in a time of scarcity, offered up the tenth of all the children which were born, in hopes of procuring plenty; the Messenians, who sacrificed at the altar, of Jupiter at Ithome, three hundred Lacedemonians with their King Theopompus; and the unnumbered nations of Scythians, Sarmatians, Suevi, and Scandinavians, which inhabited the North of Europe and North-western countries of Asia.

The chief deities of these people were Thor and Woden, whom they thought they never could sufficiently glut with blood. Harold, the son of Gunild, slew two of his children, in order that he might obtain such a storm of wind, says Verstegan, as should break and destroy the fleet of Harold, King of Denmark. Another king put to death nine sons in hopes of adding to the length of his own life; and two kings, Domalder

* Rollin, vol. i. p. 92.

† Beloe's Herodotus, vol iii. p. 26, note.

‡ Herodotus, l. iv. cap. 103. See also Euripides (Iphigenia in Tauris).

"I sacrifice
(Such, ere I came, the custom of the state)
Whatever Grecian to this savage shore
Is driven: the previous rites are mine; the deed
Of blood, too horrid to be told, devolves
On others in the temple." (line 45 to 50).

And again:

"Two youths, swift rowing twixt the clashing rocks
Of our wild sea, are landed on the beach,
A grateful offering at Diana's shrine,
And victims to the goddess. Haste prepare
The sacred lavers, and the previous rites." (l. 281 to 285).

‖ Herod. v. infra.

§ Sale's Koran, Preliminary Discourse, p. 6.

and Olaus Triliger, on whom the lot fell, were sacrificed with great rejoiings by their own subjects. Dethmar of Mursburgh mentions a place called Sedu in Zeeland, where ninety-nine persons were annually sacrificed to the god Swantowite; and Adam Bremensis and Scheffer, in speaking of the grove of Upsal when these horrid rites were chiefly celebrated, assert that there was not a single tree, but what was reverenced as if it were gifted with some portion of divinity; and all this because they were stained with gore, and foul with human putrefaction! The manner of destroying their victims was diverse in different places: some of the nations of Gaul killed them by the stroke of an axe, the Celts, by placing the victim on a block or altar with his breast upwards, and striking him forcibly with a sword; the Cimbri, by ripping open the bowels. In Norway, they beat out men's brains with an ox-yoke; in Iceland, by dashing them against an altar of stone; and in many other places they were accustomed to transfix their victims with* arrows. Speaking of the Gauls, Cæsar (com. l. vi c. 15) states that " in times of imminent danger either of war, or from threatening distempers, they made no scruple to sacrifice men, or engage themselves by vow to such sacrifices, in which they were accustomed to make use of the ministry of the druids. He also relates that it was a prevalent opinion among them, that nothing but the life of man could atone for the life of man; insomuch that they had established even public sacrifices of this kind. A common custom amongst them, was also to prepare huge colassusses of osier twigs, into which they put men alive, and setting fire to them, those within, expired amidst the flames. From the testimony also of Cæsar, as well as that of Tacitus † and other historians, there is the strongest reason to believe that our ancestors the Britons were not behindhand in the perpetration of these fearful and cruel superstitions. The former relates that the religion of Gaul was originally imported from Britain, and that even in his time it was not unusual for Gallic youth to be sent over to that island for instruction in the Druidical rites; while Tacitus (l. xiv. c. 30). asserts that the Britons were in the habit of imbruing their altars in the blood of their prisoners, and exploring in the entrails of men the will of their gods.

The Romans, the civilized, the polite, but idolatrous Romans, the admiration of the world for their laws, literature, and science, are another proof — of the dreadful state of darkness and cruelty into which the human mind falls, when once " given over to believe a lie." The fullest proof exists that the detestible custom of sacrificing their fellow creatures existed amongst them for centuries. Livy mentions that in the consulate of Omilius Paulus and Terentius Varros, two men and two women, natives of Gaul and Greece, were buried alive in the ox market; a similar fact is recorded by Plutarch, as having taken place in the consulship of Flaminius and Turius; and there is every reason to believe that many of the principal captives which graced the Roman triumphs were afterwards immolated at the altar of Jupiter Capitolinus. Dorotheus and Plutarch concur in fixing upon Caius Marius, who was five times Consul of Rome, the stigma of having offered up his own daughter Calpurnia as a victim, in order to procure success in a battle against the Cimbri; and to these many other instances might be added. The frequency and publicity of these deeds of blood is fully shown, by its having been thought necessary, in the 657th year of Rome, (B. C. 96,) to enact a law prohibiting their continuance, which however appears to have been far from

* The above is chiefly extracted from Jacob Bryant, as quoted in Pegg's Hindû Infanticide.

† See also Suetonius in vitâ Claudii, cap. 25; and Pliny, l. 30. cap. 1.

effecting the desired end, as Augustus, Heliogabalus, and Aurelian, are accused of having followed this inhuman custom, and above three centuries after its prohibition, according to Porphyry, a man was still annually sacrificed at the shrine of Jupiter Latiaris.*

The history of all the nations of the world, fully proves to us that man, long after his ideas begin to enlarge, and his knowledge to increase, through the discoveries and information handed down by his predecessors, still continues to adhere to systems of superstition, founded on the crude conceptions of earlier ages, and it was not until the glorious light of "the everlasting gospel," spreading far and wide through the countries immersed in pagan darkness, performed what human laws had been found unequal to, that, in the countries brought under its influence, the practice of murder ceased to be considered as an acceptable part of religion; but other distant lands, both in the East and West, still remained under entire subjection to the powers of darkness.

The progress of navigation in the fifteenth century, discovered to the astonished inhabitants of Europe, nations, as it were, in a new world, some in the depths of barbarity and ignorance; others far advanced towards a state of civilization and refinement; but all firmly bound in the powerful chains of idolatry and sin. The religion of some, as of the Peruvians,† consisted in the worship of the sun and its reputed children the Incas, their Kings; but as the slightest crime against their king, was considered not as a transgression against human laws, but as an act of impiety against him as a god, death was the only punishment awarded for every crime which came under cognizance of the judicature.

The natives of Bogota in New Grenada had proceeded many steps farther in the march of cruelty and barbarity, as they scrupled not to offer up human sacrifices to their gods; but the Mexicans had reached a point beyond any in the old world, regarding which we have authentic tradition. Their divinities were objects of terror, and were represented as delighting in vengeance; they were exhibited to the people under the forms of serpents, and other noxious animals; and their worshippers never approached their altars, without sprinkling them with blood, drawn from their own bodies. But of all offerings, human victims were considered the most acceptable, and every captive taken in war was not only sacrificed with the most cruel rites, but after the portion devoted to the gods, the head and heart, had been offered up, the remainder was carried off by the warrior, by whom the prisoner had been seized, to serve as a feast for himself and his friends‡. The number of their victims must have been immense, as ‖ Gomora, Herrera, Torquemada, and Zumarraga assert their annual amount to have not fallen short of twenty thousand: Castillo, however, limits the number to two thousand five hundred, and Las Casas to only a hundred. In the numerous islands of the Pacific Ocean, we again see the evil nature of man in all its deformity. § In Otaheite, human sacrifices were offered up "with great frequency and in appalling numbers" to Taaroa, Oro, and other gods, after the eye of the victim had been presented to the king, who pretended to eat it. The Marquesans, the inhabitants of the Palliser islands, the Hervey islanders, and New Zealanders, were not only accustomed, within the last fifty years, to offer up their enemies as sacrifices, but, like the Mexicans, to

* Pegg's Infantcide, p. 6, 7, 8.
† Robertson's History of America, book vii.
‡ Robertson's America, book vii.
‖ Ibid. Note clv.
§ Ellis' Polynesian Researches, vol. i. p. 106 and 357.

devour them, a practice which is still believed to exist in different parts * of Polynesia.

In thus taking a view of this most horrid and cruel practice, amongst the chief nations of past and present times, I have not brought forward only a solitary instance or two of human blood spilt in anger, and without premeditation; I have not even adduced only a few secret cases of idolatrous man, being betrayed by a selfish and cowardly fear into this dreadful act, in the hope of saving himself; but I have shown that the regularly organized system of the sacrifice of our brethren unto devils, has been an almost universal practice amongst all the nations of this vast globe, however far removed from each other's influence, and at every period of the world, from the date of the earliest records, unto the present time. In doing so, I have purposely, for the sake of brevity, fully brought forward only that part of their worship which is the most repugnant to our minds, when the powerful and engrossing passions of selfishness, superstition, revenge, and cruelty, have not as yet entirely eradicated and supplanted every trace of love, or pity, originally implanted in our breast. But this, bad as it is, as I shall hereafter show, is far from being the extent of the fearful influence over the life and conduct of the idolater, which is engendered by his habitual adoration of devils.

With the exception of those systems of religious worship, where their founders have been enabled to obtain from the worshippers of the true God, or their books, some insight into the knowledge of his glorious attributes, and the beauties of morality inculcated in the written word, there has been none raised by man since the creation of the world, an essential part of which has been the love and worship of a pure and holy God, or even the love of man under the form of a pure system of morality; but on the contrary, as may well be expected where man, in rearing a system of religion, willingly follows the uncontrolled suggestions of his spiritual enemy, he has not hesitated at introducing therein every abomination, every species of iniquity, however horrible, which his depraved imagination could suggest either as likely to appease the wrath, or purchase the favour of his hard master. And even in those cases when a mutilated system of morality, and some dark shadow of the divine attributes, have been introduced, the worshipper is always represented as having it in his power by means of a number of unmeaning and ridiculous ceremonies, fasts, penances, pilgrimages, and other austerities and mortifications, to appease the wrath of his god, and not only to purchase exemption from future punishment, but also a place of eternal bliss, however deeply uncleanness and impurity may engage his heart, and the love of earthly follies engross his affections.

From the history of the past, we learn that when once a system of polytheism has been introduced into a country, how strong a hold it has ever gained on the imaginations and fears of the people, and that nothing but the spread of divine truth, as amongst the nations of Europe, has been enabled to effect its destruction. Hope of temporal aggrandizement, the example of the great, and fear of persecution, have, it is true, caused many to quit the open profession of idolatry for a time, and to "cleave unto the truth with flatteries" (Dan. ii. 34) but when the cause ceased, the effect also died away, and the blind deluded multitude has ever been ready, as in the day of Julian, and at the commencement of the Romish apostacy, to return to their beloved idols. G.

TO BE CONTINUED.

* Want of books on the subject alone prevents me from adducing proofs of the prevalence of this custom amongst the various nations of Africa, and Eastern and Central Asia.

II.—Publications of the Society for promoting Christian Knowledge.

TO THE EDITOR OF THE ORIENTIAL CHRISTIAN SPECTATOR.

Sir — In pursuance of the review of the publications of the Christian Knowledge Society, I now proceed to examine "Practical Lectures on the Proper Lessons of the Old Testament for the morning and evening service of every Sunday throughout the year. By F. T. Travell, A. M." (12mo.)

In the preface it informs us that the work was "composed for the use of a country congregation, and read through in succession every Sunday in the year at the conclusion of the evening service:" and it is professedly "an attempt to comprise in a small compass an explanation of any obscure passages in the Proper Lessons; to which are added some short reflections upon the most interesting subjects in each chapter."

Such being the author's account of his object of his work, we may proceed to examine his execution of it.

The first lecture is on Isaiah i. for the first Sunday in Advent. It consists of two pages, in which we have a few observations on some of the more remarkable expressions in the chapter, and sums up as follows: "The principal instruction to be drawn from this chapter is this: that a pure heart and an upright conduct are much more acceptable to God, than the strictest attention to any outward ordinances; and that a sincere repentance for our sins will, through the mercy of God, restore us to his favour. Such were the gracious promises made to the Jews: we Christians may embrace these promises with greater confidence; since that Divine Saviour, who was but faintly shadowed out to them, hath actually *appeared to put away sin by the sacrifice of himself.*"

This is sufficiently meagre, considering that it is all that is given. I have taken it not for the purpose of making any specific objection, but as a specimen, the first that occurs. But let us proceed, as we may perhaps find something more pointed by and by.

For Chrisimas-day, the proper lesson is Is. ix. to verse 8; on which we have a lecture of nearly two pages. The discourse concludes with the following reflection: "The grand lesson to be learnt from this passage of Scripture, is gratitude to God for his wonderful goodness in sending his Son into the world; and a hearty endeavour on our part, to answer the true end of his coming by mortifying our vices, and becoming Christians in deed, as well as in name."

For the evening service of the same day, on Isa. vii. 10 — 17, we have a lecture of similar length concluded thus: "From this short passage of Scripture, we may learn not only to be thankful for the miraculous birth of our Saviour, but also highly to reverence those holy writings where such events are foretold, as no human knowledge could possibly foresee; and which, through the providence of God, have been fulfilled with the utmost exactness."

The latter remark is no doubt *true;* and the like is true of the accomplishment of any other prophesied event. So far as mere foreknowledge is concerned, there is nothing peculiarly remarkable in the birth of Christ. But on a day set apart to commemorate the coming of Him who had been the subject of prophecy of 4000 years, whose day prophets, and kings, and righteous men, had desired to see, and at whose birth angels sang, "Glory to God in the highest, on earth peace, good-

will towards men," that Mr. Travell should give us nothing better than thesedry remarks, is altogether amazing.

On Isaiah xliv, which is appointed for the morning service on the first Sunday after the Epiphany, he begins by telling us that the subject of this chapter is a repetition of God's promises to his people, a striking description of the folly of idolatry, and an exhortation to the Jews to trust in the mighty power of God, who, among other instances of his mercy, proclaims their deliverance by Cyrus; and concludes thus: "This chapter presents us with two important subjects for our reflection and improvement. First, from this striking picture of the extreme folly and wickedness of idolatry, we may learn to be thankful to God, that our lot is fallen on happier ground; that through his infinite goodness we are blessed with the pure light of Christianity, and that our sins *are blotted out* through the merits of our great *Redeemer*. We are not likely to be guilty of such an *abomination* as to *fall down to the stock of a tree*; but let us beware that we make not idols of our lusts and passions, since they perhaps are equally capable of hardening our hearts, and of turning us from the worship of the true God. Secondy, let us reflect upon this wonderful circumstance that Cyrus is here expressly mentioned by name, as the deliverer of the Jews, near two hundred years before the event came to pass. What an idea does this give us of the Supreme Being, who looks into distant ages just as if they were present! And what a strong proof does it afford of the truth of the Scriptures, where these things are so exactly recorded! Let it then be an encouragement to us to study them more closely, and to practise them more conscientiously."

From the strain of the first of these remarks, many people would be apt to flatter themselves that their sins are blotted out by the Redeemer, from the circumstance of their lot having fallen in a land professedly Christian, where there is the light of the Gospel; and thus they are very likely to content themselves with this blessing without ever being aware of their need of any other. From the second remark, it seems as if the reverend author had thought the birth of Cyrus nearly as important as the birth of Jesus, as he makes the same kind of reflections on each, with this difference only, that those upon Cyrus are made at greater length than those upon Jesus Christ. No doubt, part of what he says is true, as far as it goes; but no one, who knows any thing about the matter, can deny that what he does say, is very far from being sufficient to instruct the ignorant or ordinary congregation.

But if we read onwards we shall soon discover that, instead of being qualified to instruct others, the author himself had need to be instructed in some of the first principles of the oracles of God. He had no correct ideas of the distinct uses of repentance, and the merits of Christ, in connection with the forgiveness of sin, but jumbles them together in the following passage at the end of his reflection on Genesis iii. "Such abundant mercy must surely excite our love and gratitude: and wherein can we show it [them] so effectually, as by steadily resolving to obey the commands of God. Let this be our constant endeavour; and if unhappily, through the infirmity of our corrupt nature, or the wicked suggestions of the devil, we at any time fall from our duty, let us with all humility implore the mercy of God, *beseeching him to accept our repentance*, and to have regard to the merits of that gracious Redeemer, whose blood will blot out our sin, and once more open us a way to the tree of life."

The same erroneous views are indicated in the reflection on Gen. xii. "From this short chapter, we may learn to imitate the example of Abraham, by following the commands of God to whatever duty he is pleased to call us: and this will be sure to prove our best title to his favour and protection."

These erroneous views are not peculiar to Mr. Travell; they are exceedingly common. The Church in Galatia was infected with them in the apostolic age; and the Apostle Paul wrote them an epistle for the very purpose for correcting their views, and setting them right on this subject. He tells them plainly, if they sought to be justified by their own good works, that Christ should profit them nothing, and that they must take their choice as to whether they would trust *altogether to Christ*, or *altogether to themselves;* because, if they endeavoured to justify themselves, either in whole or in part, they were fallen from grace. In the very beginning of the epistle, he says, that if any man, or even an angel from heaven, should preach as the gospel any doctrine opposed to that of justification by faith in Jesus Christ alone, he should be accursed. The apostle called such doctrine *another gospel* which is *not another;* thereby meaning that, though this other doctrine might profess to be the gospel, it was another sort of gospel than that which the apostle preached, and was in reality *no gospel at all.*

But that I may not represent the author's doctrine other than it is, take the reflections for Easter Sunday. On Exod. xii. for the morning service, he remarks: "How wonderfully do the power and goodness appear in this deliverance of the Israelites! and how fitting was it that their descendants throughout all ages should keep up a perpetual remembrance of it! But to us Christians it is of still greater importance, the striking resemblance between the lamb slain at the passover, and our Saviour Christ, who was the true paschal lamb. As the lamb was to be *without blemish*, so was the Saviour of the world a truly spotless offering. As the feast of the passover was not, like that of other sacrifices, confined to the priests alone, but was eaten by all the people, so Christ offered himself as a sacrifice for all mankind; so when they brake the legs of those who were crucified with Jesus, yet they brake not his bones. And lastly, as the blood of the lamb was the appointed mark of salvation to the Israelites from the destroying angel; so, and much more, does the innocent blood of our great Redeemer deliver those from death who put their hope and trust in him."

This is one of the best passages in the whole book, and is passable as far as it goes; yet some may feel that even this is little enough for Easter-day. But it seems the author thought he had said quite enough in the morning to serve for the evening also, for on the chapter for Easter evening, he says: "The two principal reflections to be made upon this chapter, are these;—the extreme infatuation of Pharaoh, and the impatient murmurings of the Israelites. Let us learn from the former to beware how we fall into a habit of sinning, lest our hearts should be hardened, and we obstinately rush on to our own destruction: and from the impatient murmurings of the Israelites, let us learn not to distrust the promises of God, but to wait patiently till he sees fit to deliver us from our distresses."

It may be said that these reflections are appropriate to the subject of the chapter, though they have no particular appropriateness to the event commemorated at Easter. But we should bear in mind, that there was no necessity to adhere to the chapter read among the lessons. Easter-day is sufficiently distinguished from all other days of the year, as to warrant the author in deviating from his usual plan so far as to preach a gospel sermon, concerning the salvation of mankind by the death and resurrection of Jesus Christ.

Whit-Sunday is another great day in the Church; and on it Mr. Travell gives us a discourse both morning and evening. As it will not take up much room, I give the morning lecture at length, as a specimen of the author's method.

"Deut. xvi. to verse 18. This chapter is a direction for the due celebration of the three great Jewish feasts. The first is the feast of the *passover*, appointed in remembrance of the destroying angel killing the first-born of the Egyptians, and passing over the Israelites just before their deliverance from Egypt. This feast was to be observed in the same manner as is directed in the book of Exodus, except that the first passover was eaten in their private houses, but was ordered in aftertimes to be celebrated in the sanctuary, where other *sacrifices* were offered. The unleavened bread is called the *bread of affliction*, partly from its heaviness and insipid taste, and partly from its reminding them of the bitter afflictions they endured in Egypt.

"The feast of the passover being about the time of barley harvest, which in that country began early in the year, *seven weeks* were to be reckoned from the time of cutting that harvest to the *feast of weeks*, when they celebrated the wheat harvest, and were required to make a free-will offering unto God, as a testimony of their gratitude, and in proportion as He had blessed their labours. This feast was to be a time of general rejoicing to all degrees of men amongst them, as indeed the time of harvest was in all nations, and more especially to them who had endured so severe a bondage in Egypt.

"The third great feast was called the *feast of tabernacles*, which was instituted to celebrate the conclusion of the harvest of *wine* as well as *corn*, and also in memory of their dwelling so long in the wilderness in tents and tabernacles. This too was to be accompanied with great rejoicings, in which all who could not provide themselves were to partake, as a reward for their labour in cultivating the earth. Moses mentions again the necessity of *all the males appearing before the Lord three* several *times in the year*, and of their making such offerings as were suitable to their condition and abilities. These frequent solemn meetings were enjoined, that the pure worship of one God might be the better preserved: and they were commanded to be liberal in their gifts, for the maintenance of his ministers, and of their poor brethren.

"Let us Christians learn from hence never to neglect the religious observance of those sacred feasts which have since succeeded to those of the Jews, and which are intended to remind us of the peculiar mercies of God in the great blessings of redemption and sanctification: blessings incomparably greater than any which the Israelites received. Neither let us be slack in expressing our gratitude for the ordinary proofs of his bounty, in giving us rain from heaven and fruitful seasons; nor, as far as lies in our power, in enabling the poor to partake in our joy."

The discourse for the evening of Whit Sunday, is of the same length as that now given, which is a fair specimen of the general style and ability of these lectures, and of the instruction contained in them. In all of them the doctrinal views are extremely defective, and in some positively erroneous: for example, at the conclusion of the reflections on Ezek. xx. for the eighteenth Sunday after Trinity, he says: "Let us then earnestly intreat the Lord to pardon our innumerable transgressions, and to loath ourselves in our own sight for all the evils that we have committed." This is unobjectionable; but he proceeds: "So shall we escape the heavy vengeance with which we are threatened, the mercy of God will pardon our past backslidings, and *our perseverance in a righteous course will*, through the mercies of our Redeemer, *entitle us* to a share in that heavenly Canaan, of which a land flowing with milk and honey gives but a faint resemblance." Again, in the evening service for the following Sunday, on Dan. iii. he tells us: "But let us remember that in another world there is a devouring fire which cannot be quenched, and in which the impenitent wicked will be tormented for ever. From this also the goodness of God

will assuredly deliver us, if *we entitle ourselves to his favour and protection.* He shall loosen us from the bonds by which we were held; the fire shall have no power to hurt us, and the angel who shall effect this deliverance for us, is indeed no other than the Son of God."

In these passages, the author does not seem to know on what ground we should rest our hope of acceptance with God. He never gives us any definite nor specific notion of the way by which *the mercy of God through the Redeemer* is to operate in our favour. All his statements on this subject are general and vague, as if the author himself had no clear ideas in his own mind, not knowing whether the sufferings and obedience of Jesus Christ, or his own good conduct, is to entitle him to the favor of God.

But from the concluding paragraph of his work, it appears that the author was very well satisfied with his work; and by publishing it, the venerable society has shown itself equally satisfied. The passage at length is: "I am now come to the conclusion of these lectures, and cannot help expressing my hopes that they have in some degree assisted you to understand those sacred writings by which, in conjunction with those of the New Testament, we are to regulate our faith and practice. Many of the reflections which are subjoined to each chapter, relate to subjects of the highest importance to your comfort and happiness in this life, as well as to your eternal felicity in the next. Let me intreat you not to suffer the good effects which they may have produced *in* you, to be lost through the hurry and bustle of the world. The cares of this life must of necessity take up a large portion of your time; and they whose subsistence, and that of their families, depends upon their daily labour, have fewer opportunities for religious exercises. But the Sabbath is, or ought to be, a day of leisure to all; and they who employ a part of it in privately reading and meditating on the Holy Scriptures, will derive no small advantage from it. The time is fast approaching, when this world, and all its concerns will vanish away, and be like a dream when one awaketh. Let our care be to lay in such a stock of divine knowledge, and to lead such holy and blameless lives, that we may look forward with well-grounded hope to that happy time 'when our earthly house of this tabernacle being dissolved, we may have a building of God, an house not made with hands eternal in the heavens.'"

Your anonymous correspondent admits that "several of the publications of the Christian Knowledge were injudicious — that the books *in* question are injurious, and opposed to the lively doctrines of the truth as it is in Jesus;" but contends that these are separate proceedings—deviations from the avowed principles and acknowledged design of the socie ty. He pleads in extenuation, that "looking back through the long periodof time during which the society has existed, (a period too, the far greater proportion of which is characterized by lukewarmness, not to say positive indifference, in religion, above every age since the Reformation), we naturally expect to find the society's publications, more or less, affected by the prevailing corruption of the age." But such a plea cannot be admitted, because this lukewarmness and indifference in religion is properly the effect of the publications of the prevailing party in the Church, which, after ejecting and silencing better men than themselves, has, throughout the whole of the *suceeding* long period during which this society has existed, used all its energies to oppose and exclude from influence, those who set themselves to oppose the prevailing corruption of the age.

BIBLICUS.*

* Our readers, we are sure, have now learnt enough of the publications of the Society for Promoting Christian Knowledge, to forbid them giving any thing like an indiscriminate patronage of them.—*Edit.*

III.—Illustration of 2 kings, iii. 11.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—Should you think the following Scripture illustration worth inserting in your magazine, it is at your service.

"Here is Elisha the son of Shaphat, which poured water on the hands of Elijah." 2 Kings, iii. 11.

Notwithstanding that we are so far removed from that portion of Asia where the Holy Scriptures were originally promulgated, we find a great number of passages of Scripture which can be illustrated and defined by objects, and customs, which meet our eyes every day. We will give, however, at present, only a brief explanation of the portion of Kings above quoted.

Elisha, at some antecedent period, performed the part of a servant, in that he poured water on the hands of Elijah; but this appears to have been, and still is, a custom in all parts of the East.

Travelling in any part of India so remote from the Holy Land, we find this a habitual practice even at the present day; the natives generally when going to drink, squat or sit close to the ground with their hands joined together, and forming a kind of dish, (and which, no doubt, was the position in which Elijah held his hands while Elisha poured water), and held close to the mouth, while the water is poured by another from a vessel (generally of copper) into the hands.

And in this country, where caste is such a stumbling block and rock of offence, but tolerating for a moment its astounding prejudices, this method of conveying water to the mouth is a judicious expedient, as one caste can receive water from the vessels of another without polluting them by the touch. It is not, however, a custom merely to accord with the system of caste, as the word is generally used, (i. e. to distinguish one body of natives from another), but it is adapted to the religious creed of the Hindús.

He (the Hindú) sips water by holding the vessel in one hand, and pouring the water therefrom into the other, as no caste will seldom or ever put the vessel, not even their own, to the mouth: thus in the rules for eating, he "offers five lumps of food to Yama (the Hindù Pluto), sips water, &c. At the end of his meal, he again sips water; saying, "Ambrosial fluid, thou art the couch of Vishnu and of food!"*

So likewise after eating among high catse natives in general, a servant attends with a copper vessel and a napkin, and pours water upon their, hands to wash in order as they sit; even the lower classes of Indians pour water on the hands of each other after eating.

This custom, I believe, also obtains in Persia, where no meal is concluded without washing hands before they rise, the water being poured into the hands in the manner above described.

The same is also a prevailing custom in Russia, as will appear by the following extract from the Evangelical Magazine for 1819.

"In the summer of 1817, I was engaged on business with some others on board the Russian squadron, at that time anchoring on the other side of the channel; having occasion to ask for water to wash our hands, we were surprised by the appearance of a servant with a small pitcher, who made signs for us to hold out our hands whilst he poured a gentle stream; but whether this was the usual mode of ablution amongst the

* Letters on India, by Maria Graham.

officers, or designed by them as a token of respect to us strangers, from ignorance of the Russian language, we could not learn; the only information we could obtain from a young officer (a Frenchman), who acted as our interpreter, was, C'est la coutume du pays, it is the custom of the country."

*Ah——d——r,
Feb. 6th, 1836.

Yours obediently,
ONE IN INDIA.

IV.—MOSES AND THE FRENCH PHILOSOPHY RECONCILED.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — I have the pleasure to send you an extract from a new French work, containing an Analysis of the Ancient History of Asia and Greece. The author is Monsieur Arbanére, a *Savans;* and his history is a philosophical history. Some of your readers, perhaps, have heard so much of French infidelity, as to suppose that a French philosopher, and a man that ridicules religion, are synonimous terms: and many a fashionable youth thinks that the surest way to procure for himself the reputation of being above vulgar prejudices, is to profess his disbelief in Christianity. Such lovers of fashionable philosophy, however, must know that the French have stolen a march on them; and have on a sudden become believers in the inspiration, not only of Jesus Christ, but also of Moses.* These lovers of fashion in religion, are in the position of an Indian dandy displaying his narrow brimmed hat, with all the pomposity incident to an empty cranium, six months after, in London and Paris, the whole of the *beau monde* are flourishing head pieces, with brims as broad as those of a Quaker. It is time, however, to let my author speak for himself.

"They, who have formed a system of Infidelity, have denied the divine mission of Moses, and the existence even of the legislator himself. They have impugned the depositions of a nation still in existence, and though ignorant of the fact, the depositions of Nature herself. Still their audacity surprises us less than their frivolity. It is not with a light and silly levity that we ought to speak of a legislator, the impression of whose laws remain so strongly and unalterably marked on a nation, amid all the mighty convulsions to which they have been subjected during thirty-three centuries.

"The discoveries of science have come to the support of the book of Genesis, by showing the accordance that exists between natural facts and the writings of Moses. The names of Newton, Pascal, Deluc, Kerwan, and Cuvier, ought to give great weight to the testimony on which the proof of this accordance rests. All of them were strangers to the sacerdotal order, and could have no other interest than the exhibiton of truth; and their researches are the best commentaries on the book of Genesis.

"The series of creations mentioned in the cosmogony of Moses, is beautifully accordant with all the recent facts of geology. The days of Moses† are long periods of time, in which our globe passed through vast transformations, from the confusion of chaos to the state in which it existed at the first appearance of man. All the facts of astronomy, and all the hypothesis of astronomers relative to the formation of the solar system, and of the universe in general, can be made to accord with the statements of Moses.

* The unlearned reader is advertised that it has been fashionable, with a large host of the Socinian and Neologian school, ever since the days of Dr. Priestley, to profess and believe in the divine mission of Jesus Christ, though entirely rejecting that of Moses.

† For the use of the word day to denote indefinitely a long period of time, see Gen. ii. 4; John viii. 56; Hosea, vi. 2, &c.

"Man, in the book of Genesis, is declared to be the last of the works of God, and the researches of all geologists have completely proved, that no human remains are to be found in the first geological formations. The celebrated Cuvier, who, by his study of fossils, and the facts he has deduced from them, has formed geology into a science altogether new and immense, proves that the surface of our continent has been three times covered, and as often abandoned, by the sea; that we are in the midst of a fourth succession of terrestrial animals, and that the strata, anterior to that occasioned by the *deluge*, present no fossils, which can lead us to believe in the existence of man previous to the world's coming into its existing state. The most striking coincidence with natural history, is to be found in the great fact of the deluge. God said to Noah, 'I will destroy men and the earth with them.' Every thing proves that our continents were once the bed of the ocean: the ocean abandoned them, and submerged the lands, which served for the abode of the human race. All geological facts prove that this revolution was slow; and in Genesis a year is allowed for the duration of the deluge. The ark is stopped by touching the mountains, which were islands in the ancient sea, and where also things necessary for the subsistence of Noah and his family, and the animals which came out of the ark along with them, were to be found.....

"Moses was no naturalist; and even had he been initiated into all the science of his age, he could not know the geological facts which the recent study of our continents has brought to light. Geology is a science of yesterday, and Moses could certainly not anticipate a scientific theory the result of a mass of facts collected from all parts of the globe, and many of them from regions, the very existence of which was unknown till long after his time.

"The geological knowledge of Moses could evidently be with him nothing but a matter of inspiration. And why should we, poor atoms of a moment, limit the power of God, fathom his designs, and assign to him bounds, by rejecting the divine mission of Moses? If we assign to Moses no superhuman power, we fall into inextricable difficulties. We can no longer understand how he could have described those physcial facts with perfect exactness, which we have only a few years ago begun to understand through the labours of numbers of learned men.

"The obscurity of Genesis in its scientific parts may also be justified. Written for the ignorant mass of mankind, it was necessary to throw a veil over those truths which the multitude could not comprehend. It was necessary that its physics should be level to their comprehension, and speak in agreement with the illusive dictate of the senses, as if the sun revolved around the earth.*

"Were we only to consider Moses as a pontiff and legislator, we might regard his title of the messenger of God, to be at least a splendid poetic fiction. He is, indeed, inspired by the Divinity, who creates a nation, and, amid kingdoms plunged in all the grossness of superstition, instructs them in the sublime tenet of the unity of God, and gives them a code of morals, the best that their circumstances will permit. Take away, however, from Moses the intervention of divine revelation, and he rises beyond all human proportions. In that view the apparition at Sinai would be the most brilliant, and fruitful, in bene-

* It is a curious fact, that astronomy, the first and most successfully cultivated of all the sciences, is farthest behind in its nomenclature; and that the astronomers still speak of the rising and setting sun, and people the heavens with bears and centaurs, and other monsters. What a pedant would Moses have seemed, had he spoken of the earth revolving so as to make the sun appear in the eastern or western horizon?

fits to man that the human race ever witnessed. If it be impossible to comprehend Moses' knowledge of physics without inspiration, it is equally so to comprehend how he could have anticipated future experience in the promulgation of the ten commandments without divine illumination. Moses intimately uniting morality with religion, is full of the idea so fully confirmed to us by the experience of thirty centuries, that man can find no effectual bridle to his passions, but in a code fortified by divine sanctions.

"As a historian, the traits in which Moses points the Asiatic nations are few, but most striking for their justness. They agree with all the posterior histories of the characters and manners of those nations; and we find even several of them in the present age. Egypt is still called by the Orientals Misr, or Misraim. The Arabs regard Ishmael as their progenitor. Bruce has proved the existence of Canaanitish tribes in Abyssinia, which still preserve some of the traits of character mentioned by Moses. The genealogy given by Moses, is indeed opposed to the high antiquity to which these nations carry their origin, and which foreign historians have gratuitously conceded to them. Deluc, however, who for thirty years made observations on the superficies of our globe, has proved by facts that the epoch of the last emersion of the continents we now inhabit, accords with the chronology of Moses. I suppose then these Asiatic nations did not exist before the soil from which they derive their support. It is in vain that they trust to astronomical calculations. Cuvier has proved that the facts cited are false, or that they do not admit of the consequences deduced from them. We see, in truth, in Greece, and in the East, ten or twelve centuries before Jesus Christ, the characteristic signs of nations in a state of infancy — absurd traditions instead of history — monstrous reveries for theology — fables for sciences. The imagination the faculty predominant in young men, seems to reign exclusively among these jugglers and their auditors. Do not the reveries of the Grecian philosophers, long after the period under discussion, show us the infantine efforts of reason, engaged in the explanation of the nature of man.

"Thus the examination of the Asiatic nations, in all their relations, teaches us the vanity and absurdity of their pretensions. All proclaim their folly; the heaven, the earth, and the nature of man. Their origin and their real history, enter with all the appearance of probability into the vast picture presented by Moses." S.

V. —Who has a right to dispense the Lord's Supper?

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

This question, in my opinion, lies within a brief space. The holy ordinance was, in the first instance, dispensed by the Saviour himself, when he ministered to his Church; and the after dispensation of it, as we learn from ecclesiastical history, devolved, according to the nature of things, on those who were the *ministers of the Church.*

To those private Christians who, without election and ordination, would dispense it, and thus constitute themselves the ministers of the Church, I would submit the following remarks for serious and prayerful consideration. They are, with a few ommissions, extracted from the work of an American Presbyterian divine (Dr. Miller), and are worthy not only of the perusal of the Christian friends who have conscientious, and much to be respected, doubts about the propriety of their ab-

staining from the Lord's supper, when it cannot be administered by an evangelical clergyman, but of those who favour the views of Mr. Groves and his friends*. as to the ministerial office in general

"The Saviour himself in the days of his flesh, immediately invested with office the twelve apostles, and all others whom he personally called and sent forth. No sooner had He ascended to heaven, than the practice of introducing to office by the instrumentality of men began, and so far as we are informed, was uniformly continued. Then the ministers of Christ began to act upon the principle afterwards so explicitly communicated to Timothy, and enjoined upon him: 'That which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' Here we are plainly taught that men are not to seize upon the sacred office themselves. It is to be 'committed to them,' and that not by every one, but by those only who have regularly 'received' it themselves. We find, too, that the method of ordination which had been in use in the Jewish synagogue, and to which all the first Christians had been accustomed, was transferred to the church, and became a stated part of ecclesiastical order. Paul and Barnabas were set apart to a particular service, by a plurality of ecclesiastical men, with prayer, imposition of hands, and fasting. When they, in their turn, went forth to execute the work to which they had been called, we find them, wherever they went, 'ordaining elders,' and committing to them the care of the church. Timothy was invested with office 'by the laying on of the hands of the presbytery.' And even the deacons were called to their office in the same manner. It was referred to the people to 'look out' and elect the candidates; but having done so, they brought them to the apostles, who 'laid their hands upon them,' and conferred on them the important office to which they were appointed.

"It is no part of the belief of the Presbyterians (or of any other Protestant body pleading for ordination), that it imparts any direct influence, either physical or moral, to him who receives it. They have no idea that in this act, by a kind of *opus operatum*, according to the Romanists, an 'indelible character' is communicated. They do not suppose that any hallowed energy proceeds from the hands of the ordainers to him on whose head they lay them in the act of imposition. But they regard it simply as that official act by which a man is pronounced, declared, and manifested to be actually put in possession of the office to which he has been chosen. It is, in one word, the actual induction into office of one elected to fill it. The case is precisely analogous to that of civil rulers. The man who is appointed to the office of judge on a secular bench, has no real addition made, either to his intellect, his learning, or his moral excellence, by taking the oath of office, and complying with those formalities which actually introduce him to his official station. And yet so important are these formalities, that his power lawfully to act as a judge absolutely depends upon them. Before they take place, he is not really in office; and after they take place, he is clothed with the plenary power which qualifies him for the regular discharge of every official duty. And so of every other civil officer in the land. Thus it is in the church. Ordination is the *essence* of a lawful external call to ecclesiastical office. It is that act, before which, the ecclesiastical officer is not prepared, regularly, to discharge a single function appropriated to the station to which he is elected; but after which, he is prepared to their regular and valid performance.

* This communication, though brief, frees me, for the present, from the necessity of sending you a Review of Mr. Groves's pamphlet on the Liberty of Ministering in the Church of Christ, which I promised to you about a year ago.

"The 'imposition of hands,' as a constituent part of ordination, is an old and impressive rite. It was, notoriously, a familiar mode of designation to office, through the whole of the Old Testament economy. It is, if I mistake not, universally acknowledged to have been employed in ordaining all the elders of the Jewish synagogue. We find it is used in every ordination without exception, the particulars of which are detailed in the New Testament history. And even in setting apart the deacons, nothing can be more explicit than the statement, that it was done with the 'imposition of hands.' So far, then, as we are bound to reverence and follow ancient, primitive, and uniform usage, I know of no solid reason why it should be omitted in any case.

"Some, indeed, have attempted to defend the omission of this rite, by alleging that the imposition of hands, in the days of the apostles, was connected with the supernatural gifts of the Holy Spirit, which were then common; and that with those special gifts, it ought to have ceased. In support of this allegation, they commonly adduced such passages as those recorded in Acts viii. 17, 18; xix. 6; Heb. vi. 2, &c. This argument, however, if it have any force, ought to banish the imposition of hands from all ordinations, but can never justify the omission of it in ordaining ruling elders and deacons, while it is retained in the ordination of those who 'labour in the word and doctrine.' But the validity of the whole argument, it is believed, may be set aside without difficulty.

"We read in the New Testament of four cases or kinds of 'laying on of hands.' The first by Christ himself, to express an authoritative benediction; (Matt. xix. 15; Mark x. 16;) the second, in the healing of diseases; (Mark xvi. 18; Acts xxviii. 8;) the third, in conferring extraordinary gifts of the Spirit; (Acts viii. 17, xix. 6;) and the fourth, in setting apart persons the to sacred office; (Acts vi. 6, xiii. 3; 1 Tim. iv. 14.) The venerable Dr. Owen, in his commentary on Heb. vi. 2, expresses the opinion, that the 'laying on of hands,' mentioned in that passage, is to be considered as belonging to the third kind or class of cases, and, of course, as referring to the extraordinary gifts of the Holy Spirit. Others have supposed, that it rather belongs to the fourth example here enumerated, and therefore applies to the ordination of ministers. On this point I decide nothing. But my reasons for supposing that the imposition of hands in the ordination of church officers, had no reference to the imparting of supernatural gifts, and consequently ought not to be deemed an extraordinary and temporary rite, are such as these — 1. This rite has been employed in all ages of the church in setting apart persons to ecclesiastical office; 2. It is one of the most natural and significant modes of designating a person who is intended to be consecrated or devoted to a particular service; 3. It was manifestly employed in a number of cases which occur in the sacred history, where no special gifts were intended to be conveyed; and, therefore, though sometimes connected with those gifts, yet we are sure it was not in all cases thus connected;* 4. When hands were laid on Paul and Barnabas at Antioch, it was not that they might receive these gifts, for they were possessed of them prior to this

* "Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom: it being the practice among those people, whenever they prayed to God for any person to lay their hands upon his head. Our Saviour observed the same custom, both when he conferred his blessings on children, and when he healed the sick, adding prayers to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh, when they entered upon any new design. In the ancient church imposition of hands was even practised on persons when they were married, which custom the Abyssinians still observe." Burder's Oriental Customs, ii. 25.

solemnity; 5. In this case too, it is remarkable that they seem to have been ordinary pastors and teachers who laid their hands upon one, at least, of extraordinary gifts and character; 6. And finally, in 1 Tim. v. 22, the whole rite of ordination seems to be comprehended in this act — 'Lay hands suddenly on no man,' &c. And if we consider the act of laying hands on the head of the candidate for sacred office, as intended at once solemnly to designate his person, to express an official benediction, and to indicate his entire consecration to the service of God, we could scarcely conceive of an act more simple, and yet more appropriate and full of meaning. And although those who lay on hands in this transaction altogether disclaim, as was before stated, the power of conveying the Holy Ghost to the individual ordained, yet as an emblem of what he needs, and ought unceasingly to seek, and of what his brethren desire and pray for on his behalf, it is surely in a high degree expressive, and by no means open to the charge of either presumption or superstition. I would say, therefore, concerning this part of the solemnity of ordination, in the language of the venerable Calvin — 'Although there is no express precept for the imposition of hands, yet since we find it to have been constantly used by the apostles, such a punctual observance of it by them ought to have the force of a precept with us. And certainly this ceremony is highly useful both to recommend to the people the dignity of the ministry, and to admonish the person ordained, that he is no longer his own master, but devoted to the service of God and the church. Besides, it will not be an unmeaning sign, if it be restored to its true origin. For if the Spirit of God institute nothing in the church in vain, we shall perceive that this ceremony which proceeded from Him, is not without its use, provided it be not perverted by a superstitious abuse.* "

I sympathize, from the very bottom of my heart, with any respected Christian friends who may have no minister whom they can acknowledge without violating the Saviour's injunctions as to hireling teachers†; but I

* Institutiones, Lib. iv. Cap. iii. 16.

† Unless you are of opinion that the question of 'attendance upon a non-evangelical ministry, has already been sufficiently enlarged upon in your pages, I would beg of you to give a place to the annexed extract from the Commentary of the Rev. Thomas Scott (on the 10th Chapter of St. John's Gospel), which is very clear and conclusive on the subject. Mr. Scott is well known, to most of your readers, as a clergyman of the Church of England, of acknowledged piety and talent, who has edified the Church by his Commentary on the Bible, and numerous other works; and the evidence of such a person, although secondary to the quotations already adduced from the Bible, may, from its clearness and fulness, prove convincing to some who yet entertain doubts on so important a matter. I would therefore beg to add the weight of his great name to the testimony already given; although, from the opinions he expresses, your correspondent, 'the Layman,' may, perhaps, rank him among the schismatics. Would that we had a few more such schismatics amongst us! 'Every man, who values his own soul, should avoid those who intrude into the ministry, when they are strangers to Christ and the experimental knowledge of his salvation, and when their example and doctrine prove them 'hirelings who care not for the sheep.' Indeed, the true people of God will flee from teachers of this description; for 'they know not the voice of strangers:' and for this they will be reproached by those who, like those Jews, understand not this parable. These very persons would think those men very imprudent, who should trust their health to some ignorant empiric, or their estate to a dishonest lawyer, merely because he happened to live in the same street, town, or village: yet they suppose it incumbent on them to follow the instructions of a man, who neither knows nor cares anything about vital godliness, if he be the minister of the parish, or of some neighbouring congregation! Alas! How much more sagacious are men, in their temporal than in their eternal concerns! They will entrust their immortal souls and their eternal interests to such men, as no one of them would employ even to take care of his sheep!" After what we formerly said, on, the subject of an attendance on a non-evangelical ministry, we should not have inserted this communication, had we not, even after our disclaimer, been unjustly accused of practising hostility to the Church of England, by our tolerance of the discussion.

think that, instead of dispensing the sacrament to themselves in a manner, the authority of which, to say the least, is very *doubtful*, they ought to seek for ministers alike acknowledged by the Saviour and his Church. Such ministers, though they cannot at present be found in connexion with the Church of England, unless it happen that the civil authorities appropriate an evangelical chaplain to any particular station requiring his services, can often be procured in connexion with other bodies of Christians, not less Catholic in their spirit, scriptural in their doctrines, and pure in their discipline, and can be attended, even by those who may not assent to all their arrangements, without any impeachment of the constitution of the Church of England, and any forsaking of its ordinances when they are *purely administered.*

Yours truly

PHILADELPHUS.

VI.—UNNECESSARY OATHS IN COURTS OF REQUESTS.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir — Having been lately a member of a Court of Requests, I was much grieved at the unnecessary repetitions of the oath which the members had to take. The Court is obliged by regulations to be re-sworn at the commencement of every new case.

Doubtless, the primary intention of this repetition was good, viz. — to satisfy the parties (before whom the oath must be taken) that the Court *is* bound by oath to administer justice, and to constantly remind the Court itself of the obligation it was under to do so; also, by throwing a solemnity on the whole transaction, to impress the Court with the importance of doing justly.

However good intention and theory, one day's experience with eight or a dozen oaths would be quite sufficient to show, that the frequent repetition of the oath produces a bad effect upon the mind, taking away from the solemnity of the act, and tending to make it dwindle into a mere form: consequently, instead of accomplishing the purpose for which it was established, it has just the contrary effect, and is looked upon by most as quite unnecessary and irksome.

Besides this, it is a glaring breach of the Third Commandment, by calling upon God in so formal a manner without the mind being at all affected by the solemnity of the act; nay, perhaps without any definite idea at *all* being produced upon the mind, save that of annoyance at the frequency of the repetition.

If on consideration and inqury this statement be found correct, I would suggest the expediency of altering the regulation in question; and framing one more calculated to carry the intentions of Government into effect; and one which will prevent so needless and great a sin.

As all the parties whose causes are to be tried, must be present when the Court commences its proceedings, why should not the oath be then administered *once for all that day*, and in the presence of those concerned? I remain, my dear Mr. Editor, yours truly, W.

It will be seen from the above quotation, that the most approved ministers of that Church, exactly agree with us as to the opinions which we hold, and which we expressed without any reference to the exaltation or depression of any section of the Church of Christ. In our editorial capacity, we say nothing inconsistent with evangelical Catholicism. Our tolerance of discussion by correspondents was promised by us in our prospectus; and, though we are most anxious that it should not be abused, little has occurred to make us regret our having extended it to those who may think it of some importance to give an outline of their views on minor points when they may consider that circumstances require a statement of them. — *Edit.*

VII.—Original poetry.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Lines occasioned by the death of a Christian Friend, R. C. M.

" From Heaven I heard a voice unto me crying,
Write, 'Happy the dead are who die in the Lord;'
'Yea, happy,' the Spirit replied, ' for in dying,
They rest from their labours, and find their reward!' "

Then why, since the Spirit pronounces a blessing
On those happy souls which in Jesus depart,
Which releas'd from this region of sin, are possessing
The utmost desires of a sanctified heart.

Oh why mourn for such? why not join them, much rather,
In their fervid emotions of love uncontroll'd,
To Him, who hath deign'd, in his mercy, to gather
Another lost sheep to his heavenly fold?

Ah! surely 'tis selfish to grieve for that spirit,
Which hath quitted this dark vale of trial and woe;
Which redeem'd from all evil hath soar'd to inherit
All the bliss which e'en infinite Love can bestow!

What tho' in our circle a lov'd one is missing,
What tho' where we once met, we seek him in vain!
Altho' ours be sadness, —how rich is *his* blessing, —
Tho' ours a brief loss, Oh how glorious *his* gain!

Yes! — how glorious his gain! — could Faith's vision pursuing
His spirit, when sin-freed, it hasted above,
By the throne of his Saviour prostrated now view him
With gratitude melting — and thrilling with love,

Could the eye of affection from wounded self turning,
With Faith's piercing vision *his* blessedness view,
Resignation, and comfort would hallow the yearning
Which memory feels for the lov'd one she knew.

If then truly we love him, Oh let us not sorrow;
Since far more than *our* love e'er could give him, is his! —
Our day too, like his, will soon pass; —and to-morow
We shall meet him again, and partake in his bliss.

We gaze on the Earth — in its bosom reclining
His form soon shall mingle with dust whence it came;
We gaze up to Heaven and view him there shining,
In garments of white, by the throne of the Lamb.

And is he then dead? No,— his body but sleepeth
Awhile in the sepulchre's quiet repose;
The dust of that body its living Head keepeth,
Until every tomb shall its tenant disclose;

And then, when all those who in Jesus now sleeping,
Are brought by their Lord, and in glory appear,
He among them shall mingle with transport then reaping
The fruit of the labours of love he wrought here.

Then, his spirit, which long from its partner asunder,
Alone in its glory with Jesus did shine,

Restor'd to its long-lost companion, with wonder,
With rapture shall view it, transform'd and divine.
It left it a clod of inanimate matter,
A prey to corruption, and food for the worm;
It finds it adorn'd with a heavenly nature,
In holiness perfect — resplendent in form.

And Oh! with what feelings will kindle, on meeting
That glorified body, that sanctified soul!
What swelling emotions, what mutual greeting!
What tides of delight will thro' each of them roll!

And then shall he join in the loud-pealing chorus,
Which perfected saints thus triumphant shall sing,—
"Where, where despoil'd GRAVE, is thy victory o'er us?
And where, O thou Enemy, DEATH, is thy sting?

"Thy sting, DEATH, is SIN; — and of sin the fell pow'rs
Are reveal'd by GOD's laws, which its motions condemn:
But thanks be to GOD, who the victory ours
Doth make thro' the merits, and blood of the LAMB.

"Oh worthy art Thou, GOD of this our salvation,
Thou LAMB, who wast slain that we sinners might live,
To receive all the glory — love — praise — adoration,
And all that the souls thou hast ransom'd can give:

"Assist us, ye angels, to bless Him, to praise Him;
Your symphonies mingle His Name to resound;
Oh swell the loud anthem in which we would raise Him
In honour as high, as our love is profound:

"Oh JESUS! thou Fountain of bliss never-fading,
Thou SUN of our souls by whose lustre we shine;
Thou source of that love now each bosom pervading, —
Creator, — Preserver, — Redeemer divine!

"Oh how shall we praise, how exalt, how adore Thee? —
How express the deep fervour of love uncontroll'd?
Blessed Saviour! we cannot — but prostrate before thee
We say, 'Lord the fruit of thy travail behold'!

"In each of us, Lord, thou beholdest a creature
Once bond-slave of Satan, in sin lying dead;
Thine opponent in heart — only fitted by nature
For the wrath, and perdition that hung o'er our head:

"And hadst thou awarded the doom which we merit,
Cast out, and accursed, and cover'd with shame,
We too, with our breth'ren now lost, should inherit
The undying worm, and unquenchable flame.

"Oh when them, our breth'ren, we there behold lying, —
Them, with whom once in sin and rebellion we shar'd,
And think of *their* anguish, and woe never dying,
While *we*, as the trophies of Mercy, are spar'd!

"O how doth the contrast awaken emotion
Of love irrepressible — rapture's excess! —
With the fervour of grateful adoring devotion,
Which Thou canst behold — but we cannot express.

"And while in our souls these deep transports are flowing
Which thou, O beloved Redeemer, dost give,

It deepens their tide, to know that the bestowing
Affords Thee more bliss than e'en us who receive.

"Oh IMMANUEL! source of the streams ever-living
Which fill all thy creatures with endless delight,
Oh worthy art thou to receive all thanksgiving,
All blessing and honour — all glory and might:

"Yet tho' thro' Eternity's blissful duration
In the Triumph of Love we adore thy dear Name,
Still, Love such as Thine, GOD of our Salvation,
E'en Eternity cannot suffice to proclaim." E. R.

Reviews.

Letters &c. upon the Government Religion of British India. Madras: printed at the Church Mission Press, 1836. pp. 30, 8vo.

The letters which form this pamphlet appeared in the Male Asylum Herald during the month of October, 1835, under the signature of Pilgrim. Their object is to ascertain what the Government religion of India is, as far as it is indicated by the course usually pursued by the British authorities, in reference to Christianity, Hindúism, and Muhammadism. We shall endeavour to make our readers acquainted with the substance of them.

"The first circumstance that occurs to me as giving an indication of the state of religion is, that the European gentlemen take the Christian Sabbath as the day of rest from their own personal labours — their offices being thus without superintendence, the servants under them likewise intermit their labours on the same day. This fact at first sight would give token that the religion of this Government is the Christian; but the Sunday has not been set apart in this way by any act of legislature, nor is the day recognized as the day of rest in those public offices which the European gentlemen do not immediately superintend. In such the Sunday is commonly employed as any other day; and the native feasts are made use of as the opportunity for relaxation.

"The public setting apart of one day in the seven for divine worship is, I believe, universal in every Christian state; the private observance of the Lord's day by individuals, however eminent in rank, is therefore no sufficient evidence of this being a Christian Government. This fact is further weakened by the European gentleman not allowing the advantage of the Christian Sabbath to their domestics and work people; this also being a departure from the ordinary rules of that faith.

"The next consideration is the character of the places of public worship that are built at the public charge. In this the preponderance would seem to be in favour of Christianity, from the spacious buildings for Christian worship erected in some of the principal stations. These are however solely for the Europeans; principally for the soldiery; the natives have no concern therewith; and the worship is conducted in a language unknown to them. For the use of the natives, Government does not build places for Christian worship. I am not aware of any instance of this kind having ocurred. Those it constructs for their use are of a different character. It has recently erected at Bangalore an 'Eadgah,' for Mahomedan worship. The Hindoos are already well supplied with religious edifices, and there is no occasion to construct new ones for them. But Government takes upon itself the duty of repairing

all the principal heathen pagodas; and in the event of a new building being erected, solely for the use of the Hindoos, it marks its sense of the reverence due to the Hindoo faith, by introducing the outward symbols of that religion. In proof of the respectful deference thus paid, I may mention the idol placed in the new choultry at Gooty, built by Government in honour of the late Governor Sir Thomas Munro, and called the Munro Choultry. Also a new "Calingalah," or set of sluices, on the river Cauvery, constructed by Government at the expense of nearly 20,000 rupees; exhibiting in a conspicuous position at one end, an idol; and at the other, what is by Europeans looked upon as the most impure symbol of the Hindoo faith. Sometimes also we see new bridges decorated in a similar manner.

"The next topic for examination is the tenets of the teachers of religion who are paid by Government.

"Here again, at first sight, the preponderance is in favour of Christianity. There are bishops, archdeacons, and chaplains, retained at large salaries, to instruct in the Christian religion. But whom do they instruct? Except in rare instances, their ministration is altogether confined to the European community, within the churches, previously noticed, as built for the Europeans. Not one in ten of them perhaps understands the language of the native population by whom he is surrounded, or has any religious communication with them. And in those instances where this does occur, it is not regarded by himself or others as part of his regular duty, but as an act of supererogation resulting from personal feeling. For the benefit of the native community, Government maintains no Christian ministers of religion. The teachers of christianity who come out from Europe for the special instruction of the natives, are not patronized by the Government, and derive no assistance from it. Until the period of the last Charter, their settlement in India was not permitted; and even now the countenance afforded them does not extend beyond sufferance.

"The Government schools in the provinces are for instruction in Heathenism, and Mahomedanism. Here then a leaning towards Paganism is evinced, since the heathen schools are perhaps thirty in number to one Christian, and perhaps ten to one Mahomedan.

"The prominent vices in the character of the Hindoo are found to be falsehood, dishonesty, and tyranny. Those of the Mahomedans, licentiousness, and bigotry. Now if these and other vices are taught and inculcated in the books of these religions, it is scarcely a matter of doubt whether a wise and paternal Government would permit its youth to be thus early strengthened in evil. Much less can it be a question whether such a Government could establish schools for the teaching of these vices. Now that the Hindoo and Mahomedan books commonly used in their schools do expressly teach the practice of these vices has been largely shown, is well understood, and cannot be denied.

"An Almanac is printed at the expense of Government, and circulated annually by the Chief Secretary, in his official capacity, for the use of the establishments. It varies a little in style from year to year: the following is a translation of the preface and part of the contents of that for 1835:—'Salutation to Sree Gunesha.—I invoke the aid of this god, who is honored by Brahma, Vishnoo, Mahe-sherun, and all other gods, in the hope that I shall succeed in the task I have undertaken to perform.

"'Those who in the beginning of the year, accompanied by their relatives and friends, being decently attired, and bedecked with ornaments, offer sacrifices to the nine planets; and make such offerings to astrologers as they possibly can, and pay a strict observation to what is laid

down in this Almanac, the said planets will contribute to afford them every good throughout the year, as well as to increase their family, and be the means of every happiness. This calendar will also serve to regulate the usual oblations to be performed with decorum. This Almanac, which is in prose, is published by order of the Members of the College established by the Honorable Company's Government of Madras, the seat of all kind of Arts and Sciences, has been compiled by Sree Rama Sheshan Shastri, Master of Astronomy, and other Sciences, and printed in the Male Asylum Office for the year Jeya.

" ' The 1st day of the month of Chitera in the Jeya year corresponds with Salavahana 1757; with A. D., 1834; with Hegira, 1242; with Fusly, 1243; and with the Malayalim year, 1009.

" From the 16th Chitera, rain will fall moderately, and from the 11th Partashi, excessively. In Arpasse and Cartyga there will be wind accompanied with rain according to the difference of places. A comet will appear, but invisible at some places. There will be a good crop of grain, which will be sold at a moderate rate, and people will enjoy health.—Price one rupee.

" ' From page 1st.— The effects of this year Jeya. In this year the earth will be very fertile both in the growth of woods in the vicinity of mountains, and in the fruits from plantations; and the people will rejoice and sing with musical instruments. By those who inhabit the regions north of Mount 'Vindia,' this year will be called Vishna Vashoo, because they compute their year according to the motion of Jupiter. The price of grain will be moderate, and rain will fall middlingly, though the country will be infested with an increased number of robbers, and diseases will rage. The Princes will be more ambitious for wealth in this, than in former years.

" 1st line 2d page. — If a woman arrives at the age of puberty, during the reign of any of the 17, out of the 27 fixed stars, she will be fruitful.'

" In this precious compilation we have in the first place an invocation to an idol: and not to Apollo, or one of the muses; who, though worshipped 1800 years ago are in the present day known only, absurdly enough however, as giving point to a poetic effusion; but an invocation to an idol which is worshipped at this very time in every place where Hindoos reside. Next there are two falsehoods asserted, that the planets have influence over the welfare of men, and that they are to be propitiated by sacrifices. The remainder, with the exception of the table of stages and postage, is entirely astrological. The direct effect of the whole is to encourage the belief in astrology; to strengthen the brahminical system; and uphold idolatry. This is all put forth by the order of the Members of the College established by the Honorable Company's Government of Madras; printed at the Government printing office; and circulated by the Chief Secretary to Government. The work is heathen altogether from beginning to end; and precisely such as would emanate from a pagan Government.

" I would now offer for your consideration copies of certain letters, extracted from a pamphlet now before me, relative to an alteration in one of the gates of the town of Madras; for the purpose of admitting the easy passage of an idolatrous procession, which was itself got up by the European Officers of Government, and not carried on without great difficulty; assisted by all the force of the police.

B. No. 1.

To the Secy. to Govt. in the Public Department.

" Para. 1. Sir — With reference to the concluding paragraph of my letter, under date the 27th December 1820, I have now the honour to

state, that it was my intention to have submitted a further report on the proceedings during the performance of the feast of the town goddess at an earlier period, but in the attempt to compress, and to bring succinctly under view, the progressive operations of the feast, the whole of which was insisted upon with scrupulous exactness on both sides, much time has elapsed; and as the detailed proceedings, during a period of thirty-six days, cannot be rendered in a concise manner, I beg to report, that a record thereof has been compiled for future reference, should it be necessary to examine into the rights of either party, during the performance of the feast hereafter, or for any other purpose.

"2. It is, I believe, known to Government, that the feast had been suspended for upwards of thirty years previous to the year 1818, when an attempt was made to perform it under the influence of the late Mr. Collector E ——, and the general protection of the police, but it was not brought to a successful conclusion, as differences arose, which could not at the time be adjusted.

"3. In the late proceedings all material points have become known and been acted upon, and there should not be an obstacle to the future performance of it.

"4. I may here take occasion to state, that the feast of the Gama Davathā is principally the feast of the Pariahs,* and is to them of great importance; and one of the great obstacles hitherto brought forward by these people is, that a spot of ground belonging to their pagoda for several years, was some years ago given up to certain individuals, who have erected a bazar upon it, consequently the Pariahs have no space to prepare their offerings, and cannot erect this pandal immediately opposite to their pagoda, as they strictly ought to do.

"5. If I may rely upon the information I have received, regarding the right of the Pariahs to this ground, as belonging to the pagoda, the appropriation of it to other and private purposes, was effected without due notice to the proper authorities, and at a period when the Pariahs were in dispute among themselves. If it were possible to effect a restitution of this ground to the Pariahs, even at the sacrifice of some expense, it would, I am well assured, be considered by this class of inhabitants, as the greatest favour that Government could confer upon them; and it would also, I think, ensure their ready co-operation in the detection of idle disorderly characters, and the prevention of various disputes that too frequently occur.

"6. The fidelity of the head Pariahs to their engagements, is admitted by the more enlightened class of natives, and this mode of securing their attachment, has been pointed out by several persons.

"7. I am well aware that objections will be urged to the resumption of this ground by the Pariahs; but if Government would be pleased to authorize the Collector of Madras to enquire and report upon the rights of the Pariahs, as also the arrangements under which it might be practicable to obtain and appropriate this ground for the use of their pagoda, accurate information would, in this case, be laid before Government, and enable the Honorable the Governor in Council, to decide upon the necessity or expediency of the measure, now submitted to their consideration.

"8. In the course of the proceedings, it was necessary that the procession of the goddess should be carried under the Pully street gate of the Black Town, but from the lowness of the arch, the goddess could not be conveyed in the usual manner upon the shoulders of men, and in carrying it through the ornaments, &c., were much injured. I refer to

* During the procession of the feast, the Pariahs, &c., have the privilege of presenting their offerings to this goddess.

this, for the purpose of stating, that if it shall, as I trust it will, be practicable to carry on this feast, the native inhabitants would consider it as a distinguishing mark of the favour of Government, if measures were adopted to raise the arch over this gateway: the expense, it is imagined, would not be great, and the mere execution of the work would convey to the natives a full proof of the disposition of Government, to facilitate the due observance of their religious ceremonies.

I have the honor to be, &c.

(Signed) ********* *Supt. of Police.*

Madras, Police Office, 21st June, 1821.

B. No. 2.

PUBLIC DEPARTMENT.

No. 602.

To the Superintendant of Police.

"Para. I. Sir, I am directed to acknowledge the receipt of your letter of the 21st ultimo, and to express the satisfaction of the Governor in Council, that the feast of the Madras goddess was celebrated without tumult, and that people were pleased with it. The Governor in Council approves of your having preserved a record of all that passed on the occasion, for eventual reference at any period.

"2. The Collector of Madras will be desired to communicate with you, relative to the best means of restoring the piece of ground, to which you allude to the Pariahs, as the Governor in Council will be happy if justice can be done, and satisfaction afforded, to all parties concerned.

"3. A reference will be made to the Acting Chief Engineer, for the purpose of ascertaining at what expense the gate of the Pully Street, in Black Town, could be raised, with the view stated in your letter, and whether the measure be considered liable to any objection.

I am, Sir, your most obedient servant,

(Signed) ******* *Sec. to Govt.*

Fort St. George, 10th July, 1821.

B.. No. 3.

To the Sec. to Govt. in the Public Department.

"Sir —I have the honor to acknowledge the receipt of your letter No. 91 under date the 25th ultimo, referring for my report a petition from Cundaphah Chifty, No. 47 of 1828, &c. &c. If this be not his object I am at a loss to conjecture what he can have had in view, for he must be well aware that the subscription ought to have been paid; and as the time when the feast takes place is well known, he ought to have provided, during his absence, for the collection being made, the celebration of the feast being dependant upon the amount of collection. He must also be aware, that except under a decision of his cast, he cannot be removed from his inherited rights. The successful celebration of this annual feast was first effected in 1820, and having been conducted under my immediate superintendance, I am prepared to state, that much difficulty is always experienced in making the established collection; and it was my intention to have solicited Government to sanction, as a public charge, the requisite disbursement on this account, which, on an average, does not amount to more than rupees 850; and I take this opportunity to submit, with reference to former correspondence, that as the expenses of this feast are to be collected from various classes of people, both delays and difficulties occur which frequently render it doubtful whether the feast can be carried on; and as the great mass of inhabitants attach much importance to it, they would receive with gratitude the assurance that Government would sanction the necessary disbursements.

"If the measure should meet with the approval of the Right Honorable the Governor in Council, I would beg leave to recommend, that the Collector of Madras should be authorized, in communication with this department, to direct the supply of the articles and attendants required for the feast, according to the scale hitherto observed.

"Conversant as I am with the details of this feast, and the fatigue attending it, I discharge a most satisfactory duty, for such I consider it, in assuring the Right Honorable the Governor in Council, that I am well satisfied Mr. E ——'s proceedings were directed by an anxious wish to adhere to the established customs, and to enforce a strict observance of the principles on which the feast should be conducted; with this view, the petitioner was noticed as one of those head men who failed in a most essential duty; and from my knowledge of the native customs, I state with confidence that neither his character or rights have been prejudiced by the proclamation in question.

I have the honor to be, Sir, your most obedient servant,

* **** *Supt. of Police.*

Madras, Police Office, 11th Feb. 1828.

B. No. 4.

PUBLIC DEPARTMENT.

Extract from the Minutes of Consultation, dated 11th November, 1828.

Read the following letter from the Superintendant of Police.

18th February, 1828.

"The Right Honorable the Governor in Council, adverting to the smallness of the sum which is annually required for the celebration of the feast of the Madras goddess, and to the difficulty which has always been experienced in making the etablished collections, is pleased to authorize the Collector of Madras, in communication with the Superintendant of Police, to cause the supply of the articles and attendants necessary for a a due celebration of the festival, according to the scale which has hitherto been observed, and to release the native inhabitants of Madras from the charge. It will be the special duty of the Superintendant of Police, to give general information of the considerate intentions of Government, and to prevent individuals being improperly called upon for their subscriptions. (A true Extract) * *****

To The Superintendant of Police. *Sec. to Government.*

B. No. 5.

"Sir — In the record of the proceedings referred to at the commencement of No. 1, the following passages occur:—

"'And then the Padazier (the idol) was removed out of her room to the outer verandah, where flower garlands were presented to each of the three following persons.

"1st. To the Governor, that is to any person belonging to the Circar, &c. &c.

"And after the necessary ceremonies were performed there, the procession moved and stood near the north gate of the Fort (Fort St. George), when the Collector of Madras sent a gold 'bottoo,' called 'taulee,' and a piece of red silk cloth called 'cooray,' with 'doopa deepum,' which were given to the goddess; and at the same time the Collector presented a red scarlet cloth to 'oochen', and seventeen rupees and eight annas to the bearers of the conveyance, and the 'baure' was conducted, &c.

"On perusing this correspondence, it is not easy to resist the conclusion that we have before us a Pagan Government addressing its Pagan officer regarding the celebration of its own rites. So much pains appears to have been taken by the one to render honour to what is termed

by both 'the Madras goddess,' and by the other to assist in the same work, that, if the idol had been capable of seeing or feeling, it would doubtless have been gratified by these instances of devotion. But as we know that worship offered in this way is, in reality, offered unto devils, no doubt the devil was gratified by the homage to his authority.

"This certainly appears to pass the bounds of neutrality in favour of Paganism; but we must suspend our judgment as to the general character of the Government until after due examination of other particulars."

We shall proceed with the consideration of this melancholy subject in our next number. There is a certain small island in the Western Ocean, where its mournful facts, will, we trust, awaken such efforts as will clothe the persons connected with them with eternal shame and disgrace. We had begun to think that a further exposure of them was unnecessary; but we have been grievously mistaken, as appears from the following extract from the Garrison Orders of Fort St. George. "*10th January* 1836. A Royal Salute to be fired from the Saluting Battery, at noon to-morrow, on the occasion of the Pongal Festival." "*21st January*, 1836. A Royal Salute to be fired from the Saluting Battery, at noon to-day, on the occasion of the Ramzan Festival." This is doing the job with a vengeance! This is the Madras method of obeying the order of the Court of Directors, *That in all matters relating to their temples, their worship, their festivals, their religious practices, and their ceremonial observances, our native subjects be left entirely to themselves!* Verily the Almanac hath it correctly set forth, that Madras, or its College, is "the seat of all kinds of Arts and Sciences!" We had formerly heard it spoken of as the benighted presidency; but *sole oriente fugiunt tenebræ.*

Sermon on the occasion of the death of Mr. William C. Sampson. By the Rev. S. B. Munger. Bombay American Mission Press, 1836, pp. 18, 8vo.

Mr. Sampson, whose zeal and laboriousness as a printer, in connexion with the American Mission, are well known to many in Bombay, died at Allepie on the 22d of December last, of pulmonary consumption. Mr. Munger's excellent sermon furnishes a very appropriate improvement of the dispensation by which he has been removed from the scene of his labours. The following passage will be read with particular interest.

"In connection with the variety of instrumentality which is employed for the purpose of making known the salvation of the cross to the perishing millions of India, the department of labour which was occupied by our deceased brother, Mr. Sampson, is judged, by the patrons and friends of missions, to be one of much importance. Thus Mr. S. estimated his work. In the manifestation of a corresponding effort he was always diligent, and *even laborious.* For this sphere of labour he was, in many respects, peculiarly qualified; and he enjoyed the satisfaction of seeing that his labour was not wholly in vain, and he fondly anticipated the arrival of the period, when through his instrumentality, with that of others, printed copies of the Holy Bible should be multiplied, so as to meet, in some considerable measure, the spiritual demands of this great people. To be called to relinquish such hopes, and to forego such happiness, is no ordinary trial. To say nothing of being separated from the companion of his youth, and their little ones, in an unhealthy climate, far distant from the land of their fathers, to be called away, in the vigour of manhood, from a work than which none on earth has more

moral grandeur, or better assurance of success, this is an affliction which those only can properly estimate who realize, from a personal observation, the deplorable condition of the heathen world. And how did he meet this trial? For some time he indulged the hope that this sickness would not be unto death — that he should be permitted yet longer to serve the kingdom of his Lord and Saviour upon earth. But when he became convinced, from the aspect of his disease, and the assurances of his friends, that it was the purpose of God to dismiss him from these labours, the sentiment of his heart was, 'Even so Father, for so it seemeth good in thy sight.' Viewing his hands, his arms and limbs, emaciated by the power of disease, and reduced to almost entire helplessness, he with great composure remarked, 'This body will not hold out long; I shall soon put it off and lay it aside.' The thought of dying occasioned him no fear, no dread. Death had been despoiled of his sting. He looked forward to the world of spirits with peace and joy; and when he found that the time of his departure was protracted beyond the period of his expectation, he felt a degree of disappointment; it was not impatience, but a kind of sad surprise, that his Master's chariot wheels were so long in coming. He often repeated expressions like the following — 'Who would have thought that I should be here now?' 'Still in the body.' 'Well, the Lord's time will be the best.' Though the pains of his body were excessively severe, yet at times he seemed to be wholly unmindful of these, under an apprehension of the absence of him whom his soul loved. He would say, at such times, 'My Lord has seen something wrong in me — I have offended him. He will not shine upon me, and comfort me. Oh! I say so many foolish things when those uncomfortable feelings are upon me' — referring to his spasms — 'that he is displeased with me. Oh! pray for me.' Thus we find that the burden of sin was in his estimation more grievous to be borne than all the sufferings of his diseased and sinking frame. It is not strange, then, that he should desire to put off this body of death, and to be present with the Lord. The passage of Scripture which has been the foundation of this discourse was selected by himself, as was that also which was the subject of a discourse delivered at Alleppie,* the place of his death — 'My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.' These passages clearly indicate the sentiments of his heart in the prospect of death. Knowing that death is the Christian's portal into bliss, he longed to pass through it — knowing that while he was at home in the body, he was absent from the Lord, he was willing rather to be absent from the body, and to enjoy the presence of his Lord."

Religious Intelligence.

ASIA — INDIA.

Bombay bible society.

From the Report for 1835, we extract the most interesting passages relative to the translation, publication, and procuring of the Scriptures.

The Translation Committee have proceeded with their labours without almost any interruption, except that arising, for a short time, from the indisposition of some of the members. They have prosecuted their work with increasing satisfaction, arising both from the accumulation of

* By the Reverend Mr. Norton, of the Church Mission.

experience, and the harmony which, even amidst a difference of sentiment on several points, has reigned among them. The Rev. James Mitchell has been added to their body in the room of the Rev. Robert Nesbit, who has been compelled to proceed to the Cape of Good Hope, for the improvement of his health.

Of the Gospel of Mark in Maráthí, noticed as in the press last year, 8000 copies appeared a short time after the annual meeting. Of the Acts of the Apostles in the same language, which where then circulating among the members of the committee, an edition of the same extent has a few days ago left the press. Great inconvenience was experienced in the criticising and editing of this book, from the absence from India of the Rev. William Mitchell, to whom the society is indebted for the original draft of the translation; and the Translation Committee fear, that notwithstanding their best endeavours, there may be found to be irregularities in it, which, in other circumstances, would not have appeared. They feel it necessary to make this statement both in justice to themselves, and their former associate.

The Translation Committee are at present engaged in the consideration of the following portions of the Bible in Maráthí, — the Gospel according to Luke, the Gospel according to John, and the Epistle to the Romans. The original drafts of these books are, in their order, preparing by Messrs. Stevenson, Wilson, and Farrar, who avail themselves both of the benefits of the translation formerly made by the American Mission, and their own study of the original Greek, and the language into which they translate. Mr. Mitchell is proceeding in a similar manner with the preparation of the Epistles to the Corinthians.

It was mentioned in last report, that with a view to the benefit of the lower order of the natives, the committee had resolved to publish an edition of each of the Gospels in the Mod Maráthí character; and that 2000 copies of the Gospel according to Mark had been printed. An edition, to the same extent, of the Gospel according to Matthew, followed it. It has been resolved to publish an edition of 3000 copies of the Gospel according to Mark in large character, for the use of the aged, and bad readers.

In pursuance of the resolution, that "till such time as the Translation Committee have particular books in readiness for publication, a small reprint shall be made, when necessary, of parts of the New Testament according to the old version," 2000 copies of the Gospel according to Luke, and 1000 copies of the Epistles to the Romans and Corinthians, have been printed. An edition of 2000 copies of the Gospel according to John, will be ready in a few days. To provide for present necessities, also a reprint of 3000 copies of the Book of Genesis, with some emendations, is at present in the course of execution. The emendations were proposed by Mr. Allen, and, after consideration, sanctioned by the Translation Committee.

The 1000 copies of the Book of Psalms in Maráthí, by Mr. Dixon, the offer of striking off which from types composed for printing the Liturgy of the Church of England was mentioned last year as accepted, will probably soon be completed. The printing has advanced to the 40th Psalm.

The Reverend Mr. Allen having reported that the Reverend Mr. Graves has made a translation of Leviticus into the Maráthí language, which he is about to print at his own expense, and no translation of Leviticus having yet been printed in the Maráthí language, it has been resolved, that this society take 500 copies of Mr. Graves' edition when printed.

The Gospel of Matthew in Kachi, by the late Rev. James Gray, left the press in January last. It was mentioned, that after some copies of

this work, the edition of which extended only to 500, had been put into circulation, the committee should be able to come to a determination as to a reprint. At a late meeting of the committee, Mr. Wilson, who, with Mr. Fyvie of Surat, had circulated copies in the Kach territories in February last, read an extract from a journal kept by him, and from which it is apparent that a reprint is not, at present at least, expedient.

There has been no publication of the Scriptures in Gujaráthi during the past year.

A sub-committee was lately appointed to inspect the records of the society, with a view to collecting and embodying, in a proper form, the decisions formerly come to with regard to the translation and publication of the Scriptures. Their report is as follows: —

Bombay, December 8th, 1836.

"A meeting of the Sub-Committee of the Bombay Bible Society, 'appointed to collect and embody, in a proper from, the records of the Society, the regulations for the guidance of the Translation Committee, with such additions as may seem necessary,' is held this evening, according to notice, at the Scottish Mission House.

"Present — J. Farish, Esq. in the chair. Rev. W. K. Fletcher, Rev. J. Stevenson, Rev. John Wilson, Secretary.

"The records of the society on the above mentioned subjects are read.

"The sub-committee, in prosecution of the objects of their appointment, embody the following as the regulations on which the Translation Committee have acted.

"I. The duty of the Sub-Committee for Translations is to judge of the merits of versions of Scripture offered to the society, and report thereon to the General Committee, when required; to examine and improve the versions adopted by the society agreeably to the collective votes of its members, and to superintend their publication. And, while it is not considered to be the duty of the Translation Committee, in their collective capacity, to translate the Scriptures, they are expected to make arrangements among themselves, and to solicit the assistance of persons not connected with them, to further that work.

"II. The members of this sub-committee are required to see that translations adopted, be faithful to the sense of the original, and, at the same time, sufficiently idiomatic to be intelligible to the natives.

"III. They are recommended to settle all questions relative to punctuation and orthography, and other points of grammar, by an appeal to lexicographers and grammarians, European and native.

"IV. All supplementary words found necessary to complete the sense, are to be included in brackets, to distinguish them from the words which have corresponding ones in the original.

"The sub-committee recommend that the preceding regulations be continued in force for the time to come. They think it expedient, however, that when a portion of the Scriptures, not previously translated, is offered for publication, and the translator is disinclined to have his version modified by the Sub-Committee for Translations, it shall be competent for the General Committee to print a small edition of the version in its original state, not exceeding 1000 copies, or to purchase, at prime cost, the same number of copies when it may be published independently of the society. "JOHN WILSON, Secretary."

This report, the committee have unanimously approved.

In last report, the committee invited the friendly hints on the translations of the society of all the friends of the propagation of the Gospel in India. This call, however, has been responded to only by one individual, Lieut. T. Candy, who has favoured the society with some remarks

on the Gospel of Matthew in Maráthí, which will be considered by the Committeee for Translations, when a reprint of that portion of Scripture may be required.

As the society has no higher end in view than giving to the natives a faithful and intelligible translation of the Word of God, it is determined to avail itself of all the helps to the attainment of this object which may be within its reach. The following extracts from the minute of the last meeting of the committee, may be suitably introduced in connection with this statement, and, if approved by this meeting, printed among the standing orders of the society.

"It being understood that the London Society for Promoting Christian Knowledge have empowered Bishop's College, Calcutta, to translate new, and revise existing, versions of the Oriental Scriptures, with a view to aid that object, and as far as possible to procure accurate translations, it is

"Resolved, 1st. That duplicate interleaved copies of all translations already published by this Auxiliary be sent to Bishop's College, Calcutta.

"2d. That, with the same object, similar interleaved copies be sent to Serampore College, to the Translation Committees at Madras and Calcutta, and all public bodies and individuals who take a lively interest in the correct translation of the Sacred Text.

"That, together with these interleaved copies, a request be forwarded, bound up with the portion of S. S., as by resolution, September 1832, to the persons addressed, that they would be kindly pleased to return one copy with such remarks, however limited, though to a single verse, as may tend to ensure more perfect accuracy in future editions.

"4th. That the various parties to whom copies may be sent, be also requested to send copies of any translations they may have made to the Bombay Auxiliary.

"5th. That the foregoing resolutions be made applicable to all future editions."

It is the pleasing duty of the committee to acknowledge the great bounty of the Parent Society during the year.*

It was unanimously resolved, that the best thanks of this committee be presented to the British and Foreign Bible Society, for the generous grants adverted to in Mr. Brandram's letter; and that the liberality of that institution should be viewed as a fresh incentive to the friends of the Bible cause in this part of India.

As there has never been an extensive circulation of the Hindustáni Scriptures in this Presidency, it is resolved to make application, in behalf of the British and Foreign Bible Society, to the Calcutta Bible Society for the following supply: 100 of each of the Gospels, 300 of each being in the Nagàrì character; 200 New Testaments, 50 being in the Nagárì; 100 of such portions of the Old Testament as may have appeared, 25 being in the Nagárì. It was resolved, that if all these portions of the Scripture be not at present forthcoming, it should be requested that such of them as can be procured should be immediately forwarded; and that the Calcutta Bible Society should be respectfully requested to communicate with this society when reprints of the Hindustáni Scriptures are contemplated, in order that the wants of this district may be expressed.

The notices of the circulation of the Scriptures are similar to those which we have been in the habit of inserting.

* Here a letter from the Secretary, which has been already published in our pages, is introduced.—*Edit.*

American mission in bombay.

A report of this mission, embracing the years 1834, 1835, has just appeared. It is, on the whole, of an encouraging character. The following extracts present our readers with its substance.

The preaching of the cross we regard as the grand instrument by which the conversion of men in heathen, not less than in Christian lands, is to be effected. To this every thing else is subordinate. While such are our sentiments, it is a matter of much regret that we have not been able, for the two past years, to manifest a corresponding practice. During this period there has been only one, except for a very short time, who was able to speak to the people in their own tongue. The Gospel, however, has been regularly preached. We continue, as heretofore, to have three services in the chapel on the Sabbath. The teachers and scholars in connection with our schools in Bombay, now convene at 8 o'clock in the morning. At this time, the children belonging to the first classes are examined, in the presence of their respective teachers, upon those portions of the Scripture which have been the subject of reading, and catechetical instruction, during the previous week. The children of the second classes are, on the same occasion, examined as to their acquaintance with the Catechism, Commandments, Lord's Prayer, &c. This exercise continues for one hour, and immediately after it follow a sermon, and other appropriate services. We are able by this arrangement to secure the attendance, upon the preaching of the Gospel, of the older children of the schools. In addition to these, the congregation consists chiefly of those who are in some way in the employ of the mission, as pundits, school-teachers, workmen in the printing office, and servants in our families. The number which attends upon preaching, from a desire to know the truth, is, it is believed, quite small; yet it affords us pleasure to be able to say, that the congregation, for six or eight months past, has been gradually increasing. It now varies from one hundred and fifty to two hundred persons.

Our third service in the chapel is conducted in the English language. The number of those who assemble with us, on this occasion, for the worship of God, is quite small. We feel no inclination, however, to discontinue it. It affords us sufficient inducement to continue our efforts in this department of labour, that it is a means of spiritual attainment to the members of the families, and others of the church who speak the English language. The monthly concert, and a weekly prayer-meeting, are continued with usual interest.

In addition to the Sabbath exercises in the chapel for the benefit of native hearers, Mr. Stone has been in the habit of instructing, at his own house, on Sabbath afternoon, the teachers of both our boys' and girls' schools, and such other persons as were disposed to attend. The congregation thus convened has varied from twenty to fifty or sixty. This exercise partakes of the character of a Bible class, and is often of a very interesting nature.

On Tuesday afternoon, the teachers of the schools are instructed upon those portions of Scripture which were assigned, on the previous Sabbath, as lessons to be taught the children during the week. A part of the time of this service is also devoted to singing Christian hymns, which have been adapted to native music.

During the period designated for this report, preaching in places of public concourse has been continued, though with frequent interruptions.

We much lament that, on account of the smallness of our number, we are not able to sustain this department of labour with more constancy and energy.

Sewajee, our native assistant, is particularly useful in making known, in his simple and affectionate manner, the unsearchable riches of Christ, to the people of the poor asylum, and others to whom he can gain access.

We have, in Bombay, five native free schools for boys, and thirteen for girls. On the continent are twelve schools, which admit both girls and boys.

It has been of considerable disadvantage to these schools, that suitable books for their use could not be obtained. So far as it respects those which inculcate Christian truth, there has been no particular deficiency; yet, in order to secure an acquaintance with these, it is necessary to afford them facilities for improvement in those branches which shall qualify them for business. Measures have been taken to furnish these facilities, which, it is hoped, will result in awakening new interest in the minds of both parents and children. We have in the way of preparation for reading books in the schools, the Spelling Book of the A. S. S. Union, and the Child's Book on the Soul.

The results of our efforts in behalf of *female* education are, every year, becoming more encouraging. It can no longer be regarded as an experiment, whether the Hindú female is capable of intellectual improvement. Facts demonstrate that she is, and that to an extent which completely astonishes the prejudiced and superstitious father. The obstacles which have prevented access to this long neglected part of the community are beginning to disappear, and hopeful intimation is given, that the time of the redemption of the female mind in this country from its cruel and abject bondage draws nigh.

It has been for some time an object of desire with the mission to procure a place, at which the female schools might be concentrated, so as to bring the children, as far as possible, under the immediate supervision of the superintendant. During the past year, premises very convenient and suitable for this purpose have been obtained on the opposite side of the street, directly in front of the chapel — four schools have since been located there; three others, being composed of the children of native soldiers, continue to occupy the apartments which were provided for them by the kindness of certain European officers. In view of favourable changes in the pecuniary circumstances of the mission within a few years, the mission have assumed the future expense of those schools which have been heretofore sustained by the friends of the Society for Promoting Christian Knowledge.

The girls of the poor-school receive a sum adequate to their daily support. There are about twenty-five belonging to this school, and the expense of their individual support varies from one to two rupees per month.

We have recently taken measures to secure a boarding-school for females of the higher castes. The plan is of such a character as to remove the most formidable objections to this object, and we think that we have some ground to hope that our efforts will not be in vain — if made in the Lord, they certainly will not be in vain, whatever may be their result.

Our attention has been directed of late to the instruction of young men, Hindús, Pársis, Musalmán, and Portuguese, in different branches of English study.

We have kept open a English school for the last two years. During the past year, it has been in a flourishing and interesting state. The average number of scholars has been about fifty. Encouraged by the

success which has attended previous efforts, to believe that a school of a high character may be established here, which will greatly conduce to the promotion of the Redeemer, the mission have taken measures to secure a school of this description.

From twenty to thirty young men, most of whom had situations in business, have been instructed in English one hour each morning by Mr. Stone, at his place of residence. They were convened, on Sabbath morning, in the capacity of a Bible class, and instructed in the things that pertain to the kingdom of God. On Tuesday evening, they assembled, for the purpose of hearing a familiar lecture, in the form of exposition, upon the portion of Scripture which had been gone over on the preceding Sabbath. This lecture was often attended by some of their friends, and at times assumed a peculiarly interesting character. A circulating library has been formed for their benefit, and used to a considerable extent.

An English school of about twenty five lads has been continued for most of the past year in Mahim, a place formerly occupied by the mission as a station. It has recently passed into the care of the Rev. Mr. Fletcher, of the Church of England. His known interest in the cause of religious education, is a pledge that these children will continue to be instructed in the knowledge of Him who is the way, the truth, and the life.

An English school has also been opened of late for the instruction of Pársí and Hindú girls. The number of those who attend is now small, yet increasing. This is the only means by which we can gain any access whatever to the female part of the Pársí population, and we have strong hopes that these efforts will result in great good.

Several tours have been made, for the purpose of visiting the schools on the continent, distributing tracts and the scriptures, and preaching the Gospel, in the villages where these schools are located.

Within the past year, four persons, upon the profession of their faith in Christ, have been received to the communication of the Church. One of these is a young man who was educated in the mission. By professing himself a Protestant, he was excommunicated the Catholic Church, with the usual bulls and anathemas. Amidst all the persecution that has been raised against him, he has manifested a commendable spirit. The other persons whom we have received to the church are converts from Hindúism. Of these one by the name of Shiwájí, who has been mentioned under a previous head, was a person of more than ordinary influence in the village to which he belongs. He reads the Maráthí with much fluency, and although of low caste, he has considerable knowledge of the Shástras. He has spent a part of his life in the character of a Gosávi — a term for one who has professedly renounced the world, and devoted himself exclusively to matters of religion. After having become impressed with the importance of Christianity, by means of a tract which he read, he left his family, and came to this place to learn more perfectly about this new way of life and salvation.* Having remained a few months, he determined to embrace the truth as it is in Jesus — he sent for his family — publicly professed his sole reliance upon the Lord Jesus for salvation — consecrated his only child to God, the Father, the Son, and the Holy Ghost, by giving it up in the rite of baptism, and began with much zeal to instruct his wife in the truth which he had now embraced. Though at first exceedingly averse to hearing about these things, she is now a pro-

* Previously to this, he had been two months under the care of the Rev. J. Mitchell of the Church of Scotland's Mission at Puna, from whom he received the tract referred to. — *Edit.*

fessed disciple of the cross. The other individual referred to is a female, and gives very satisfactory evidence of having been born from above.

The amount of Maráthí, Portuguese, and English printing which has been executed at the Mission Press, during the period designated for this report, is very large.

The proceedings at Malcolmpeth and Nagar, we shall notice in our next number.

THE BELLARY MISSION.

The following extracts are taken from a letter of the Rev. Messrs. Hands and Reid, dated the 1st of September last, and published in the Eighth Report of the Madras and Travancore District Commitees, in connexion with the London Missionary Society. They bear abundant testimony to the zeal and diligence of the respected missionaries, as well as to the importance of the measures which they pursue for the advancement of the Redeemer's kindom in the district in which they labour. There are two notices connected with the superstitions of the natives, which are worthy of particular attention.

In the distribution of our labours, the prominence has, of course, been given to the ministration of the Divine Word, both occasional and stated. The absence of the chaplain has necessarily occasioned an addition to our duties in the English department. For the first four months, the greater part of the chaplaincy duties, as had been customary, devolved upon the missionary. At the close of this period, Mr. Reid, feeling that he was unequal to the exertion which these extra duties required, (being at the time in an impaired state of health,) and that the discharge of them often prevented the efficient conduct of his missionary duties, was reluctantly induced, after obtaining the advice of Christian friends, to relinquish them. Opportunities of religious instruction and divine worship have still been afforded to all who are disposed to avail themselves of them, by the English service in the mission chapel on Sabbath evening, the attendance at which has greatly increased; and all whose professions of faith are borne out by a holy walk and conversation, have been cheerfully admitted to the communion of the church. Service has been conducted in the garrison hospital once in three weeks, and all patients who have desired instruction, or whose circumstances have claimed the sympathy, or demanded the admonition, of the minister of the Gospel, have received as much attention as possible. One day in the week has been set apart for the reception of the visits of enquirers, and many have in this way enjoyed the advantages of a pastor's care. A service has likewise been carried on in the cavalry lines for the benefit of several large families, whom distance, and the charge of young children, prevent from attending regularly at the mission chapel.

Until the removal of two native corps in the beginning of the year, the Tamil services continued as reported last year. But since their removal, our excellent brother, the Rev. S. W. Flavel, and his assistant, have had to form a new connection with those which have supplied their place, and hitherto have only succeeded in drawing a congregation to the little chapel near the lines, once a week. Very few have as yet become sufficiently interested as to attend the mission chapel. However, we have reason to rejoice that, during this short period, an instance of usefulness has occurred, which, we trust, may be the earnest of much future good. A pensioned sepoy, who is now advanced in years, was, by the persuasion of a relative who is connected with our congregation, induced to attend Mr. Flavel's ministry. The message of grace was carried home to his conscience, convictions of guilt and danger were impressed upon his heart, and he, from that time began earnestly to inquire, "What

must I do to be saved?" He has been directed to the cross of the Redeemer, and is, we hope, looking to the blood of that cross for the removal of his sins, and his acceptance with God. Mr. Flavel has for some time past conducted a service, in the Tamil language, in the house of one of the artificers who have joined this station during the past year; and though he has as yet received but little encouragement, we hope that his persevering exertions on the behalf of these young families, will ultimately meet with the divine blessing. The service in the barracks continues to be attended by a considerable number of women who understand the Tamil language. Some of these persons, as well as several other Indo-Briton friends, have, since the service in the garrison church has been discontinued, availed themselves of the religious privilege afforded by the Tamil service at the same hour in the mission chapel. We regret to state that our brother has for some time been laid aside from active labour by severe rheumatic pains, which have confined him to his house; there, however, he is, as far as practicable, employing his talents in the instruction of those who visit him for this purpose, as well as in the direction of the studies of the catechist and another youth whom he is training for that occupation. The Tamil catechist, Naigum, is, we hope, improving in the knowledge of divine things, and has been usefully employed throughout the year in assisting Mr. Flavel, and more particularly in conducting the private instruction of households and occasional public preaching.

The Canarese and Telùgù services continue nearly the same as stated last year; they do not, we fear, increase much in the promise of good. In the morning we have, in obedience to the divine injunction, frequently sown the seed, and in the evening we have not withheld our hand, but still are we required to exercise the patience of the spiritual husbandman, until we receive the early and the latter rain. On Friday afternoon, (the market-day,) the two catechists have been employed in attending in the bazar, for the purpose of meeting and conversing with strangers, who may visit the town for purposes of traffic, and distributing tracts among them. In this way many persons have been directed to the mission houses, and have returned to their villages, carrying with them some information regarding the plan of redeeming mercy, and portions of the Word of God.

The villages in the vicinity of Bellary, in which we have schools, have been occasionally visited; and many have attended to the instructions which are, on these occasions, addressed to the adults, as well as to the children.

The opportunities of diffusing the knowledge of the Gospel among the inhabitants of the district by itineracies, have not been so favourable as last year; the nature of our engagements in Bellary not admitting of the absence from home, for any lengthened period, of both the missionaries, at the same time. Some short excursions have been made, in the course of which we have met with considerable encouragement.

In April our excellent Brother Paine kindly offered to visit Hampí, (Mr. Reid having been advised by our kindly medical friend, Dr. Smith, Garrison Surgeon, by no means to attend that festival:) he was accompanied by Mr. Flavel and Burder. The attendance was large, and the brethren were employed during the greater part of every day in publishing the message of mercy in all the chief places of public concourse. On the great day of the festival, when the multitudes had assembled to draw the ponderous cars in which were deposited the objects of their deluded veneration, the approach of a storm was indicated by the gathering blackness of the heavens, the repeated vivid flashings of the lightning, and the peals of distant thunder. They had not proceeded

far, before the large drops of rain began to sprinkle the dust; when, at a simultaneous rush of the multitudes to the places of insufficient shelter which they had prepared for themselves, the gods were deserted, and left to suffer the fury of the elements almost in solitude. The rain being very heavy, and the soil somewhat loose and clayey, the wheels of the larger car sunk so far into the ground, as to render it impossible, on that day, to move it from the place at which it had been forsaken. Attempts were made on the succeeding day to draw it, but with little effect. The wheels of the smaller car only performed their accustomed number of revolutions: a circumstance which ceases to excite surprise, when it is considered that the whole united energies of the interested portion of the community were called into action. (The Bràhmans claim for themselves the exclusive privilege of drawing this car.) The populace manifested far less zeal in their endeavours, and with all the constraint which was employed to impress them into the service of their god, they could not move the large car many yards. Messengers were therefore despatched to the Anagúndí ràjà, inviting his aid on behalf of the pretended divinity; he soon obeyed the summons, and encompassed with all his meagre retinue, came to the ground. The whole force was instantly concentrated, immense levers were applied to the wheels, and the strength of an elephant was employed to give the first impetus to the huge vehicle. Clapping of hands, the acclamations of the female spectators, and the discharge of fire-arms, announced its motion: it advanced with great difficulty a few yards, when the efforts of the people relaxed, the ground became more clayey, and soon the exhausted strength of the few who were zealous in the cause, obliged them to desist from the hopeless task. The object of anxiety now became, how the car should be returned to its place; as the visitors were beginning to withdraw. The avenues to the valley were instantly closed; and none were suffered to retreat until the idol was brought back to the temple. Necessity now displayed the superiority of its strength to that of idolatrous zeal; it united the efforts of the multitudes, and, with some difficulty, they returned the idol to his shrine. No illustration could more strikingly display the delusion of the worshippers of these helpless, lifeless deities, than the circumstances here recorded. It was accordingly employed for the conviction of the judgments of the people, and in some instances with great success, so much so, that some of them were constrained to confess that the signs of the downfall of the system by which they had long been held in bondage, were beginning to appear; and that it would not be long before car-feasts would cease to be observed. The state of excitement in which the people were kept during the whole of the time, acted rather as an impediment to the communication of instruction; but many thousands heard the glad tidings of salvation, and 119 portions of Scripture and 2350 tracts were put in circulation among them; some of which may probably be conveyed to the utmost limits of the Canarese territory. We were gratified to hear of some instances of this circumstance through our dear Brother Beynon, who found, at a considerable distance beyond Belgaum, some tracts which had been received at Hampí, and which were carefully preserved, and had apparently been read.

In the end of May, Mr. Reid and Burder attended the feast at Hùligí, a considerable town on the further banks of the Tambúdra, under the Nizam's government. They received very great kindness from the Divàn and the heads of the district; who have assembled on the occasion, with a view to take the oversight of the collection of the tax and offerings. The people who visit the goddess from this side of the river, on this occasion, pay a double tax; one to the Company, and the other to the Nizàm. The goddess who is the object of worship at this place, and is

named Húligì-ámá, is, it is probable, a modified form of Kálí; and the ceremonies of her worship, though less cruel than those of other parts of India, bear some resemblance to them. Hundreds of sheep and goats are immolated at her shrine, where their blood and heads are left to corrupt; an appropriate emblem of the pollution of character both of herself and her votaries. As many as fifty persons, principally women, submitted to the hideous (though as it is practised here, by no means very painful) penance of swinging with hooks pierced through the integuments of the back. The body, at the will of the sufferer, is either chiefly or in part supported by clinging with the arms to the pole to which they are attached, and by a rope bound round either the toe or the foot. In some instances these are both refused, and the miserable victim of infatuation is swung entirely by the hooks. In such cases narcotics are administered. Probably forty thousand persons were assembled on this occasion, and the number of offerings of fruit, rice, money, and more especially of women's cloths, (some of them very rich,) designed for the attire of the goddess, which were presented, was very considerable. All these oblations, with the above-mentioned penances, are designed to propitiate this deity, who is supposed to preside over the diseases of the human body; or are in performance of vows entered into in the season of personal or relative affliction. Many were found willing to hear, and the missionary and his assistant were occupied constantly in addressing crowds of attentive hearers in the precincts of the temple, on the plain, or at the choultry. They returned by way of Hospet, Chitwádí, Camlapúr and Comply, in each of which places they spent a day.

A great change has taken place in the state of our church during the last year. Several of the members over whom we have had occasion to rejoice as consistent, holy, and zealous Christians, have, by the providence of God, been removed to distant stations: they are gone out from us, we trust, to spread the savour of the Redeemer's grace around them in the new scenes and engagements to which they have been called: they are still the objects of our warmest interest, and may they all be made the lively monuments of saving grace. Four Europeans, three Indo-Britons, and five natives, have been admitted to the fellowship of the church during the year. Two of the latter have come from the Dhàrwàr Church. The discipline of the church, has, we grieve to state, been rendered necessary in a few instances. One European and one native, who were in a state of suspension, at the period of our last report, have, for the want of evidence of penitence, been excluded. One European and one native, have also this year fearfully fallen. In the case of the former, we are thankful to observe pleasing tokens of deep contrition, and hope that we may again be able shortly to restore him. The other case has been one of deep grief and disappointment to Mr. Reid. Another native is in a state of suspension for improper conduct. Trying as these circumstances have been to our faith, our hearts have been cheered by the general consistency, and, we hope, improving characters of the other members. May the Lord keep them steadfast in their obedience to his will. The present number of members is, ten Europeans, thirteen Indo-Britons, and twenty-three natives. There are at present one European and five native candidates for fellowship. In addition to these, there are two or three persons of whom we entertain the highest hopes, as it respects their sincerity and earnestness in the pursuit of divine knowledge. Among these, is the Hindú devotee, mentioned in last report, as having relinquished his austerities, and as attending the means of grace.

The plan of education mentioned last year is still pursued in our heathen schools, and the knowledge the children have attained, is satisfac-

tory evidence of its efficiency. The children meet for worship on the Sabbath in the mission chapel; and the course of instruction in which they are daily engaged is strictly religious; and every possible care is taken to prevent their receiving any other; yet, alas! we fear, the influence of their mercenary teachers greatly counteracts the effects of our tuition, and until Christian instructors can be provided, we cannot expect that much substantial benefit will result to our juvenile charge. The number of schools has increased during the year. There are now nine Canarese, three Telùgù, and two Tamil boys' schools, and one Canarese girls' school.

The orphan-school has increased a little in number, (it now contains ten boys and seven girls,) but more interest: two or three of the elder children have, for some months past, displayed evidences of piety, which are highly cheering.

The difficulties under which the English charity school was labouring last year were kindly removed, by an appeal to the liberality of several old friends of the institution, and it still continues to go on well. There are at present forty-eight children under instruction, six of whom are supported by the funds of the school. The Sabbath-school has fluctuated somewhat during the year; but is now in a very promising state, under the superintendence of Mr. Paine, and some other branches of the mission, and one or two other friends. The average attendance is seventy-five.

On Mr. Hands' return to Bellary, the work of revision, which had been long at a stand, was immediately recommenced: and the Gospel of Mark has been carefully prepared for a second edition, which is now in the Press. John is about to be commenced next. Mr. Hands while at Madras and Bangalore revised several books of the Old and New Testaments; but from ill health, and from not being able to meet with efficient native aid, he was prevented making so much progress as he desired. Mr. Reid has proceeded with the revision of the Telúgù translation of Mark's Gospel at the same time with the Canarese. Having been appointed a member of the committee for the Telùgù revision, he is about to commence the Book of Psalms, which is now in circulation. Several tracts and catechisms have, during the year, been translated from the Canarese into the Telúgù language. A work entitled "A Help in acquiring a Knowledge of the English Language," has been translated into the Canarese and Telúgù languages. This work is designed to assist natives in the acquisition of the English language, and contains lessons on Reading, Grammar, Arithmetic, Geography, Astronomy, and Chronology, interspersed throughout with much plain, practical and doctrinal instruction on religious subject. Mr. Reid was induced to undertake this work at the request of some Christian friends who were interested in the improvement, moral and religious, of the inhabitants of Mysore and Cúrg. These friends have rendered material aid in its circulation.

St. Andrew's School, Madras.

Some months ago we had the pleasure of perusing the prospectus of this institution. It is formed on the admirable model of the General Assembly's Seminary in Calcutta; and is at present under the direction of the ministers and elders of the Scotch Church, and a Committee of Subscribers. It has been offered, along with a large sum contributed for its support, to the General Assembly. We have little doubt that it will soon be under the care of a missionary from that body. From the "Philadelphian," a religious newspaper lately started at Madras,* we extract the following account of a quarterly examination.

The quarterly examination of this interesting institution was held at

* This paper is conducted on liberal principles; and we hope that it will obtain adequate support. We think that its intelligence, and especially that connected with Europe, might be advantageously given in a more condensed form. -- *Edit.*

the school rooms on the morning of Wednesday the 3d instant. The following is a copy of the *programme* furnished by the teacher.

5th Class — Reading, English Instructor N. 1. from 1st to 8th page — Arithmetic, count by 2's as far as 100.

4th Class — Reading, English Instructor No. 2. from the beginning to the end of lesson 3 — Arithmetic, Addition, and Multiplication, mentally — Grammar, first 4 parts of speech, intellectually — Geography Plan of Madras.

3rd Class. — Reading, English Instructor No. 3, from 1st to 22nd page — Arithmetic, Simple Addition on slate — Grammar, Article, Noun, Adjective, and Pronoun, from book — Geography, Map of Asia, and Definitions, intellectually.

2nd Class — Reading, Æsop's Fables from 1st to the 80th, and Bible 15 Chapters of Genesis — Arithmetic, Simple Addition and Subtraction, and Addition mentally — Grammar, from beginning — Geography, Map of Asia and Definitions from book.

1st Class. — Reading, Æsop's Fables from the 1st to the 80th; Universal History, 1st and 2nd chapters; Bible, the Book of Genesis, and 1st and 2nd chapters of Matthew — Arithmetic, first 4 rules on slate and first 3 rules mentally — Grammar, from the beginning to the 6th rule in Syntax — Geography, Asia, its boundaries its countries, their boundaries, mountains, capes, isthmuses, and islands.

The state of the school will be almost at once apparent by saying that this plan was creditably gone through. In the lower classes the examination elicited very fairly both acquirements and occasional failures; the most perceptible being in the pronunciation of initial vowels: a fault of which it is very difficult to cure students who have begun under a native master. The examination of the first class brought forth results worthy of distinguished notice: to be candid, we were surprised into something like admiration. We think the school does honour to its papatrons and conductors; and to the schoolmaster Mr. McLeish. It certainly is an error if any respectable natives remain unconvinced of the benefits which the institution is capable of imparting to their children. We understand that the last was a peculiarly unfavourable month both as regards the number of admissions, and the regularity of attendance; owing chiefly to the Pongal holy days: yet the goodly number of 82 (the list for the present month) is highly encouraging.

The examination was attended by a select, though not very numerous, company of Christian ladies and gentlemen. Among the latter we were gratified to notice J. Sullivan Esq. and the Venerable the Archdeacon, both of whom appeared to participate in the general satisfaction. When gentlemen, moving in the more influential circles, thus make apparent to the natives an interest in their true welfare, the results cannot but be beneficial, and widely operative among the native community.

In the management of the examination, and in the mode of bestowing the prize books, by the hands of J. Sullivan, Esq. commendable foresight, arrangement, and order, were observable. We hope these quarterly examinations are only preparatory to an annual one of a more open character, to which the public, both European and native, will be invited: and from which we predict the happiest results, both as regards the gratification of the public, and the success of the institution.

Missionary statistics.

In the Annual Directory for the present year, published from the Hurkaru Press, we find for the first time a list of all the missionaries and ministers of the various denominations of Christians in this Presidency, exclusive of the chaplains paid by Government. As far as our observation extends, we are happy to bear testimony to the great accuracy of the record, and we feel no doubt that the compiler has been equally diligent in obtaining correct returns of the number of religious teachers in the denominations with which we are but imperfectly acquainted. We may therefore at once assume the fidelity of the list. We have arranged them below according to their respective denominations and connections, and find that the number of missionaries and ministers, labouring at the present time within the limits of this Presidency, are as follows: —

Episcopalian Ministers and Missionaries		28
Of the Roman Catholic Persuasion		31
Of the Armenian		7
Of the Greek Church		2
Independents		10
Presbyterians —		
From Scotland	3	
From America	3	
	—	6
Baptists —		
American Baptists	6	
General Baptists	3	
Connected with the Baptist Missionary Society	15	
Connected with the Serampore Mission	21	
	—	48
		132

Thus we have *forty* ministers of the Roman Catholic, Greek and Armenian persuasion, who are employing chiefly in ministrations among their respective flocks, without any specific reference to the heathen; and *ninety-two* Protestant missionaries and ministers, whose labours are directed almost exclusively to the conversion of the heathen. It will perhaps strike the reader with surprize that the majority of these should consist of the Baptist persuasion. But this may be accounted for from the circumstance that the first Protestant missionary establishment was established in Bengal, under the direction of Dr. Carey, who belonged to this denomination. Those who profess kindred sentiments have therefore been drawn, perhaps imperceptibly, to settle in and around the province which formed the scene of his labours. On the other hand it should be remarked, that while the Baptist missionaries in this Presidency exceed in number that of all the other Protestant denominations put together, there is not a single missionary of this section of the Christian church labouring in the Presidencies of Madras and Bombay; and only two, we believe, in the island of Ceylon.

This table however gives a very inadequate view of the labour bestowed on the missionary field. It is limited to the labourers of one sex. But in estimating the extent of Protestant missions in India, we must not overlook the invaluable services of the fairer sex, because they are performed without noise or obtrusion. In this point of view almost all missionaries of the reformed churches, may count for two. Their companions in life not only contribute to promote the cause by stimulating

the spirits of their partners in the gloom of disappointment, but in their own peculiar and not less important sphere, they undertake a share of active duty. From the peculiar complexion of Native society, a barrier almost impassable, separates the female population of India from the labours of the missionaries. It is to the exertions of those of their own sex that they must chiefly look for constant instruction and encouragement. One-half of the missionary's duty therefore appears to belong to the sphere of his partner, and it is most cheerful to see how readily this fact has been appreciated and acted on. Wherever an attempt has been made, moreover, to form the converts into communities, it is to the female branches in the missionary circle, that the Christian families, have been accustomed to look with confidence, for direction and assistance; — and the peace of a native family depends far more on the temper of the woman than on that of the man. Those who have had opportunities of experience, will cheerfully acknowledge how much the harmony which may be found to reign in the discordant elements of a native family has been owing to the wisdom, the zeal, and the firmness of the female missionaries.

The amazing increase of missionaries since the impulse given to the Christian world by the late Venerable Dr. Carey, affords a source of solid satisfaction to those who look forward with ardour and hope to the evangelization of the heathen. It is now two and forty years since, in conjunction with his colleague, Mr. Thomas, he came out to this country, leading, what appeared to many sincere Christians in his native land, a forlorn hope. The number of missionaries has during this period increased under one Presidency alone, from two to nearly a hundred. The flame of missionary zeal, then confined to one, and that but a small, sect, has extended to every denomination in England, and stretched beyond the Atlantic, to the shores of America. That which was originally but a narrow effort of an inconsiderable and unknown body, has swelled to the magnitude of a national enterprise. The attempt which it was feared would die out with those who projected it, has been taken up and carried forward, with augmented ardour, by the generation which has succeeded them. — *Friend of India.*

Training of native teachers.

The General Assembly's missionaries in Calcutta propose to open a class for the instruction of native teachers in the theory and practice of their profession, according to the system followed in the General Assembly's school. They will receive young men, who are learning English, in *any* stage of progress; and provision will be made for carrying them forward in their studies, either in the elementary, or in the contemplated higher department of the school. The primary and normal schools, and the gymnasium of the Prussian system, will thus be concentrated under one roof; and the young teacher, while he is accomplishing himself in his profession, may advance in general education to any required degree of proficiency.

In this manner the establishment of an efficient Christian school is placed within the reach of a moderate income. A benevolent individual may select an intelligent boy in his vicinity, send him to Calcutta, and receive back a well trained and well educated teacher, *inured to the climate*, and willing to work hard on a small salary. He will have the further satisfaction of knowing, that he has brought an ingenuous mind, and eventually perhaps, many others, under direct Christian influence;

an amount of good which he could not easily have effected in any other way.

The Bengáli, and Hindústhání languages form part of the course; and there will be no charge, except for books.

Communication may be held with the missionaries, either personally, or by letter.

Friend of India. (Signed) W. S. Mackay.

We trust that many of the friends of the propagation of the Gospel, and the diffusion of general knowledge, will avail themselves of the advantages of the contemplated arrangements, which promise to be attended with the most important results.

Literary and Scientific Intelligence.

New publications.

The Theological and Poetical Class-Book. By B. Firth, 12mo. 5s.

Newman's Reminiscences of the Rev. John Ryland, 12mo. 4s. cloth.

Memoirs of Sir Matthew Hale. By J. B. Williams, LL. D. 8vo. 10s. 6d. cloth.

Memoir of W. C. Stewart, eldest son of the Rev. J. W. Stewart, 12mo. 3s. 6d. cloth.

Geology in 1835. By John Lawrence, 12mo. 4s. boards.

Testamentary Counsels and Hints to Christians on the Right Distribution of their Property by Will, 18mo. 2s. cloth.

Scripture Unity of the Protestant Churches, 12mo. 3s.

Indian Metrology. By Captain T. B Jervis, 8vo. Rs. 18, half bd.

A Practical Grammar of the Sanskrit Language. Part I. By M. W. Woolaston, 8vo. Rs. 6, stitched. *Sold by the Agent to the Oriental Christian Spectator.*

Henry and his Bearer. Reprinted at Bombay, 12mo. stitched. One qnarter. *Sold as above.*

Oriental Historical manuscripts in the Tamil Language: translated; with annotations. By William Taylor, Missionary. In two vols. 4to.

Editorial Notes.

Proceedings of the Calcutta Baptist Missionary Society, Cape Societies, Presbyter, A Presbyterian Layman, A. Fyvie, A Looker on, E. R. on the Dasra, and the Reviews of the Godly Prayers, and Sprague on Christian Intercourse, in our next, or as soon as possible.

Westmoreland should apply to the Bishop of Calcutta for the information which he wants.

We shall notice the affairs of the Tinavelly mission in our next.

We expect now to be able regularly to give a chapter of native correspondence.

We promised some months ago to insert a defence of Bishop Mant's views of Regeneration. On reperusing it, we have come to the conclusion that it is not intended to be *bona fide;* and, as the subject is too serious to be trifled with, we now reject it. All discussions as to the improvement of the Liturgy, should be sent to the English periodicals. It must be evident to all, that no alterations of it can at present be effected in India.

The subscription for 1836, is due on the appearance of this number.

THE ORIENTAL CHRISTIAN SPECTATOR.

MAY, M,DCCC,XXXVI.

I.—On the Cultivation of Christian Fellowship.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Good Friday.

Dear Sir — The subject of the following lines has been for some time in my mind. My thoughts have at last found their way to paper: if you approve of them, (not otherwise,) they may find their way to your Spectator. Whatever be your opinion of the *manner*, the end sought for you, I know, will cordially desire, with &c. G. M.

Of the nearly endless variety of creeds which exist in this world, each one has its badge or outward distinction among men, by which its professors are at once known from their fellowmen. The Hindú, Muhammadan, and Fire-worshipper, are all to be known by their dress; and the Jew by that peculiar feature, whereby God has indelibly written his name on his forehead, as if to secure the fulfilment of the sentence which made the family of Israel a reproach and a by-word among all nations.

But by what outward mark, dress, or other badge, are the servants of Jesus known? Not by dress, for they belong to every nation under heaven, and the costume of the country which they inhabit is their's; not by language, for the same obvious reasons; in food they are not restricted, and the use of particular meats is no part of their creed; they use no pass-word, and are distinguished, and distinguish each other, by no cabalistic sign. In what then do they differ from other men — and how are they to be known?

"Man looketh on the outward appearance, but the Lord looketh on the heart." When man therefore formed a religion, he appointed outward marks whereby to distinguish his followers. By the heart-searcher, these were not needed. Jesus knows his own, and needs not that man should tell him which they are. But still Jesus has appointed a badge whereby all men shall know his disciples. This badge is *love*. (John xiii. 35.) Friends! are we, or are we not, the disciples of the Holy Jesus? If we are not, we are of all men most miserable: to us the judgments denounced on Chorazin and Bethsaida must apply with three-fold power. None of those hindrances of birth, or prejudice, which stood between the inhabitants of those devoted towns, and the reception of the truth, intercept our progress. Of those who, knowing the truth, embrace it not, but one thing can be said: they are children of darkness, and therefore love darkness rather than light. Are we then the disciples of Jesus — and on what do we base our confidence? On our *knowledge*? The

small value of knowledge may be learned from its classification in 1 Cor. xiii. 2, along with a number of those things which we generally value most; and the aggregate is compared to sounding brass and tinkling cymbal. On our *faith*? If we have that faith which shall make us hasten after Jesus, well; but if we merely believe in common with the devils, we may with them entreat our enemy not to torment us before our time. Are we then the servants of Jesus? If we are, the badge of our discipleship will appear, not in word only, but in deed and in truth. Love evidently is the fulfilling of the law; it is the Alpha and Omega of the Christian: for Jesus' name is love. How then is this holy principle, this vital spark of heavenly flame, to be promoted and cherished among us? The question is not a light one: let us examine it and ourselves by the light of truth. The Lord told his disciples that they were brethren; and, from the beginning to the end of the New Testament, we find professors closely united by the golden band of love. They were members of the same body, and therefore if one member suffered, all the members suffered with it. In the Acts of the Apostles, we have the working of this system beautifully illustrated by the manner of the life of them, who had all things in common. Who, on looking at our churches now, will not say,—"The glory has departed!"? And why is it so? The fault rests with ourselves: let us not cast stones at others. We have a Gospel ministry, and various outward means of grace: we have weekly meetings, and monthly meetings, and annual meetings: we occasionally meet at each other's houses: but yet there does not seem among us that full spirit of unity, and unconstrained freedom of intercourse, which should exist between those who profess to be brethren. Two things seem made an excuse for distance and reserve between modern Christians: one is a difference of sect; the other a difference of rank. When the apostles would have *silenced* the teacher who followed not them, though he did wonderful works in their Master's name, Jesus reproved their bigotry; and the aged Paul afterwards included within his Christian affections, all who loved his Lord in sincerity. Why should we be more select than Paul? Be assured, my friends, we are not nearly as much so. We may be more so in externals, but we should be found to have far less, were the *spirit* of Christianity taken into account. The other line of separation, *difference of rank* or of income, gives a more plausible excuse for not uniting with some of our brethren. I hear one say, "I am not one to run after *big-wigs*." "Friend, who said you did? But is that all that you can boast of? If big-wigs, or any-wigs, are good men; if they are fellow heirs of the grace of God, why should we treat them with coldness or shyness? This is pride, not humility." Another says, "My income does not admit of my going to the expence of *entertaining*. Were my income larger, I would gladly see Christian friends at my house." To this last I would reply, "I hope that you do not rank me among your *friends: they* evidently are either cormorants, aldermen, or sharks, who cannot be '*entertained*' without being *fed*. But is his *belly* the Christian's God — or a large income, and a good cook taken together, the one thing needful? Why should Christians not meet, and have free and frequent intercourse, without placing in the foreground their bodily infirmity, which requires a perpetual supply of food? But with many this is pride also: to receive, and even to feed, their friends in a plain manner, would cost little; and they indulge in greater expenses in things equally unimportant. But there is a point of honour in this also: a worldly, unchristian spirit makes them wish to 'entertain *in a certain style*,' and because they cannot go to all the expense which this term includes, they prefer excluding their friends, who would be glad

to converse with them; not about mulligatawny, or lobster sauce, but about the concerns of Eternity."

Are we *brethren*? Let us see how far we treat one another as such. Where there is most fault I know not; but I fear that there is some on all sides: else why this great difference from the early *time* when Christians were pointed out and marked for their love to each other? We are too apt to rest contented with this lamentable falling off, and to say, "Ah! that was *primitive* Christianity, and a very lovely thing it was: we have nothing like it now-a-days — the world is so much changed.". True, the world is changed; but Jesus is unchanged: his word is unchanged: right and wrong, the devil, and the heart of man, these are unchanged. With these unchanging things, shall we be compared in the great day of account; and by the eternal word shall we be tried: in that day the savage and the sage, the patriarch of the yet infant world, and the most modernized modern yet unborn, will all stand on the same level: the light of truth, more durable than that of sun or moon, shines with the same light in every age and every clime.

Creatures of sense that we are, mutual love can scarcely be kept up without mutual intercourse: of this as much as will not interfere with other duties, seems highly incumbent on us as a duty and a privilege — a great privilege, for love is the foretaste of heaven. It would teach us to comfort, assist, support, and encourage one another. Like the old fable of the twigs, the closely bound brothers would be strong in each other's strength. How pleasant it is for brethren to dwell together in unity! We must, however, remember that mutual sacrifices are to be made. Gentleness, kindness, forbearance, are needed by all and from all: and the exercise of these will greatly advance our own individual happiness, and promote that peace which the Lord bequeathed to his disciples. May the writer of these lines so act towards his brethren, that he may not be condemned out of his own mouth.

II.—Remonstrance on the countenance of the Dasra, and other heathen festivals.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.*

Sir — All your readers may be aware that there is a Hindú festival denominated the Dasrà. They may not, however, be aware of all the circumstances connected with it. I solicit then their attention, whilst I lay before them one particular rite of the festival.

On the day in question, the attendants upon that fine animal the horse, repair to their respective masters, and petition for a goat. On obtaining the money for it, they proceed to their several horses; decorate them with garlands of flowers, loosen them from the stable, and, preceded by performers of clang and clatter, parade them about on the roads.

After due din, and dissonance, they conduct the animals to the river or tank, bathe them formally, set them up as gods, sacrifice the goats to them, and reverently *worship* them; after which, they return to regale themselves upon the slaughtered sacrifice. Such are some of the rites of this day.

* Some months must pass away, ere the return of the Dasrá; but we insert this paper at present, because its remonstrances, *mutatis mutandis*, are applicable to the general question of the encouragement of idolatry, to which we have adverted in another part of this number.—*Edit.*

These acts, as they are the acts of ignorant and idolatrous men, are not astonishing, and not pre-eminently horrible (?), for alas! what is there of the foolish, the absurd, the monstrous, the abominable, or the horrible, which idolaters have *not* done, and done greedily! But these acts have Christian professors as accessaries and helpers: yea, more, and much more — these acts would not, and could not, be perpetrated but for the assent and aid of Christian professors. The goat, or the money, is the master's grant, and the horse is taken by the master's permission. *This is* astonishing, and *this* is painful.

It is clear and certain that these poor heathens do these things *religiously*; that they deem the horse entitled to sacred honours; and hold that the slaying of a goat before him will, whilst it is a just acknowledgment of the horse's worthiness as the means of his worshipper's support, render him prosperous and glorious in battle. Now there is here manifested such baseness of idolatry, such grossness of superstition, such faintness both of intellectual and of moral light, as must powerfully affect the philanthropic heart: but let us consider just at present the astonishing and painful feature of the case which we noticed above. Whose are the ghorawalas that commit these deeds, and whose the horses? Those of professing Christians! who permit these their servants to decorate this their property with garlands, to parade them about the roads with idolatrous mirth, to ablute them, and to pay them *divine honours?* And who, in furtherance and support of all this, bestow goats, or money to purchase goats, to be slain with superstitious ceremonies beneath their horses feet? Even the professors of Christianity! ! !

Now, although it is not to be called in question that they who permit such deeds to be performed by their servants, and who give them presents in furtherance of their idolatries, do so from a mistaken kindness, and a want of due consideration of the consequences of their good nature, yet that that kindness is nevertheless pernicious, and the consequences of it in reality extremely dreadful, will not be denied by any one who investigates the subject with reference to the page of inspiration and the annals of history. On the former, the folly, guilt, and soul-destructive influence of idolatry are described in the most pungent, express, and solemn language; of the truth of which the annals of the latter are a striking comment, in the vivid description they record of the debasing, degrading, cruel nature of idolatry, and the hideous moral ruin which has ever followed in its train.

When we read of the mythologies of Ancient Egypt, of Greece, of Carthage, or of Rome, we are too much inclined to regard them as a romance of antiquity, or, at most, as the dreams of ignorance and error which the dawn of science has dissipated for ever. But alas! such is by no means the case. The spirit of idolatry still reigns over the greater part of our earth; and where that spirit is, there is misery, moral degradation, and every evil work. The dark and dreadful Eleusinian mysteries in honour of the goddess Ceres, the frantic orgies of Bacchus, the revolting rites of Venus, and the whole train of ancient abominations, are still kept up in the spirit, if not in the letter of them, in this heathen land of India. The childish and debasing mummeries of Egypt, where the worship of almost every thing obtained, still eminently and evidently prevails in this dark and wretched region, where a stone, the stock of a tree, or almost any object, is first daubed over with red paint, and then worshipped; or a God is fabricated, and then bowed down to by the maker of it, and who prays to the work of his own hands, saying, "Deliver me, for thou art my God." Nor yet have ceased altogether in this country, the more cruel superstitions of ancient Carthage, where they were wont to appease their relentless deities by

the sacrifice of their tender offspring, or the immolation of their choicest youths.

These assertions are by no means exaggerated. Let any one but read the account given by those who have investigated the religious system of the Hindús, who have dived into its spirit, and detected its mystic and horrid character; and whoever does so, will be fully convinced that there have not existed in the by-gone ages of antiquity any enormities arising from idolatry, which exist not now in heathen India. Nothing of the childish, foolish, absurd, filthy, polluted, abominable, cruel, and horrific of idolatry, is wanting to fill up the picture of moral death in its deepest shades which is exhibited in this land wherein we enlightened Britons dwell.

And shall we, emigrants from a happier clime, sons of a Christian land, shall *we* countenance, in any manner or degree, that baneful system, of which the dark influence debased our ancestors almost beneath the level of the brutes, until the cheering sun of Christianity arose upon our favoured isle, and dissipated the shadows of spiritual death which brooded over it? Shall we, who owe all we have, and all we are, to the pure light of the Gospel of Christ, our happy lot in time, our blissful prospects for eternity, shall we give our aid and our property in the support of that from which others, far more philanthropic, ventured life itself to rescue *us;* or by our sentiments express, or by our example imply, that the deliverance of our fellow creatures in India from the same bondage in which we once groaned, is undesired by, and indifferent to, us?

Think again what idolatry really is. It is the parent of misery: it darkens, debases, and brutifies the soul of man; nay, in respect to the kind of worship it enjoins, degrades it even *below* the level of the brute creation. Idolatry exterminates every manly, noble sentiment of our nature, intercepts every ray of light, which the wondrous works of Deity, as seen in creation and in providence, are designed to impart; and banishes from its baleful presence the fair assemblages of arts and sciences, with all the train of comforts, conveniences, and blessings which they bring. In its pestilential atmosphere, mankind sicken, droop, and die: the promising buds of generous youth meeting as they expand with its deadly blight, shrivel and fade away. In its soul-destroying domination, no motives appear to urge the spirit to deeds of heavenly daring in grappling with vice, and in destroying its sway, but it is left to sink down into torpor, apathy, and death. And while with its hard bondage it binds as with a chain of adamant, and by its tyranny presses down man's immortal spirit, and grinds, and crushes it to the dust, it opens wide a passage to all the base, and sordid, and sensual, and hateful passions of his animal nature. IDOLATRY, in a word, is SPIRITUAL DEATH; and the malignant influence which it exerts over its miserable victims in this world, at once utterly incapacitates them from the enjoyments of a life of holiness beyond the grave, and eminently prepares and qualifies them for the undying anguish of "the second death."

That these observations are in accordance with sober truth, the experience of past ages, and a view of the present state of this unhappy country wherein our lot is cast, frightfully testify. But, my countrymen, shall these things always continue thus? and shall we, so far from endeavouring to prevent, lend our aid and our example, and perpetuate them? Shall we, who profess to be believers in, and followers of Him, who left his throne of glory to ransom our ruined race, and, by the utter abolition of every idol, to restore that true and spiritual worship of JEHOVAH, which alone is acceptable to Him, and ennobling to those who render it; shall we do aught to counteract

his gracious design? Shall we, who by baptism have assumed the name of Christ, and who thereby have entered into vows which lay us under obligations the most solemn and binding, virtually deny his holy name by which we are called, and render ourselves hostile to his interests, and traitors to his cause? We, who have been born in a land where the religion of the Gospel is publicly known and professed, do know that idolatry is supremely hateful and abominable in the sight of GOD. We do also know, from the annals of history, that wherever idolatry has obtained, there, as the certain consequence, the finer feelings of the soul have been blighted, science has been impeded, vices of every kind and degree of horror have prevailed, and, in short, that a moral gloom has brooded over its unhappy votaries, fearfully prefigurative of that blacker night of endless misery, for which it had in this life prepared them. Such being our knowledge, if we in any manner, however slight, *wilfully* support, or countenance idolatry, we are, in fact, consenters and abettors of that which is a direct insult to the Majesty of heaven, and the certain and fruitful cause of the temporal and eternal wretchedness of our fellow-creatures. We are indeed, if by any means we *wilfully* strengthen them in their awful delusions, more guilty than the idolaters themselves; for they, through the blindness and ignorance that is in them, think that their practices are right, and act accordingly: we, on the contrary, *know* that they are utterly wrong; know that as they occasion temporal misery, that so they are pregnant with everlasting woe.

If then there be any among us who in times past have, in ignorance, aided the idolatrous doings of the heathen, let them do so no more. At neither Dasrá, Tábút, Díwálí, nor any other Hindú festival, let the CHRISTIAN'S generosity be prostituted to the support of the kingdom of Satan. If we would be kind and munificent to our domestics, let us be so at seasons when no festival is near at hand; otherwise to wood and stone, or any other object of idolatry, will thanks be rendered for what has been received.

My fellow-countrymen, this subject of idolatry is no trivial subject. It is one of intense solemnity. If there be any truth in the Book of God, if any credence to be given to the experience of past ages, if any lesson to be learnt from the spiritual and temporal situation of the people in whose land we dwell, then is idolatry the sure precursor of perdition. Can we then, and let the question be seriously asked, can we, whether openly or tacitly, encourage it without being guilty of the death of souls, in as far as our influence may work? Nay, can we be wholly freed from this awful responsibility, if we do not by our example set our face decidedly *against* idolatry, and by our property further the advance of that Gospel which alone can effectually overthrow it?

Let us then, my brethren, we who bear the favoured name of British Christians, we who are sons of that bright isle where spiritual and temporal liberty so eminently prevails, that philanthropic nation which is sending forth its heralds of salvation to every region under heaven, let us not only *abstain* from the guilt of confirming our Hindú fellow-creatures in their fatal errors, but let us do more — let us labour to enlighten them; to free them from the iron bondage of Satan, and to bring them under the "easy yoke" of Christ. To this end let our time, our talents, our property be consecrated, and let our earnest prayer precede and follow our endeavours. Let us strive to attain to that divine philanthropy which glowed in the bosom, and actuated the conduct, of our blessed Redeemer; so shall the desires of our souls, and the works of our hands, coincide with the language of our lips, when we pray, "Thy kingdom come, thy will be done in earth, even as it is done in heaven."

In conclusion, let us remember our peculiar position in this heathen land. The name of Christ is "the only name under heaven given among men by which they can be saved." The followers of Christ are the witnesses for his Gospel. To *them* the heathen look; *their* practice they read, as a comment on their principles! Let us then bear in mind that, though our heathen neighbours will be justly condemned for their evil works, and their unbelief of the Gospel now preached to them, yet shall *we* escape unpunished, if we by our conduct render unlovely, in their estimation, that Gospel of salvation, and thus place a barrier in the way of their repentance towards God, and faith in the Lord Jesus Christ.

E. R.

III.—The Mode of Baptism. By the Rev. H. Mason.

This communication reached us nearly three years ago. The publication of it has been delayed by us only because we indulged the hope, which was only lately realized, of speedily getting Greek types, which would enable us to give the quotations, and those which may occur in the reply to it, in their proper form. Our readers will see in our third volume the communication in which it originated.

Karen Jungle, Tavoy Province, Feb. 18, 1832.

Dear Sir—In my letter of Nov. 1831, I intended to imply (1), That in the purest ages of the church, Christians had been more favourable to baptism by immersion than at other periods; and (2), That the authors on Biblical criticism before me, selected without reference to the controverted subject, and all pedobaptists, did not coincide with the reviewer, as from his statement the presumption seemed to arise that they would. It will be easily seen that this is not coming forward in "critical defence of rendering baptism by immersion;" the principle on which the editor has applied his stylus, the reviewer his pen, and, of a consequence, the reader his judgment. To correct these misapprehensions, and in compliance with the reviewer's invitation, I offer a few observations, following him in the order he has adopted.

(1). That πολλα τα ὑδατα literally signify "many waters" is admitted, but that the word should be translated "many springs," with the phrase in Jer. 61. 13, used in reference to the Euphrates, and repeated in the New Testament in allusion to the ocean, I require evidence. Castalio renders the passage "multa erat aqua," *much water;* Campbell says *much water;* Calvin thought *much water* signified—for he says, "From these words it may be inferred that baptism was administered by *John* and *Christ* by plunging the whole body in water;" * and Roseenmuller observes, "Non rivos multos sed simpliciter aquæ copiam," not many streams, but simply plenty of water. How Mr. Fisk's swimming the Jordan, which was produced to show that the river was deep enough to render immersion practicable, can have any bearing on *this* argument, I plead as great ignorance as the reviewer.

(2). In justification of referring to the Reformers Luther and Calvin, together with the rituals of the two great churches that adopted their doctrine as favourable to baptism by immersion, I offer the following extracts. Luther says, "The term baptize is a Greek word. It may be rendered a *dipping* as when we dip something in water, that it may be entirely covered with water: and though that custom be quite abolished among the generality, for neither do they entirely dip children, but only sprinkle them with a little water, nevertheless *they ought to be wholly immersed,* and presently taken out again. For the etymology

* See Frey's Essays on Baptism.

of the word seems to require it."* Again: "I could wish that such as are to be baptized should be completely immersed in water, *according to the meaning of the word* and the signification of the ordinance, not because I think it necessary, but because it would be beautiful to have a full and perfect a sign of so perfect and full a thing; *as also without doubt it was established by Christ.*"† Calvin says, "The very word baptize, however, *signifies immerse*, and it is certain that immersion was the practice of the *primitive* church." Again, in Acts iii. 23 — "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."‡ "In expounding the doctrine of the Lutheran Church, one of her distinguished theologians of the present day states, "to the *existence of baptism belongs complete immersion under water.*"‖

Erasmus, who lived in England part of Henry VIIIth's reign, testifies that the baptism was administered in England by *dipping*. In the following reign, Edward VI., the Common Prayer Book enjoins dipping, unless in case of weakness. During the Commonwealth, the primitive practice was almost excluded. When the Directory for Public Worship was forming in the Assembly of Divines at Westminster, the question was agitated, Whether dipping should be excluded or retained? Dr. Lightfoot strenuously contended for its exclusion; and though the doctor carried his point, it was but by a *single vote*, there being 25 against 24 — and the decision of the assembly was established by an ordinance of parliament, anno 1644. At the Restoration, the Common Prayer Book used in former reigns was reviewed, and the Rubric thrown into the form in which it now stands," § and which requires the priest, except in case of weakness, to take the child and "*dip* it in the water discreetly and warily."

Now, unless Dr. Lightfoot, the reviewer, and other pedobaptists, admit that subjects for baptism "should be completely immersed in water *according to the meaning of the word* — as also without doubt it was *instituted by Christ*," and that "it is certain that immersion was the practice of the *primitive* church," I argue that, so far as baptism is concerned, they have fallen away from the doctrine taught by the Reformers; and unless their churches, except in case of weakness, recognize no mode but dipping, and teach that "to the existence of baptism belongs complete immersion under water," they teach other doctrine from that taught by "the early Protestant churches." That on this subject there has been a falling away from the views of the earlier Protestants, our received version of the Scriptures contrasted with the writings of pedobaptist controversialists, afford evidence not easily to be perverted. It will be admitted that the translators understood Greek as well as Dr. Woods, yet they render "went up straightway *out* of the water — they went down both *into* the water — came up *out* of the water;" to say nothing of πολλα τα ὑδατα, by "much water." If these renderings do not prove that the authors of the version understood baptism and immersion as synonymous in these passages, why do modern pedobaptists find

* See Frey's Essays on Baptism.

† "Velim baptizandos penitus in aquam immergi, sicut sonat vocabulum et signum mysterium, non quod necessarium arbitero, sed quod pulchrum foret, rei tam perfectæ et plenæ, signum quoque plenum et perfectum dari, sicut et institutum est since dubio a Christo." In Captivitas Babyloncæ, in the collection Omn. Oper. M. Lutheri. vol. ii. p. 76. ed. 1554." See. Prof. Chase's Sermon before the Boston Baptist Association.

‡ See Frey's Essays.

‖ Prof. Chase's Sermon.

§ Sermon by Rev. J. Pearce, of Birmingham.

it expedient, at the outset, to lay them aside and make new ones better adapted to their views? And if "*ἀπο* generally signifies from," why should our translators so far depart from the general usage, as to render it in these passages by *out of*, if not from the conviction that the baptisms were administered by immersion?

(3). To show that in America, the land of revivals, a change favourable to immersion was in progress, I adverted to the treatment received by Boston baptists two centuries ago, contrasted with the most popular preacher of the persecuting denomination practising immersion in the same city where the baptists had their meeting house nailed up; and that Dr. Beecher was not alone, I referred to Mr. Blagdon of Brighton, and, "the march of mind" in that neighbourhood since I last wrote, enables me now to add Dr. Homer of Newton, who has recently had a *baptistry built* for the convenience of immersion. That the denomination to which these ministers belong did not condemn their conduct, I inferred from the fact that both had since had invitations to churches where their influence would be felt more extensively. Now to suppose your readers, as the omissions made imply, more interested in the persecution of the Boston baptists than in the compliment their principles are now receiving in that city, is to suppose they "rejoice in iniquity," and "not in the truth;" but for the reviewer to represent the nailing up of the baptist meeting house as offered "in critical defence of rendering baptism by immersion," amply compensates them for the amusement they lost in the omission of my "witty anecdotes." The charges brought by the reviewer against the New England baptists, are probably not more grievous than those to which the persecuting denomination were subjected, when it was enacted that any person preaching in a conventicle should be fined £20. The puritans, however, knew human nature too well to meet "outrages against common decency and the public peace," by nailing up meeting houses. Why resort was had to this measure, may be easily conjectured from the following extract of a law passed in Massachusetts (Nov. 1644): "It is ordered and agreed that if any person or persons within this jurisdiction, shall openly condemn or oppose the baptism [sprinkling] of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance" — "and shall appear to the Court wilfully and obstinately to continue therein after due time and means of conviction, *every such person or persons shall be sentenced to banishment.*"*

(4). "My observations," says the reviewer, "are not affected by the authorities produced by Mr. Mason, for I only declared the *generality* of critics were averse to the rendering by *immersion.*" Would the eighty concessions of pædobaptist authors produced by Mr. Booth, have affected them? I did not, however, betray myself so far as to take upon me the work of proving a negative. The reviewer has made an assertion, reasonable doubts of its accuracy have been thrown out, and the burden of proof now lies with him. It remains for him to tell us who the generality of critics are, and then to show that *they* all condemn the rendering in question. All I claim from the authorities produced will be granted me; for I never indulged the thought that persons practising aspersion would leave themselves wholly without excuse. From Schleusner, I claim that the *primary* meaning of baptize is to *immerse*, for he does not give *abluo, lavo, aqua purgo*, among the primary meanings of the word — from Rosenmuller, that "the rite of immersion ought to have been retained in the Christian church" — from Campbell,

* See Cotton on Baptism. See Christian Watchman, April 29, 1832.

that "the word baptism, both in sacred authors and in classical, signifies to dip, plunge, immerse" — and from Wahl and his translator, that when the ordinance of baptism is spoken of in the New Testament, there is no definition of equal authority with *immerse.* While the reviewer holds that, by the generality of critics, the sense of dip is considered by no means a proper rendering for baptize *in the New Testament;* and Prof. Robinson, in what he regards "the result of the *latest* and *highest* efforts in respect to both the philology and interpretation to the New Testament," gives no definition where the ordinance is mentioned but *immerse;* can there be any difficulty in understanding why he has been appealed to? And here let me remark on the untenable ground on which the retaining of the original word is advocated. On account of the controversies that exist on the subject, the reviewer observes — "Propriety dictates the retaining of the original word in translations, circulated at the expense of all denominations." An argument that proves too much proves nothing; and on what doctrine do controversies not exist? Whenever any doctrine is taught in the Scripture, this principle would give us an original word; and not only should we have to read "in the beginning was the *logos,*" but also "Theos was the logos;" the controversies in relation to the meaning of *Theos* without the article not admitting of its being translated.

The reviewer owes the consolation he obtained from the Calcutta Bible Society, to that society going beyond the precedent of its parent; for it will not be denied that the British and Foreign Bible Society circulate many versions, at the expense of all denominations, in which the controverted word is rendered in the sense of dip. The London Jews Society, in their version of the New Testament into the Polish Hebrew, invariably use טבל to *dip.** Nor do the pædobaptist translators in India, seem united on the propriety of retaining the original word themselves. To say nothing of Bishop's College, in a Pali version prepared for circulation in Burmah by some of the missionaries in Ceylon, the word is rendered, by a verb from vŭ-ga-hŭ, "bathing, ablution."

(5). The space allotted to a single article, will not allow of my following Mr. Ewing through all his meanings. As a specimen of his fidelity, I refer to the remarks under the first definition, where he says the word, in the sense of "plunge or sink," "seems to be used only in the passive voice, and then always to denote sinking in a neuter sense." How then are we to dispose of examples like the following? "Platting a garland once, I found Cupid among the roses — taking hold of him by the wings, I *plunged* him into wine, and drunk him up with it."† "The dolphin vexed at such a falsehood, *immersing* him killed him;" i. e. by *plunging* him into the water. ‡ "When speaking of a sea-fight between the Carthaginians and Romans, Polybius says, "They *immersed,* or *sunk,* many of the vessels of the Romans." "Killing some on the land, and immersing or *plunging* others into the lake with their boats and little huts."‖ "These from above *immersing,* or sinking them (i. e. the ships) with stones and engines."§ Josephus says, when any persons were defiled with a dead body, they put a little of these ashes into spring water with hyssop, and, *immersing* or *slipping* a part of these ashes into it, they sprinkled them with it."¶ Again, concerning the death of Aristobulus, who was drowned at Jericho, according to

* See Frey's Essays.
† Anacreon, White and Miller's ed. p. 92, 1802.
‡ Esop's Fables, Oxford ed. p. 88. 1692.
‖ Heliodorus, Ethiopia, lib. 1. ch. 30. p. 55.
§ Dio Casias. B. 1 and 32' vol. 1. 677.
¶ Lib. iv. c. iv. § 6. p. 146.

Herod's order, by certain Greeks, who enticed him into the water to swim, and then under pretence of play "*immersing* him or *plunging* him under water, they did not leave of until they had quite suffocated him."* In every instance the Greek word is in the active voice, and your readers will judge how far it "denotes sinking in a neuter sense."

For a specimen of the writer's discrimination, I refer to his second definition "I cover partially with water," from which he deduces the following examples — "Being *immersed with water* (wette Gr. baptized) as far up as the belly;" and "*covered with water* (Ir. baptised) as far up as the breast." It must be evident, that the process by which baptize in these passages is brought to signify "cover partially," is equally applicable to *cover*, the word used, or *immerse*, or any other word, that it is possible to use in rendering baptize; and would prove that cover signifies to *cover partially*, and immerse, to *immerse partially*. The examples show for themselves that the parts baptized—"as far up as the breast"—"as far up as the belly," were *completely under water*, as in his first definition. In illustration of the principles of interpretation on which he argues, I refer to his concluding remarks. He observes — "From the various senses in which, from the foregoing examples, it appears that the verb baptize was read among Greek writers, it must be evident that no proper English term could be found when applied to this initiary rite, to convey a corresponding signification." Here are involved the principles of Cocceius, that all the possible meanings of the word are to be united in the term sought. These principles of interpretation do not, however, belong to the present century. "The question for an interpreter," says Prof. Stuart, "is simply this; which *one* of the significations that a word has is connected with its use in a particular instance." The various senses as given by the writer, in the examples to which he refers, are *sink*, *cover with water*, (to a certain limit expressed,) *overflow*, *overwhelm*, *drench*, *make drunk*, *diffuse into*, *oppress*, and *overburden*. When Christ said, "Go ye therefore, and teach all nations, *baptizing* them," the question is according to the approved principles of interpretation, which one of the above significations is connected with baptize in the passage before us. Let us then "proceed to compare them with the passage under investigation, and see which will fit it." It is obvious that Christ did not mean, "Go teach all nations, *overburdening* them, or *oppressing* them, or *diffusing into* them, or *making them drunk*, or *drenching* them, or *overwhelming* them, or *overflowing* them, and *covering them with water*, will not bear on the passage, because no limit is expressed, no signification then is left us, but "*sinking* them" under the definition of "I plunge, or sink, completely under water." Thus the writer's own renderings, directed by correct principles of interpretation, lead us unavoidably to give the sense of dip to baptize in the command which Christ gave to his disciples.

The author's unwarrantable assertions demand our illustration. He says, "A Greek, or Hellenistic Jew, could never have hesitated to apply baptism to either immersion or affusion, total or partial ablution, when used for ritual or ceremonial purification": but where is the evidence of this? In Sirach, xxxi. 25, the word occurs in reference to a baptism used in the purification of a person who had touched a dead body. This purification consisted of being sprinkled with hyssop, washing his clothes, and bathing in water. (Num. xix. 19.) Now we find, from 2 Kings, v. 10,14, that in ceremonial washing, or bathing, a baptism occurred; for when Elisha said to Naaman, "Go *wash* seven times," "he went and *baptized* himself seven times; and we are not, as the writer would persuade us,

* Jewish Antiq. B. 15, vol. 1. p. 666. See Dr. Ryland.

to construe baptize here as washing in general, but in the specific mode of *dipping*; for baptize in this passage is the translation of the Hebrew word טבל, which is unquestionably always used in the sense of *dip*. The apocryphal writer referred these to the baptism that occurred in the bathing required, and which we have shown to be an immersion. The word in Judith, xii. 7, is admitted by the writer to be synonymous with 2 Kings, v. 14, already proved to signify immerse.

To the charge of "inattention, to the force and import of baptize," I observe that the inattention appears to be against the words by which it has been proposed to translate it. Baptize, with several significations, is always arrayed against immerse, or dip, with one. Webster defines *immerse*, "To put under water or other fluid, to plunge, to dip. To sink or cover deep; to cover wholly. To plunge, to overwhelm; to engage deeply; to involve." This wide definition amply provides for the various significations of baptize in the examples the writer has produced; and the reasoning by which the sense of *pour* is deduced from baptize, if applied to dip, will make it signify *sprinkle*. For instance—"For as plants are nourished by moderate, but choked by excessive, waterings, in like manner the mind is enlarged by labours suited to its strength, but is *overwhelmed* (Gr. *baptized*) by such as exceed its power." "The references here," says Mr Ewing, "to the nourishment of plants, indicates *pouring* only to be the species of watering alluded to in the term *baptize*." Milton says,

> "And though not moral, yet cold shuddering dew
> *Dips* me o'er as when the wrath of Jove
> Speaks thunder."

The reference here to dew, and to the dropping of rain in a thunder shower, indicates sprinkling only to be the application of water in the term *dips*. The writer says, that in almost all translations the word has been rendered by leaving it untranslated. The original word has been retained in most of the translations where the influence of popery has been felt, and it is believed in these only. It has ever been a favourite measure with the Catholic Church, when compelled to give the common people a version of the Scriptures, to give them one which would require the interpretation of her priests to render it intelligible. So far as Papist practices have been retained by Protestants, so far have they usually chosen to disguise the truth in unintelligible terms. It is gratifying, however, to find Luther an exception, who not only rendered the word in the sense of dip, but also wished to introduce a practice consistent with this rendering; and, in the language of the pedobaptists, Stow and Flett, "it is certainly to be lamented, that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist."

In relation to the opinion of Dr. Dwight, I observe that if the reviewer adopts his opinion, as the presumption is he does, for he surely would not convict me on false evidence, he must throw aside the definition of Mr. Ewing as utterly worthless. For if the body of learned critics and lexicographers declare that *tinge*, *stain*, *dye*, or *colour*, is the meaning of baptize, and support this intrepretation by such a series of quotations as seem unanswerably to evince that this is the original classical meaning of the word, what claims on our confidence can, professedly, "the fullest investigation of the verb baptize" have, when not a single quotation from the series is produced, nor an allusion in any of the examples given to its original meaning of *tinge*, *stain*, *dye*, or *colour*?

Such are the two witnesses on which I have been convicted. Would such testimony convict a man in a Court of Justice? I plead guilty, however, to "injurious reflection," not being the happiest terms that might

have been selected, and fully exonerate the reviewer from any thing, either in expression or feeling, inconsistent with the *one faith* and *one Lord* common to the denomination to which we belong; and would by all means have the points of difference between us confined within their appropriate limits of *one* and of "*divers baptisms.*"

Let me then request the reviewer to verify the assertion of Dr. Dwight, by a reference to "the great body of learned critics and lexicographers;" and by producing a *few* of the examples from "the series of quotations" to which the doctor so triumphantly refers.

These remarks have grown to such a length, that great brevity must necessarily be exercised in noticing the extracts from Dr. Woods. Moreover, the subject is of comparatively small importance, for circumstantial evidence can never amount to direct proof; and, unless we have direct proof that baptism ought to be administered by immersion, we fail, as I conceive, in establishing our point; while, if we possess this direct proof in the signification of the word, no circumstances can controvert it. The circumstances in Matt. iii. 16, Acts viii. 3, have been by all parties usually considered favourable to immersion. Admitting the renderings here proposed, they are more favourable to immersion than any other mode: (1), because none go out to rivers and large collections of water, but those that administer the ordinance by immersion; and (2), because, as Dr. Doddridge says, who attached no more importance to the mode than Dr. Woods — "It would be very unnatural to suppose that they *went down to the water,* merely that Philip might take up a little water in *his hand* to pour on the Eunuch. A person of his dignity had, no doubt, *many vessels in his baggage* on such a journey through so desert a country, a precaution absolutely necessary for travellers in these parts, and never omitted by them." Every one will agree with the doctor, that "the mere circumstance of going into the water no more proves that the eunuch was immersed, than it proves that Philip was; and there would have been point in the remark had the account read thus — "And they both went down into the water, both Philip and the Eunuch. And when they were come up out of the water." In this case, it is seen the circumstances do not bear on any mode of baptism, for they might have gone down to wash. But when we read — "And he (Philip) baptized him," they become connected with the baptism of the Eunuch. In the examples that follow the circumstances connected with the baptism, are not related. Christ and the Eunuch are brought before us at the very moment they were baptized. Their acts, immediately before and after, are mentioned — "They went to the water, and came up from it;" and the places where the ordinance was administered are in the picture before us. But none of these things are detailed in the baptism of the three thousand, or of Cornelius, or of the jailor; and it would be strange enough, granting they were immersed, could it be proved by circumstances that occurred an hour or more before the immersion, for there is nothing in the usage of language, even in the case of the jailor, to forbid the supposition that such an interval occurred. On the baptism of the jailor, Dr. Wood remarks — "In the first place he was baptized in the night." This is no valid objection; for the history of missions prove that immersion has been administered when it was chosen that the sun should not look on the scene; and that too, when circumstances were not so unfavourable to publicity as in the case before us. "Secondly," he continues, "he was evidently baptized in the outer prison." Were this evident, it would be apparent to all parties, which it is not. The account says, "he brought them out" without any qualification whatever. Moreover, the baptism was done out of his house, a circumstance favourable to immersion. After he had "brought them out," and

taken them to some place where he could wash their stripes, and be baptized, he brought them into his house. "Thirdly," says the doctor, "after the jailor professed to believe, he was baptized immediately." In countries where a tank is no uncommon article in a jail-yard, and in towns where rivers run through them, as at Philippi, this circumstance can offer no objection to immersion.

In Acts x., the fact that Peter "commanded them to be baptized," seems favourable to the idea that the baptism was performed out of the house; for had he wished "water to be brought," it seems most natural that he would have administered the ordinance himself.

In the baptism of the three thousand, three objections to immersion are brought. (1), *Want of water.* The doctor's representations of such a scarcity of water proves too much; for how then, we may ask, was it possible for all the tribes of Israel, who assembled in the city on this very occasion from "every nation under heaven," to exist and obtain water for the various purifications required by the Jewish rites? Were we unacquainted with the existence of either pool or fountain, or stream, the natural inference would be, that in a city so populous as Jerusalem, in a warm climate, and inhabited by a people in the constant practice of ritual and ceremonial washings, there could be no difficulty in finding even private tanks in which three thousand persons could be immersed. But we are not in those circumstances, nor in those represented by the doctor. No proof has been produced that the Kidron was dry, and the scarcity of natural fountains does not prove a scarcity of water. Hezekiel "made a pool, and a conduit, and brought water into the city" (2 Kings, xx. 20); and Rabshakeh "came and stood by the conduit of the *upper* pool" (2 King xxiii 17); and Nehemiah went to the *king's* pool" (Neh. ii. 14); and "there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue *Bathesda*" (John v. 2); and that no police regulations existed against using these pools for the purpose of washing, may be safely inferred from Joel, ix. 7 — "And he said unto him, Go wash in the pool of *Siloam.* He went his way therefore, and washed."

(2). *Want of changes of raiment.* This difficulty is easily removed. On one occasion, after baptizing nineteen Karens in Tavoy, I learned that of about thirty who had come in expecting to be admitted to the ordinance, one only had brought a change of clothes. If this objection offers no difficulty in Tavoy, why should it in Jerusalem?

(3). *Want of time.* This objection is nearly as strong against any other mode of administering the ordinance, as against immersion. I have lately met with accounts of baptisms in America, where large numbers have been immersed at the rate of *half a minute* for each individual. Do our pedobaptist brethren usually administer the ordinance in much less time than this? The doctor asks proof of the apostle's being assisted in baptizing. I would ask proof of the apostle's baptizing any of them. The apostles appear to have seldom administered the ordinance themselves. Peter *commanded* Cornelius to be baptized; and Paul says to the Corinthians — "I thank God I baptized none of you, but Crispus and Gaius, and I baptized also the household of Stephanus: besides I know not whether I baptized any of you, for Christ sent me not to baptize."

Against the long paragraph of Dr. Woods are Rom. vi. 34. I offer the brief but lucid interpretation of Prof. Chase — "The word συνεταφημεν means "*we were interred* or *covered up in a grave,* or *laid in a tomb,* or *buried with Christ.* How? *By baptism,* the apostle adds: and this addition modifies the figure, and makes the sense as clear as it is possible for express words to make it. *In* or *by baptism,* then, Paul and the Christians whom he addressed were *buried.* To be crucified to the world or dead to sin, is the character of the Christian; but to be buried with

Christ by baptism, is the appointed emblematical *profession* of that character. The apostle does not teach that believers are *crucified* with Christ, or are *dead* with Christ, or passes a mortified temper, *by baptism.* To have such a state of soul, to be dead in respect to sin, is one thing; and to be buried with Christ *by baptism,* is quite a different thing: for this is external, whereas the other is internal. The one is a sign; the other the thing signified. It is only by confounding what the apostle has kept distinct, that there can be any mistake concerning this passage. Let the honest inquirer after truth and duty, listen to the dictates of common sense; and let the religious teacher, as he expects to appear before the judgment-seat of Christ, beware how he perverts the oracles of God, and darkens counsel by words without knowledge."

In relation to the apology for sprinkling offered by Dr. Woods, I merely observe that, granting all the significancy to sprinkling demanded, it must be admitted that the Catholics are before us all on this point. The sign of the cross, which, in addition to sprinking, they make at the administration of the ordinance, "may have a happy effect by being associated in our reflections" with being "crucified with Christ," taking up the cross and following Christ, and with the great doctrine of Christ crucified, on which we rest our hopes of salvation. Then, if the *moral effect* depends on the significancy we can devise for the rite, we must look for the *moral* effect in the Church of Rome!

Allow me, in closing, to assure the reviewer, that his kind feelings are fully reciprocated; and a fair exposure of any thing that may be erroneous in the above remarks, will be received "as an excellent oil;" for "*the truth, the whole truth, and nothing but the truth,*" is the creed of

H. Mason.

IV.—The Idolatry of the Human Heart.

CONTINUED FROM PAGE 146.

The Hindû.

We need then no longer to look around the world, in search of the debasing and degrading effects of idolatry, for enough has been already brought forward, to show to what lengths the iniquity and barbarity of all men will extend, when they are directed by no higher principle than their own reason and feelings, urged by the suggestions of Satan; for "as in water, face answereth to face, so the heart of man to man." (Prov. xxvii.19.) Let us then view the country in which we dwell, a land blessed with abundant natural advantages, and enjoying all the temporal blessings of a kind and beneficent providence, but bowed down to the earth under the yoke of a deadly superstition; a land under the spiritual dominion of devils, whose images are adored, whose deeds are celebrated, and whose commands are obeyed throughout the length and breadth thereof; a country where no distinction between the Creator and the creature is recognized, but where every sinful "vesselof earth" (2 Cor. iv. 5) is exalted to be a god; a land where the obligations of truth are entirely unheeded, and almost unknown; where impurity is enjoined and taught, and the most abominable emblems displayed and worshipped, even in the temples of the gods; where the life of a perishing animal is accounted of higher value than that of immortal man; where murder and suicide are on especial occasions, not only permitted, but held in the highest degree meritorious; where the merit or culpability of an act is not weighed by the

unerring law of morality and truth, but is accounted as right or wrong, according to the end purposed to be attained.

It is, I think, evident that the Hindú religion, as well as all the ancient and modern systems of idolatry, was originally polytheistic, as it still continues even at this day amongst the multitude, who attempt to give no higher reason for their belief than the common excuse, "It was our father's faith, and therefore it is ours." In the course of time, however, philosophizing metaphysicians, seeking answers to the objections urged against their faith, and perhaps struck with the absurdity of such a belief, have generally refined upon the original system, and have either turned it into the worship of one supreme god, with a host of subordinate deities, the executors of his will; or, as amongst the Bráhmans, into the pantheistic, and not less absurd doctrine, of all things being but emanations of divinity.

Some of their ancient books, as well as Hindú writers of the present day, characterize their god as immutable, eternal, omnipresent, omniscient, * almighty, and as the infinite, incomprehensible, self-existent † spirit; notwithstanding which, all the acts attributed to him in their sacred writings, in all his various forms and emanations, prove him rather to be changeable and constantly changing, diabolical, ignorant, weak, foolish, and subject to the power of those whom he is asserted to have produced. It therefore very little signifies, as far as practice and moral influence extend, whether the abominable iniquities attributed to Brahma, Shiva, and the various incarnations of Vishnu, were committed by their supreme god under different forms, or by his ungodlike representatives, the lying and fighting deities themselves.

The testimony of the Hindú Shastras concerning their theogony, is so directly contradictory, that it is impossible to describe, in one connected narrative, what the Hindú belief really is. This is so very evident, that the Bràhmans have been compelled, in their own defence, to honor by imputation their god, with the character of a liar and deceiver, as they declare that his intention in giving them such contrary statements, must have been, not to instruct, but to puzzle his ‡ worshippers. The books of the Hindús generally describe their god as having existed from all eternity, but in a very minute form, and destitute of all qualities whatever. At the commencement of time, he is represented as not having exceeded in size the point of a ‖ needle, and as having no volition, desire, or consciousness. Another agent therefore, under the name of "Máyá" or delusion, is necessarily enlisted in the work, and from him Brahma becomes possessed of self-consciousness. Three qualities, truth, passion, and darkness, also obtained from that useful personage, or rather attribute, § Máyá, are then brought into use, which, commencing to be violently agitated, ¶ Brahma begins to swell, and produces, according to the Matsya Purána, the three gods united into one form, Brahma or the creator, Vishnu the preserver, and Shiva the destroyer. These deities, however

* Rev. J. Wilson's Second Exposure of Hinduism, p. 32.

† Hindu Pantheon, p. 3.

‡ Wilson's First Exposure, p. 136.

‖ Second Exposure, p. 30.

§ The following not very intelligent explanation of a difficulty, from the Bhagavat, is said to have been pronounced by the supreme god to Brahma: "Even I was even at first not any other thing, that which exists unperceived; supreme; afterwards I am that which is; and he who must remain am I. Except the first cause, whatever may appear and may not appear in the mind, know that to be the mind's maya, or delusion, as light as darkness." As. Res. vol p. 245. quoted Hind. Pantheon, p. 16

¶ Second Exposure, p. 31.

together with all the works of creation, * are stated to be merely dilusory: "† a wise man knowing God as perspicuously residing in all creatures forsakes all ideas of duality; being convinced that there is only one existence, which is God." Every thing exists, it is asserted, only while Brahma is awake, his repose will again come on, when he will sink into forgetfulness, contract, and return to his original ‡ state, in which he will remain, until fate obliges him again to go through the same process of expansion and § production.

The Bhágavata and ‖ Skanda Puràna inform us, that Brahmá was produced from a flower, which sprung from Vishnu while he was asleep, and that whilst these two deities were contending who was the first born, and consequently entitled to the honor of ranking above all other beings, a third competitor in the person of Shiva stepped in, and put forward his claim to that coveted honor; which is accorded to the one or other of them, by the different puránas, according to the fancy of their ¶ authors; all of which, nevertheless, equally lay claim to the authority of divine inspiration, and revealed truth. The Lainga Purana states, that when Brahmá, the "all-powerful" Brahmá, commenced the work of creation, finding it more than he could accomplish, he began to cry, when Shiva was produced from his sighs, by whom he was assisted in his labours, but was still unable to proceed, until Vishnu, who had assumed the form of a fish for that purpose, after a search of a thousand years, discovered at the bottom of the sea, the Vedas, which had been stolen from the "omniscient" deity while he was ** asleep, and deprived of which, he could not obtain the information he required, to enable him to perform the desired work.

It is needless to recount all the adventures of these *omnipotent* deities, how Brahmá was decapitated by his co-deity Shiva, with the nail of his left hand, for not rendering him due honour; †† how the "creator" and "preserver" humbled themselves at the feet of the lord of the devils, (Shiva Bhutesvara,) to induce him to restore to life, King Daksha, the son of Brahmà, whose head he had cut off, and which the latter so far assented to, as to give the headless king a goat's skull, in exchange for his ‡‡ own; how the three gods were changed into children, and put to sleep by a woman whom they had attempted to §§ deceive; and how in numberless

* The Hindús, who profess to believe in immaterialism, are in this respect alone dissimilar to the ancients, who in general believed that all things including soul, were the offspring of matter. Even Pythagoras, the ingenious discoverer of the true system of the universe, held this view of the subject. Xenophanes is, however, represented by Cicero (v. O. C. S. vol. vi. p. 221) as teaching a doctrine similar to that of the Vedanta, and asserting that all things are but one substance, which is the true God; immoveable, unproduced, eternal, and of a round figure. Seneca, however, approached far nearer to the truth, and taught that all things were created by a supreme power.

† Mundak Upanishad of the Atharvan-Veda; quoted Second Exposure, p. 23.

‡ "When the supreme spirit awakes, then has this world its full expansion; but when he slumbers with a tranquil spirit, the whole system fades away. Thus that immutable power, by waking and reposing alternately, revivifies and destroys in eternal succession, this whole assemblage of locomotive and immoveable creatures." "At the close of night, having long reposed he awakes and awaking, exerts intellect, whose property it is to exist unperceived by sense." (Institutes of Menu cap. I. 52.57,74.) The night and day of Brahma each lasts about 17 billion, 280 million years. (Ibid. cap. i. 64 to 71.)

§ Second Exposure, p. 31.

‖ Hindù Pantheon, p. 17; and First Exposure, p. 35.

¶ First Exposure, p 36

** Hindù Pantheon, p. 181; and Second Exposure, p. 109.

†† First Exposure, p. 42.

‡‡ Ibid. p. 45.

§§ Ibid. p. 40.

instances this infamous trio are shown to have abandoned all shame, and exhibited themselves as deceivers, adulterers, thieves, and* drunkards, as adepts in ingratitude, falsehood, treachery, and every crime that can disgrace humanity, for some of which they are stated to have been punished and degraded; yet their advocates scruple not to defend their character as holy, on the ridiculous pleas that "if we believe the shástras which relate the acts, we must also believe them when they declare that there is no sin in them;" that "these deeds were necessary as teaching wisdom, and leading to salvation;" that "good and bad actions are only to be known by the result;" and lastly, that "with that powerful being who acts independently," however immoral his deeds, "it is altogether † improper to find ‡ fault."

But it is not to these gods alone, nor even to the millions of inferior deities, which their priests have assumed the power of increasing at will, and by means of § mantras forcing to reside wherever they please, that divine honours are ‖ accorded. The Bráhmans have exalted themselves to a higher rank, than that of the gods they have set up, and themselves demand the adoration of their fellowmen, affirming that "all the universe is under the power of the gods; the gods are subject to the power of the mantras; the mantras are under the power of the Bráhmans; that the Bràhmans are therefore our ¶ gods; an assertion which is also corroborated by Menu, (ch. ix. 317,) who declares that "a Bráhman, whether learned or ignorant, is a powerful divinity." But although the Bráh-

* First Exposure, p. 52.

† Defence of Hindùism, by Mora Bhatta Dandekara, prefixed to First Exposure, p. 20.

‡ After narrating a number of the most abominable of the acts attributed to his god, a defender of Hinduism thus illustrates his opinion: "Theft when committed is followed by punishment, therefore theft is bad. Instruction imparted to others, secures honor to him that imparts it; therefore to impart instruction is good. But should theft secure honor, should wisdom bring punishment along with it, who would say that the committing of theft was bad, or the imparting of knowledge good?" (Defence of Hinduism, p. 19.) And again: "Rama, Krishna, and the other incarnations of Vishnu, have for their appropriate object the salvation of the world; but without suffering pain at all to be compared with that of Christ, and without submitting to a reproachful death like him, they sported themselves at pleasure; and by these very sports, accomplished the salvation of those that took refuge in their mercy, of those that worshipped them, or were otherwise connected with them. Let them do what they pleased, all their actions were full of merit; they did not need therefore, like other dependant creatures, to perform appointed duties, and thus acquire a measure of righteousness. They were complete incarnations of deity, and were therefore possessed of the power we have just mentioned."

§ The Mantra is an incantation, by which, according to rules laid down in the sacred books, the deity is, by the power of the Bráhmans, called into an image or a stone, and thus "the immaterial god obtains an imperceptible imagined body," and being treated accordingly, "from the experience of this treatment derives pleasure." The wonderful power of the mantras is, however, immediately lost by the touch, or even by the shadow, of a Musulmàn or European. (First Exposure, p. 75, 88, 90. Verification of Hinduism, p. 13.)

‖ The following extract from Tertullian, addressed to the Romans, may, with equal justice, substituting the word "Bráhmans" for "Senate," be applied to the Hindùs. "In the first place, since some of you worship one god, and some another, ye undoubtedly offend those whom ye do not worship, and have no fear of so offending them. For, as we have before noticed, the condition of every god depended upon the estimation in which the Senate held him. He was no god if the men, who deliberated upon the question, determined against his claim, and by refusing to admit him, condemned him. As for your family gods, which ye call Lares, ye treat them as other household articles, with arbitrary power, by pledging or selling them, or by changing a statue of Saturn or Minerva into the basest materials, whenever it is battered or worn out with the length of service paid to it, or when any one finds his domestic distress, a more powerful deity than his household gods. (Cap. xiii.)

¶ First Exposure, p. 87.

mans more immediately demand to be considered as gods, as having proceeded from the mouth of Brahmá, yet they do not deny to the other classes over which they have so highly exalted themselves, the honor of being in common with all creatures animate and inanimate, emanations of that divinity. Thus a defender of Hindúism declares that men are ruined only in consequence of their delusion, in forgetting that they are incarnations of * deity; and Shiva, in an address to Vishnu, informs him that the human soul, by becoming enlightened, will know itself to be Brahma; that all belief in its individuality will then cease, when nothing will appear either lovely or unlovely; the distinctions between love and hatred, between virtue and vice, will vanish, the senses and all sensible objects will be annihilated, and final beatitude will be† attained.

The worship of material objects is defended by the Hindú, on the same grounds that it is by all other idolaters who attempt its palliation; they assert that they do not adore the image they place before their eyes, but that "as the mind can never remain for a moment without an object to which it may attach itself," and "God being without form or figure, *pure objects* have been devised and formed, with the view of separating it from those which are impure;" "and the ceremonies of image worship are devised to afford it ‡ occupation." It will then doubtless be asked, What are these pure objects of worship, devised by the wisdom of man, to raise his heart and soul from the base vanities of earth, to a view of the "High and lofty One which inhabiteth eternity?" (*Is.* lvii. 15.) By what sublimity of contemplation can his sensual mind have attained the exalted wisdom requisite, to enable him to make a fit emblem of the most Holy? What ceremonies also can have been instituted, so glorious in their nature, so spiritual in their effect, as to exalt his grovelling thoughts, above the passions and vanities of earth, to contemplate the wonderful and transcendent glory of the Almighty? Alas! what would be the answer? No object above the ordinary understanding of man has been thought of; no fit representation of glory has even been attempted; but the idolater "has changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and to creeping things" (Rom. i. 23); he has invented monsters the most hideous, he has chosen objects the most disgusting, as fit emblems for adoration; men with elephant's and goat's heads, monkeys, reptiles, and bulls, are, omitting others which are too abominable to be here mentioned, considered by him as pure enough to represent to his mind, the glory of his Creator. The ceremonies also, which "are prescribed to afford occupation to his thoughts," are alas! no better; the adoration and ringing of a bell, the anointing of stones with milk, curds, ghee, and sugar; presents of cocoanuts, sandalwood, garlands, and clothes, to the god; scattering flowers, burning incense, and walking round the image; beating drums, and bawling out to the utmost extent of his§ voice, are the ceremonies so highly vaunted by the defender of Hindúism, as a fit means of occupying and exalting the mind of an intelligent being!

The Hindú writings do not, as from some of the quotations I have made might be supposed, deny the existence of sin; on the contrary, they even declare the necessity of an atonement for it, or the punishment of the transgressor. When, however, their gods are represented as having lived in the continual commission of the grossest iniquities, without

* Verification of Hinduism, p. 20.
† Skanda Purana; quoted Second Exposure, p. 47.
‡ Verification of Hinduism, p. 11.
§ First Exposure, p. 78.

defiling their holy* characters, we cannot expect that their followers will be very scrupulous, either in their definition of the nature of sin, or in avoiding the example which has been set them, by the objects of their adoration. That this is the natural consequence of an impure system of worship, cannot be controverted; it is a fact which was publicly asserted nearly seventeen centuries ago. "The writings," says Justin Martyr, in his Apology to the Idolatrous Romans, (p. 205,) "in which are recorded the acts of your gods, only tend to corrupt and pervert the minds of those who learn them, for all take a pride in being imitators of their gods." It is also confirmed by Krishna himself, who, though his almost every recorded act is an abomination, yet falsely affirms that he lived in the exercise of the moral duties, giving as a reason, that if he were not vigilantly to perform them, all men would presently act accordingly; since "the man of low degree followeth the example of him who is above him, and doeth that which he† doeth." But as it would be a most difficult thing to enumerate what acts are, according to the Hindú religious code, considered as sinful, I will not attempt it, but will state some of those which are not held as such. False evidence given from a *pious motive*, is so far from being accounted iniquitous, that it is called the‡ speech of the gods. False evidence is also preferable to truth, when the latter would be the cause of a man's§ death; and in the case of women or Bráhmans, of grass or fruit eaten by cows, or of wood stolen for a sacrifice, there is no sin in a false‖ oath. In the Kulárnava, and Shyama¶ Rahasya, murder, drinking, and adultery, are stated to be virtues, and to be the means of removing sin, while "he who is outwardly an apostate," is declared to be "inwardly a saved man." So that after deducting those acts which are accounted blameless, and those which are expiable by the most trifling ceremonies, there remains perhaps not a single crime, which may not, without trespassing against the doctrines of his faith, be fearlessly perpetrated by the Hindú.

The gods that are in the continual habit of committing the grossest abominations cannot, it may be supposed, feel much displeasure at their worshippers following their example, and accordingly the atonements for sin, as prescribed by the Bráhmanical superstition, are most trifling, vain, and frivolous. But although offences against the moral law may be committed with impunity, without incurring the anger of their gods, yet want of due respect for their divinity, and failure in acknowledging their power, by propitiatory offerings, are represented as bringing down on the unhappy wretch who has been guilty of such an omission, the utmost vengeance of his enraged deity. All the prescribed atonements are therefore founded, not like that appointed by our heavenly Father, on the principle of "mercy rejoicing against judgment" (James ii. 13); and as

* The ancients were wiser than the Hindus; they did not attempt to assert the existence of sin to be compatible with holiness; on the contrary, they acknowledged the necessity of its punishment, whether in gods or men:

"The Fates
And Destinies, relentless punishers;
Clotho and Lachesis and Atropos;
Who at the birth of men, dispense the lot
Of good and evil. They of men and gods
The crimes pursue, nor ever pause from wrath
Tremendous, till destructive on the head
Of him that sins, the retribution falls. (Heriod Theog.)

† Bhagavita Gita; quoted First Exposure, p. 59.
‡ Menu. cap. viii. 103.
§ Menu. viii. 104.
‖ Ibid. 112.
¶ Second Exposure, p. 58.

affording an opening for the exertion of that sweet and lovely attribute by a kind and gracious Parent, without disbonouring his equally glorious one of infinite justice; but on the score of pride and selfishness, since by the mere acknowledgment of the divinity of a vindictive power, by word, or deed, or even by accidentally and unknowingly performing that which may be so construed, his anger is appeased, and his vengeance averted; his power being so limited, he is glad to uphold it by every means that he possesses, even so far as to be content with the slightest acknowledgement of it.

The murder of the inhabitants of three worlds, may be atoned for, according to Menu, by retaining in the memory the whole of the * Rig-Veda; an ordinary murderer may be absolved from his crime by performing daily sixteen suppressions of the breath, and repeating the †Gáyatrí; by rehearsing the text Asyavimiya, or the hymn Sivasancalpa, every day for a month, a "thief becomes instantly‡ pure;" as also does an adulterer by repeating sixteen times a day the text Havishyantiya.§ He who has committed a crime of the first magnitude, shall be released from all deadly sins if he fast three days, mortifying his appetites, plunge twice a day into water, and thrice repeat the text‖ Aghamarshana. "In the moment in which a person shall meditate in his heart I am god! all his sins are annihilated as the darkness at the rising of the¶ sun." "Those men also, who, after having committed offences, have received from kings the punishment due to them, go," it is stated, "to pure heaven, and become as clean as those who have done** well." But this is far from being the extent of the atoning efficacy of the various deeds, which a man is represented, as having it in his power to perform: a notoriously wicked man is related to have attained eternal happiness, in consequence of having once, when in a Pepul tree, (Ficus religiosa,) accidentally thrown a leaf on an emblem of Shiva beneath it; and it is asserted that "a Bráhman not only renders himself perfectly free from offence in thought, word, and deed, by studying the code of Menu, but also confers purity on his family, his ancestors, and descendants, to the seventh†† generation."

In bringing forward proofs of the dreadful effects of idolatry, which has been the means of introducing, throughout the world, the abominable custom of offering up our fellow-creatures in sacrifice to devils, I merely hinted at the existence of this practice in India, deferring the details until I had entered more at large into a description of the diabolical creed which gave rise to it. The Rig-Veda, which is fabled by the Hindús to have been written before the creation, and is amongst them of the highest authority, gives the lament of Shunah Shepa, who was to have been sacrificed to Waruna, as a substitute for a noble person, whose mother had vowed to offer him in sacrifice. ‡‡ The Kudheradhyáya in the Kálika Purána, states most minutely the mode in which these mur-

* Institutes of Menu xi. 262.

† The Gayatri is a secret text, communicated to the young Brahman, at his investiture with the Munja or Brahminical string, on which he is immediately considered a twice-born or regenerate man, and as such, an object of worship. The translation of this wonderful text is as follows: Earth! Sky! Heavens! we meditate on that adorable light of the resplendent sun, may it direct our intellects. (Second Exposure, p. 51. See also Menu ii. 73, 87.)

‡ Menu. xi. 251.

§ Ib. 252.

‖ Ib. 258, 260.

¶ Second Exposure, p. 62.

** Ibid.

†† Ibid. i. 104, 105.

‡‡ Sanhita of the Rig-Veda, vi. Anuwak, i. Hymn.

ders are to be perpetrated, the ceremonies to be performed, the instruments to be used, the prayers to be uttered, and the value of each oblation. "By a human sacrifice," it asserts, "Devi is pleased during a thousand years, and by the sacrifice of three men, a hundred thousand years. Camachya, Chandica, and Bhareva, are propitiated during a thousand years by the offering of human flesh; an oblation of blood is equal to ambrosia; and the goddess Chandica is much delighted with the head and flesh of the victim." "Let princes, ministers of state, counsellors, and the venders of spirituous liquors, make human sacrifices for the purpose of attaining prosperity and wealth." Let the victim offered to Devi, if a buffalo be five years old, and if human twenty * five. In the Brahmà Purána, the Niramedha, or man † sacrifice, is, ‡ it is true, forbidden, but there is every reason to believe that this practice was, until the ascendancy of the Mahomedan power, very prevalent in India; while even at this day it is known to be secretly performed in many parts of Bengal, several victims having been at various times discovered who had been evidently offered up, during the preceding night, at the shrines of the goddesses Tara, Durgá, Siddheshwarí, &c. at their temples at Serampore, Needeeya Soomura, and other places. It is also asserted to be still occasionally perpetrated amongst the Karádí Bráhmans of the Konkan. The inhabitants of some parts of Bengal and Orissa, also, frequently offer their children as sacrifices to the goddess Gangà, in fulfilment of a former vow, made when childless, of devoting their first-born to death, in the event of obtaining their desire. The child is nourished by its inhuman parents, till the age of three or four years, when on an appointed day, it is taken to the river, and is either encouraged to go out into the stream until carried away, or is launched into destruction by the hands of those who gave it § birth. The Thugs, the scourge of this endarkened country, are of the number of those who yet, under the sanction of the awfully abused name, religion, use their utmost efforts to scatter destruction and ruin amongst their fellow-creatures. They have a regularly organized society, every member of which has an allotted place in the deed of death, from the Tilái or decoit to the Sagái or grave digger; and the number of victims they annually launch into eternity, suddenly to appear before their justly offended Judge, to answer their unrepented, unforsaken sins, is incalculable. The object of their worship is the goddess Kálí or Bhavàní, and there is a temple at Banda Chul, near Mirzápur, to which they send considerable offerings; the establishment of priests at that shrine being entirely of their community. The origin of their execrable trade they assert to be, that Bhaváni once formed the determination of extirpating the whole human race, and sacrificed all but her own disciples. But discovering to her astonishment that through the interposition of the creating power, whenever blood was shed, a fresh subject immediately started into existence to supply the vacancy she had caused, she formed an image into which she instilled the principle of life, and calling her disciples together, instructed them in the art of depriving that being of life, by strangling with a handkerchief. This method was found on trial to be effectual, and the goddess directed her worshippers to adopt it, and to murder without distinction those who should thereafter fall into their hands, at the same time bestowing on her followers all the property of the murdered victims.

* As. Res. vol. v. art. xxiii. Hindu Pantheon, p. 145.
† Hindu Pantheon, p. 147.
‡ Pegg's Hindú Infanticide, p. 18.
§ Ibid p. 19.

The low estimation in which the moral law is held by the framers of the Hindú religious system, is proved, not only in the instances I have cited, but no less in the mad delusion under which the idolater labours, in trusting that the most useless works of mortification, the most ridiculous penances and austerities, are able of themselves, without holiness, without purity of heart and life, but on the contrary even accompanied with the most flagrant impiety, the most diabolical pride, not only to purchase eternal happiness, but also to extort from his so-called creator, the powers and honors of divinity, in opposition to his will and pleasure, and even with his attributed foreknowledge, that they will thereafter be abused to his future hurt and detriment. In the Shiva Purána, a personage called Tarika is represented as having, although of a most excessively ambitious and oppressive character, forced Brahmà, by his penances and austerities, to grant him any boon he should demand. Indra, the god of the atmosphere, and the whole host of demigods, alarmed lest their sovereignty should be usurped through the potency of his penances, resorted to Brahmá for consolation. That deity declared that so great was the merit of Tarika,* he could not resist his austerities, but nevertheless promised that he would, after granting the boon demanded, devise a method of rendering it ultimately inoffensive to them. Tarika subsequently became so arrogant, as to usurp all the powers and prerogatives of the gods. Indra and Kavera were obliged to yield up their white horses; the Rishis their cow Kàmdhenu; rivers and seas the riches of the deep. The sun in dread gave no heat; the moon in terror remained always at the full; the winds blew as he dictated; and in short he took upon himself the management of the universe. He was afterwards killed by Kártikeya, a personage whom the gods had with some difficulty succeeded in bringing into existence, for the express purpose of effecting his† destruction. The story of Hiranyakasipu affords another instance of an idolater's "merit." Having performed during ten thousand years the most rigorous austerities, in honor of Brahmá, he as usual obtained the reward he demanded, — universal monarchy, and exemption from death, in almost every situation in which he might be placed. His arrogance at length became so great, his impiety so insufferable, that the preserver Vishnu is represented as having been under the necessity of assuming the form of Narsingha, (half man, half lion,) to ensure his overthrow.

The Greeks and Romans of former days had established a similar abominable system of idolatry, in which the continual practice of the vilest crimes was attributed to their gods, and of which happily every vestige, except its name and remembrance, has, as that of the Hindús is, ere long, destined to do, perished from off the face of the earth. They gave to their chief deity the name of Zeus or Jupiter. He was fabled to be the son of Saturn, (Time,) but as an ancestry must still be found, Saturn was affiliated on Ouranos or Cœlus, (heaven,) and Tellus or Terra, (the earth.) Cœlus was declared to be the son, as well as the

* The "irresistible merit" of Tarika was obtained by the performance of eleven mortifications, each of which endured one hundred years. 1. He stood on one foot holding the other, and both hands up towards heaven, with his eyes fixed on the sun. 2. He stood on one great toe. 3. He took as sustenance nothing but water. 4. He lived similarly on air. 5. He remained in the water. 6. He was buried in the earth, but continued as under the last infliction, in incessant adoration. 7. The same in fire. 8. He stood on his head with his feet upwards. 9. He stood on one hand. 10. He hung by his hands on a tree. 11. He hung on a tree with his head downwards. (Siva Purana: quoted Hindù Pantheon, p. 52.)

† Hindù Pantheon, p. 52.

husband, of Terra, who owed her origin to* Chaos, which was necessarily deified for the same reason as was the Brahm of the Hindús, (both of which, it is worthy of remark, are of the neuter gender); and having at last succeeded in reaching the utmost extent to which his wisdom could carry him, by deducing the origin of his god from mere inert matter, a stop is necessarily put to all further speculation, his imagination being unable to bring forward aught else, on which to exert his ingenuity and powers of invention, and thus professing himself to be wise, he has proved himself a fool, (Rom. i. 22,) and has only made still more evident his folly, his vanity, and his† ignorance. But when we view com

* First Chaos was; next ample bosomed earth,
The seat immoveable for evermore
Of those immortals, who the snow-topt heights
Inhabit of Olympus, or the glooms
Tartarean, in the broad-track'd ground's abyss.
Love, then, arose most beautiful amongst
The deathless deities; resistless he
Of every god and every mortal man
Unnerves the limbs; dissolves the wiser breast
By reason steel'd, and quells the very soul.
From Chaos, Erebus and ebon Night;
From Night the Day sprung forth, and shining air,
Whom to the love of Erebus she gave.
Earth first produced the Heaven; whose starry cope,
Like to herself immense, might compass her
On every side, and be to blessed gods
A mansion unremoved for aye. She brought
The lofty mountains forth, the pleasant haunts
Of nymphs, who dwell midst thickets of the hills.
And next the sea, the swoln and chafing sea,
Apart from love's enchantment. Then, with Heaven
Consorting, Ocean from her bosom burst
With it's deep eddying waters. (Hesiod's Theogony.)

Before the earth and ocean yet were made,
And the high arch of heaven o'er all displayed,
One was the face of nature; if a face
Rather a rude and indigested mass:
A lifeless lump unfashioned and unframed,
Of jarring seeds, and justly Chaos named.
No sun was lighted up the world to view,
No moon did yet her blunted horns renew,
Nor yet was earth suspended in the sky,
Nor poised, did on her own foundations lie,
Nor sens about the shores their arms had thrown;
But earth, and air, and water were in one.
Thus air was void of light, and earth unstable,
And water's dark abyss unnavigable.
No certain form on any was impress'd,
All were confused, and each disturb'd the rest.
For hot and cold were in one body fix'd,
And soft with hard, and light with heavy mixed. (Ovid's Meta.)

† The most commonly received opinion among the ancients, was, like that of Pythagoras, that the universe is self-existent and uncreated. Plato, however, asserts that it derived its origin from a Creator, a truth which seems to have been held by Ovid,—

"Sic ubi dispositam, quisquis fuit ille deorum
Congeriem secuit, Sectamque in membra redegit."
(Ovid's Meta.) l. i.

"Whatever god thus broke the formless heap" (of chaos)
"And bid the parts a just proportion keep"— &c.

And thus may be found several individuals in this country, who in some measure, enlightened by the sciences and knowledge of Europe, have partly cast off the trammels of a baneful superstition; but few of them, alas! have yet discovered that all human wisdom is worth but little, when unaccompanied that which "alone is able to make them wise unto salvation."

paratively enlightened nations, such as the Greeks and Romans, giving credit to these ridiculous fables, we can scarcely wonder at the contracted ideas and absurd creed of a people like the Hindús, so far their inferiors in every respect. The Hindù has not, it is true, given so long a list of ancestors to his deities, but he has, in a like manner, attempted to explain the incomprehensibility of an eternal and omnipresent God, by the invention of an imaginary deity, existing from all eternity, but occupying the smallest possible space that he can conceive. And because a small object is much more easily scanned by his superficial ideas than one of greater magnitude, the existence from all eternity of a minute particle, totally destitute of sense and motion, is to his foolish reason more easy of comprehension, than that of an all-perfect, omnipresent Being. The Hindù is not aware that magnitude is entirely relative, and that that which is invisible to him, is of enormous size in the estimation of some of the creatures of the Almighty; while this world, which to him appears of a magnitude so enormous, is no larger in comparison to the space embraced by his sight, than the smallest grain of sand on the sea shore is, compared to the whole continent of India. The existence then, from all eternity of this minute god, is no more consonant to his understanding, than that of the all-perfect Jehovah; the same difficulty exists in both cases, for a past eternity is infinitely above his comprehension; his weak reason cannot understand the existence of aught, without an origin, without a termination; he daily sees before his eyes every object, the span of whose existence is less than his own, come into being, rise to maturity, and fall to decay, and, reasoning from analogy, thus would he fix the duration of the Creator of all things.

But when he advances another step, and creation is to be the object of his inquiry, let us view the difference: He "who inhabiteth eternity," with the word of his mouth calls all things into existence. The small god of the Hindù has first to increase in size, how, we are not informed; as a stone could with equal facility do the same. He has then to become possessed of qualities; whence he obtains them, is also another unresolved difficulty, as he could not create them, and most assuredly they could not create themselves; and lastly, he has to produce a number of weak and sinful beings to do that work, which he is himself incapable of performing. Thus, by little and little, the Hindú succeeds in doling out to his god, what his foolish reason will not allow *him* to be possessed of at once; he cannot deny the fact of his possessing qualities, because their effects are continually before his eyes, but neither can he conceive these attributes as being inherent in him. Surely his theory is like that of the ignorant and foolish alchemist, who, hiding a grain of copper in the earth, would expect to find it first increase in size, then in gravity, next assume the colour, and lastly the value of gold! The Hindù again, in attempting to define the shape and size of the earth, fixes the world as an island surrounded by seven seas, most of them consisting of perishable substances, such as ghee, milk, and sugar-cane juice; these seas he encloses within a circular range of hills — the utmost extent of his imagination; thinking that he could exclude further difficulty as easily as by his ipse dixit he shuts in the earth, but he forgets that these hills must, if they be matter, possess thickness, and if possessed of that quality, they must either have another side, or extend *throughout* the boundless expanse of space; a quandary *from* which he in his wisdom has not attempted to extricate *himself*. The folly of these theories therefore clearly proves, how utterly incapable is man, by the most abstruse process of reasoning, when unenlightened by divine wisdom, through revealed truth, to attain to the slightest knowledge of that which is not made known to him through the medium of his senses; for if his theories con-

cerning the earth on which he dwells are so remote from the truth, how can it be expected that he will even so nearly approach it, when he attempts to describe Him whom he cannot see, and whose Being and attributes are so infinitely above his comprehension. His view is bounded, his reason is bounded, his faculties are bounded, as is his understanding; and thus therefore would he attempt to contract the extent of space, to limit the duration of eternity; thus would he set boundaries to the attributes and power of the Almighty. I.

TO BE CONTINUED.

V.—Chapter of native correspondence.

1. *Proposed Reform of the Native Education Society.*

Dear Sir — You perhaps have noticed the practice prevalent among the natives, that whenever a boy in school begins to study, either on board or paper, he is made to perform the ceremony of पाटीचा मुहूर्त —कागदाचा मुहूर्त, and in some places खरयाचा मुहूर्त, wherein flowers, cocoanuts, &c. are used, and गणपति and खरखती are invoked. This practice is common in all the Hindú schools. But have you, Mr. Editor, enquired about this custom whether it is to be *found*, or is done away with, among the Native Education Society's schools? The principle of the society is to disseminate knowledge — I mean European arts and sciences — among the natives of Hindústan, and thereby enlighten their minds, excluding religious lessons of any party or parties from the studies of the boys. Already much good has arisen, which, I am sure, is highly appreciated by the youths who have been benefitted.

If the practice alluded to is in force, without the knowledge of the society, I confess they are not to be blamed. But, after making due enquiries and obtaining information, they will, I doubt not, make good their *pledge*, by excluding this ceremony also from the schools; because that tends to the promotion of idolatry, and that is Hindúism, which, of course, is against their ruling standard principle above mentioned.

While adverting to the examination of the boys of the N. E. S., and expressing your pleasure at the progress of the students, you lament the exclusion of religious and moral studies from the school; but may I take the liberty of questioning whether that justice might not be done to both sides of the question, and what harm would there be if moral precepts, both from Hindúism and Christianity, or both the Hindú shástras and Christian Bible unitedly be introduced into public schools, that they may both have fair play? The boys will follow whatever they may like best, because no doubt truth will prevail, and put falsehood to shame wherever she may be lurking, and a termination would thereby be brought to a point which has been for so long a period controverted.*

I remain, your's sincerely,

26th March, 1836. A Lover of Truth.

* We have no objection to the use of good moral precepts, from whatever source they may be derived, provided, if they want inspiration, that plea be not urged on their behalf. For the proper teaching of morality, however, we want, in addition to them, moral sanctions, moral motives, and moral examples, and a clear announcement of the way by which we can be delivered from the curse, as well as from the power, of sin. Hindúism is altogether impotent in reference to all these points, nay, it is positively injurious.—*Edit.*

2. *A Heathen reproving professing Christians.*

Dear Sir — Having observed an article written by your correspondent "Christian" in your valuable magazine of the present month, I am anxious to bring to your notice another fact of a similar nature, which deserves equal recrimination; and, I think, ought to be abolished by the authorities whose duty it is to look after these matters. The huts of the individuals adverted to by your correspondent are built in rows like a barrack-room, and in some places fenced round, and it is known to every one that they are publicly sanctioned; but the fact I wish now to notice is the following, and which I have learnt upon what I conceive to be good authorities — and that is, whenever a soldier wishes to take a woman in keeping, he pays the sum of two Rupees to the Sergt. Major of the regt. for a licence, and receives a licence to that effect. That amount is placed to the regimental fund, and the man is then allowed to build himself a hut in the Patchery, and the woman is mustered regularly as a woman in keeping. I suppose if a soldier wishes to leave one woman and take another, he has nothing to do, but pay two rupees more towards the same fund. I cannot comprehend why any sum is levied for such purposes, nor the express object towards which it is appropriated. If our Government think the Pilgrim Tax is most iniquitous, and diametrically opposite to their religious principles, is not, Mr. Editor, the thing now alluded to much worse, if viewed in the same light? Besides, is not the sanctioning of such practices an incentive to adultery? which, according to the Christian Scriptures, is most strongly reprehended and condemned. I do hope sincerely that the proper authorities will take the case into consideration, and remove the stigma which thus lies on their national character as a civilized, enlightened, and Christian people.

27th Feb. 1836. I am, Sir, A Looker-On.

3. *A Heathen Idolater marvelling at the Idolatry of the Church of Rome.*

As I was walking on Holy-Friday by the Portuguese church, at about 7 o'clock in the afternoon, I saw a great crowd of Portuguese in and about the church. Knowing that there would be a sight afterwards, I stopped there to see it.

Soon after, the Portuguese began to come out of the church in perfect order; walking in two lines, with lighted candles in their hands, and afterwards a great crowd of Portuguese came out, and there came a Padre with a sparkling cross in his hand, and immediately after him I saw a coffin supported by some Portuguese on their shoulders, and in which, as I was told, was the corpse of Christ!

Before the corpse, the chief Padre was saying something, which I was not able to make out, and three boys were walking with silver crosses in their hands.

After this, they took a turn round the church, and interred it.

Afterwards the Portuguese began to go to their respective houses. I seeing it, knew that the ceremony was over, and so I went to my house.

I am, Sir, your most obedient scholar,

April 2d, 1836. R—— D——.

4. *A Hindú versus Hindúism.*

Honoured Sir — I beg to lay before you for correction the following, as my exercise for to-day.

There is a new *Hardás* in this place, whom I occasionally go to hear.

In one of his sermons which he preached, the following verse was quoted by him.

मृन्मयानि तीर्थानि ॥ न देवा ह्यच्छिलामया : ॥
न पुनंत्यपि कालेन ॥ गुरुशुश्रूषयाविना ॥ १ ॥

The substance of this verse is, that though the water *tirthas*, and the gods of stone, may save men in time, yet the visit of a *Sádhu* is necessary to give effect to them. Such are the verses which bewilder the bigotted mind of a *Hindú*. There is another verse of like nature, which the Hindú believe as true, viz.

नकाष्ठे विद्यते देवो नपाषाणे नमृन्मये ॥ भावे हि विद्यते देव तस्मात् भावो हि कारणं ॥

Though I do not believe in every part of these *Shlokas*, yet they are, in certain respects, of some consequence to a person who intends to overthrow the system of Hindúism, which has so long fettered the patient Hindú. Such verses are truly a blow to idolatrous practices, and the fabric of polytheism. I wish the missionaries, and others, who aim to bring the Hindús to the knowledge of one only God, would first unmask their superstitions and follies by the means of such quotations, as the above, from their own fictitious books, which they deem so sacred, and take as a revelation from heaven. If this is done, I think Hindúism would no longer shelter herself in the refuges, as she does at present.

I remain, your obedient scholar,

A. *

Reviews.

Letters, &c. upon the Government Religion of British India. Madras: Printed at the Church Mission Press, 1836.

CONTINUED FROM PAGE 168.

The next instance of the Government's connexion with idolatry noticed in the pamphlet before us, is that of its compelling the rayats to drag the idol-cars. In the province of Tanjur alone, no fewer than four hundred thousand people are *obliged* by the English Government to leave their homes, and proceed often ten, twenty, or thirty miles, without any provision or remuneration, for the purpose of engaging in this heathenish work. The Government servants actually use violence to secure their exertions. After a statement of facts is given on this subject, a quotation, from the journal of a friend, who was an eye witness of what he relates, is introduced. We shall give the testimony as we find it, only marking a few passages in italics.

"About ten o'clock last evening the first car made its appearance, drawn by many hundreds of poor men. Two very large ropes were attached to this vehicle, by which the people dragged it along; and *on each side of the ropes peons and others were stationed, with whips and sticks to flog the people if they were negligent in their duty; and here I am sorry to observe that these instruments were often called into exercise in the most wanton, unfeeling, and barbarous manner;* but at this, with the exception of myself, I saw no one astonished, nor was any

* We beg to ask the writer of this, why, on certain occasions, he still worships idols, and thus countenances his countrymen in those delusions which he makes the objects of his merriment? The first of the Shlokas which he quotes, he will find already turned against Hindúism in the tract entitled, "Report of discussions at Bombay, 1830," p. 27; and the second in several other tracts.—*Edit.*

bosom apparently moved with the slightest degree of pity or concern. Upon the whole, *the horrid yells of the people united with the cracking of whips, and the beating of tomtoms, presented an affecting display of the horrors of heathenism, of which a person unacquainted with India can form but an indistinct conception.*

"About three o'clock this morning, I went to see them drag the large car which was the third in the procession. The second stood in the street unable to move any further from want of additional assistance. On entering the street in which the large car was, I found that that had not been moved at all for the same reason. There were six ropes attached to it, the longest I was informed, sixteen hundred feet in length, and the poor people had made these ropes their pillows, on which they were taking a little rest, being evidently much fatigued, before their labours commenced. The street was greatly crowded, and although there could not have been fewer than eight or nine thousand persons, yet this number was insufficient to move this mighty engine of idolatry. While I stood near the car, an effort was made to move it; but notwithstanding all their whips and sticks, and various instruments of a similar description were put in full operation, their laborious endeavours were in vain. While looking at the scene of confusion before me, *I was particularly shocked to witness the punishment of an unfortunate headman of a village, who had not brought his people together at a sufficiently early period. A peon laid hold of his left ear, and flogged him with a rattan about the legs and thighs in the most unfeeling and brutal manner.* The poor sufferer bore it patiently, as an affair on which he had previously calculated, and the operator performed his task with a degree of coolness, which would lead a spectator to suppose that with him it was an every day sort of duty. Those who witnessed this disgraceful scene, looked on with perfectly stoical indifference, as an affair with which they were familiar, and in which there was nothing to excite their surprise or indignation."

Another friend writing from Tinnevelly, in 1832, says:—

"I need not describe to you the misery which the people compelled to come (for the car-pulling) must endure; you know it. They being unwilling to come, the peons must force them, drive them like sheep, which of course implies flogging too. *They are not paid for the job; they are kept days and nights together like flocks of sheep, frequently without food.* No wonder that their strength fails. I recollect that Mr. M. offered to pay all who would willingly come to pull, but even that had no effect."

These statements make our blood boil.

"The Collector of each district under the Madras Goverment," it is mentioned, "is empowered whenever the rains fall short, to order what is called *Varuna japam*, or invocation for rain, to be performed *at the public expense;* and this is continually done throughout the provinces." We have heard of a similar practice in some of the collectorates of the Bombay Presidency. Indeed, we have not ourselves to thank, that we are not every bit as bad as the Madrásís. Those who can perform the chief religious ceremony for the Hindús at the *nárúl purnimá, vulgo* cocoanut day, or give their sanction to it, would scarcely stickle to engage in any heathenish rite to which they might be invited. We should have mentioned in our last number, that the practice of firing salutes in honour of heathen festivals, though not known in Bombay, is not unfrequent in the out-stations; that we scruple not to lend the natives a hand in the erection and repair of their temples and mosques; that we have Hindú colleges and schools, in which the grossest Hindú errors are taught; and that we maintain establishments for the worship of Musalmán *Pirs*, or "saints." As an instance of our unworthy doings in this last respect, let the following be noted. At the recommendation (probably unwitting) of

Sir L —— S ——, the sum of 80 rupees *per mensem* was voted several years ago to the support of the tomb of Tâz Muhammad Khan, formerly Purveyor General to the bàzár of the Dakhan army; and this sum is regularly paid!

The readers of our periodical will remember seeing in it some papers on the *daftar-pujà*, or the consecration of Government records to Saraswatí, and also to Ganesha. This worship, we have been happy to hear, has been prevented in some districts ever since the appearance of the communications to which we refer. It is still in vogue, however, according to the pamphlet before us, in the Madras districts. It is with propriety observed, that if the Government were not to admit the charges incurred on its account, it would not take place at all. Analogous to this worship, is that of the regular inscription of *Shrí* on the official documents of Government in several of our collectorates. A single word from those in authority, would abolish the practice. No native will insist on his making any entrances which are interdicted in the Government papers.

The most weighty matter perhaps of all, however, remains to be noticed; and that is the management by the company of the pagoda funds. "The pagodas generally, and perhaps all of any note, are now under its immediate care. The collector of each district is the agent employed to conduct the business. He appoints and dismisses the servants of the idol, both those who perform the worship, and those who superintend the estates. He directs the repair of the buildings, the cars, and the dresses of the idol. It is he who gives orders for the gold and silver ornaments to be made, and the palankeens, &c., to be renewed; for the preparation of rice and other articles for the idol's table, and the quantity of them to be cooked. It is he who has to sanction the admission of the dancing-women, as servants or wives to the idol, and who has to dismiss them on proof of neglect. Without his concurrence nothing is done, and no outlay whatever is made without a positive order under his official seal and signature; he every month disbursing the money for the wages and expenses of the establishment. The lands of the pagoda are leased out by him, and the rents and proceeds collected at the same time, and by the same individuals as the Government revenues. The principal attendants of the idol wait on him, as the representative of Government, with an offering of fruit and flowers, to solicit his sanction before they begin each of their annual feasts."

That all Collectors are not indifferent in the discharge of these functions may be inferred from the two following quotations, one from a letter of the Collector of Chitúr, in 1821; the other from a letter of the Collector of Trichinopoly, in 1830.

Circular.

"It having been by some persons considered that the decrease in the receipts of the Tripetty pagoda may have arisen from want of attention to the parties resorting thither, and from the undefined scale of respects and privileges to which they may be entitled, it has been thought expedient to frame a table, defining the privileges attaching to the several rates of offerings which may be claimed by persons resorting thither, agreeably to the rates of their donations, as specified in the accompanying tables. It is very desirable that these rules should have every possible publicity, I should therefore feel obliged by your taking such measures for promulgating them as you may consider best calculated to answer the purpose for which they have been framed, that of ensuring to each individual certain respects in the pagoda conformably with the extent of the donation."

Extract: to the Board of Revenue.

"As the Brahmins state it to be absolutely required for the efficient performance of the ceremonies, I should hope it will be sanctioned: it falls very far short of Mr. ——'s estimate, and the greater part, it will be observed, is for lamp oil. Of the very miserable way in which the pagoda is lighted I can bear testimony, having been in it at night when I was not expected, and when, of course, no more than the ordinary preparations were made. The Brahmins are constantly petitioning me on the subject, and I should hope the prayer of their petition will be granted."

We shall now quote the words of a former Secretary to the Board of Revenue, in a letter dated in 1823.

"A countenance and support the most unhallowed are given to the abominations of Hindoo worship by our own actual management, direction and control of their fraudulent and impure system, by donations from our treasuries, and by the countenance and official aid of our public officers, who frequently make offerings and donations in their own name, and, proh pudor! in that of the company. This evil, for I think it is a material stain, is particularly prominent now; and the Collector of Madras is at this moment a defendant in the Supreme Court in an action of trespass, for forcibly taking possession of the jewels of the idol of Triplicane pagoda, which he justifies as the proper and necessary act of the Officer of Government, to secure them from the depredations of (whom?) the responsible Hindoo Dheomakartar. Surely such a case ought to come before the Court in no other shape than as a suit on the part of the Hindoo worshippers against their own officer for malversation. A Christian Government and its Officers cannot consistently direct and intermeddle with the administration of pagoda affairs."

The Madras Government, in short, conducts the business of these heathen temples in the same manner as it conducts every other department of the state.

We expect some improvements soon in reference to the points now mentioned. It was with great pleasure that we heard lately of the discontinuance, by our now considerate Government, on the remonstrance of Mr Baber, of the tax on the pilgrims who resort to the shrine of Yelamá in the Southern Maráthá country. We ought to have no connexion whatever with the support of the heathen temples, or with their proceeds. All discretional grants ought to be immediately withdrawn, and the foundation of reputed endowments ought to be most scrupulously made the subject of investigation. We believe that inquiries are already set on foot. Every philanthropist ought to make every exertion in his power to expedite them, and to give effect to them. There is a great need of the expression of public sentiment on the subject. Lord William Bentinck has ventured, in a letter dated the 18th August last, and addressed to Mr Peggs, to observe, that "we most properly,' in his opinion, "maintain the different establishments belonging to the Mahomedan and Hindoo religions." We are glad that he has avowed this sentiment, for we always feared, that notwithstanding what he did in reference to the Satí case, he was not acting inconsistently with it. There is abundant reason for the public at home narrowly to watch the state of matters in India, and to urge the implementing of the order of the Court of Directors, to which we have already referred.

The pamphlet before us closes by adverting to a very painful subject, the presenting of arms to idols during their processions, by our soldiery. No *Christian* officer, we hesitate not to say, can lend his assistance in this case. Should any of his superiors be so infatuated as to demand it, he

ought joyfully to surrender his commission into their hands, and esteem it an honour that he is permitted to suffer for the cause of his Redeemer. When the troops are required to attend native Princes during their processions, it should be well expressed and understood, that it is solely on account of the princes themselves, or for the preservation of the peace, that they are present.

In the paper on the Dasrà, inserted in this number, our readers will see some general reflections on the countenance of idolatry well worthy their consideration. In conclusion, we call upon them seriously and soberly to reflect on the manner in which this crime, so little thought of amongst us, is represented in the word of the living God. It is specially interdicted in the second commandment of the decalogue, and in many other statutes of the law. It is declared by Jeremiah (xliv. 4,) to be that abominable thing which God hates. Its practise, and its concomitant sins, led to the destruction of the nations of Canaan. It was the chief incentive of God's righteous indignation against the rebellious Jews. (2 Kings xvii. 5 — 17, &c.) Those who specially practised it, or encouraged it, were unparalleled in wickedness. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jesebel his wife stirred up. And he did very abominably in following idols." It involved the practise of every sin. "They (Israel and Judah) left all the commandments of the Lord their God, and made them molten images." "Confounded," says the Psalmist, (xcvi. 7,) "be all they that serve graven images, that boast themselves of idols." "They shall be ashamed," says Isaiah, (xliv. 16,) "and also confounded, all of them: they shall go to confusion together that are makers of idols." "Idolaters," says John, (Rev. xxi. 8,) "shall have their part in the lake which burneth with fire and brimstone: which is the second death." We need not wonder at these solemn statements, for the solution of them is found in the fact, that idolaters "change the glory of God into a lie," but we ought to look at the poor heathen around us in the light of them, and instead of doing all in our power to encourage them in their delusions, we ought, both by our example and our precepts, to seek their illumination, and to lead them to worship him who made the heavens, and the earth, and the sea, and the fountains of water. Neutrality, in such a case as this, we consider as conniving at treason against the Majesty of heaven. Encouraging idolatry, we must view as the direct practice of this treason.*

* Since writing the above remarks, we have read a review of the pamphlet which we have noticed, in the Friend of India, from which we give the following quotation relative to the Bengal Presidency.

"But we must protest against his confounding the practices at Madras, with those which prevail at the other Presidencies, and involving the 'Government of British India' in one common censure. The Government of Bengal, which embraces a population five times the extent of Madras, has — one instance excepted — preserved a dignified reserve regarding the patronage of idolatry, which forms a noble contrast to the proceedings at the sister Presidency. The Bengal Government publish no native almanac with invocations to the gods, or prophecies regarding rain, or notices relative to the influence of the fixed stars on female fecundity. They have not lent the public authority to the re-establishment of a decayed superstition, or taken down a public edifice to admit the progress of an idol, or defrayed the cost of its worship from the public treasury, when the heathen themselves neglected to support it. They do not permit the public accounts to be worshipped by the Brahmans, or allow idols to be brought into the Courts of Justice, or grant from the funds of the state 10 Rupees for the 'Belly God Feast;' neither do they fire a Royal salute from the Ramparts of Fort William in honour of an image. And strange to say, though they have never attempted to establish any claim on the affections of the natives by such idolatrous concessions, their administration in Bengal has conciliated the good will of the people, perhaps to a greater extent than that of Madras. And what is stranger still, if they were now to copy the example

A Sermon on the Baptizing of Infants, by Stephen Marshall, B. D. Preached in 1645, and reprinted at Bombay, with *Notes*, 1832.

Christian Baptism; a Sermon preached in Calcutta, in 1812, *by Adoniram Judson, Jun. A. M.* And Printed at Boston, with additions by the Author, 1832.*

These two sermons are antipodes to each other on the subject of baptism. Mr. Marshall advocates the cause of infant-baptism; and Dr. Judson asserts the exclusive right of adults to a participation in that ordinance. The work of the former is characterized by great vigour of thought, force of reasoning, and power of eloquence: that of the latter by minuteness of research, pungency of remark, and adroitness of disputation.

of the other Presidency — to direct the Public Records to be brought out and worshipped when the fisherman 'sacrifices to his drag' — or to hoist the British Ensign and fire a Royal salute to commemorate the victory of Doorga over the Giants, or the dalliance of Krishnu with the milk maids, even the Dhurma Subha, that holy conclave of the orthodox, would laugh at them for this tom foolery, and begin to speculate on their insanity.

"We must however be cautious how we cast stones at the sister Presidency. The Government of Bengal is not yet free from the odium of participating in the ceremonies of Idolatry. They have a mote to remove from their own eye, before they can reproach the beam in that of the Madras Presidency. They still continue, in spite of the orders of the Court of Directors, to lend their public support to the worship of Juggernath. They do not indeed assemble thousands by compulsion to drag the car abroad, and stimulate the energy of the devotees by the application of the cart whip, but they employ a large body of native missionaries to proclaim the honours of the idol, and pay them, by the head, for every pilgrim they can decoy; and they pollute the public exchequer by counting into it the gains obtained from the pilgrim tax. Let us hope that another twelve month will not be suffered to elapse without severing this solitary link which associates the Government of Bengal with the orgies of Idolatry."

To this we add, a very curious paper, written by a native, which appeared in the Bombay Darpan of the 15*th ultimo*. It refers to the Punà Hindù College. "That philanthropic and merciful Governor Mr. Elphinstone, established the Punà Hindù College in the Vishràmbàg Palace, with a view to prevent the decline of the Hindù literature, and promote its cultivation in the same degree as in the time of the Peshwas. Suitable allowances were made to the Tutors and Pupils, the monthly expenditure being nearly 1475 Rs. besides which upwards of 300 Rupees are annually allowed for "Guru Pùjà," or the worship of Tutors, the holiday of Gùnesha Chaturthi and Dwiàli. This indicates mercy and love of learning among which distinguishes our Government. Many have gone thro' the college education up to this time, and have received suitable rewards according to their merit. A short time ago, however, some pupils who left the college did not receive any remuneration as usual, which was a cause of great disappointment to students. There can be no other reason for this than economy, but the expense in question could be no more to the British Government than a wicker basket to a laden cart. Let this be; yet the expense annually incurred for "Tutor worship" and the Holidays of Ganesh Chaturthi and Diwàli is enough for granting rewards to the successful students as usual. The expense now incurred for Holidays had better be appropriated in this way. We trust the Government will carry this suggestion into effect."

It is stated, in the *Marathi* of this letter, that Mr. Elphinstone instituted the Hindù College to "prevent the decline of the *Hindù Shàstras*, &c!" No wonder then that the Brahmans believing this, are grateful to him We believe, however, that the Hindù *people*, will be more grateful to our present rulers, when they *will* apply, as we hope they will shortly do, the income of the college, (after pensioning, instead of worshipping, the poor Gurus,) to the support of *one hundred* Marathi schools in the Dakhan. If the Sanskrità language is to be taught, and we see no great objection to this, let it be taught to all classes *willing* to study, and without any reference to Hindùism. A single Pandit, on a salary of Rs. 30 a month, would be quite sufficient to conduct a large school. *Edit. of the O. C. S.*

* This review was communicated to the Spectator by "Jáoud" three years ago. —*Edit.*

The one goes forward against his adversaries in the spirit of a high-toned indignation, and by a few well-dealt blows aims to lay them for ever prostrate: the other stands in front of the opposing host in a spirit of fervid bitterness, and labours, by the discharge of innumerable pointed and pain-inflicting weapons, so to annoy his foes that they shall cry out for quarter, and submit themselves to him on his own terms.

Pedo-baptists and anti-pedo-baptists differ as to the very grounds of argumentation, on the subject of baptism.

"I do indeed believe that a New Testament command or example, is the only proper ground on which any Christian ordinance can be supported, and that it is incorrect to reason from a positive institute under one dispensation, to a positive institute under another." (J's Sermon, p. 28)

"This is not true divinity, that Christians are not tied to observe that which is not expressly, and in as many words, set down in the New Testament. . . . . This truth all our divines defend against the Papists, that *all* God's commands and institutions about the sacraments of the Jews, bind us as much as they did them, in all things which belong to the *substance* of the covenant, and were not *accidental* unto them." (M.'s Sermon, pp. 38 and 39.)

If anti-pedo-baptists could make good their principle of argumentation, as stated above by Dr. Judson, then certainly they would succeed in rolling all the *burden of proof* on their opponents, and might take up the sweeping langunge of their advocate thus:—

"In the case of infant-baptism, it is not necessary for us to urge one argument against it; nor is it sufficient for the proposer to prove that every objection is groundless. It is requisite for him to prove that it is obligatory." (J.'s S. p. 22.)

If, on the other hand, pedo-baptists are allowed their principle, that the Old Testament, as explained and modified by the New, is as binding on Christians as the New itself, they have little to do, but stand still and see the efforts made by their opponents to exclude from the visible Church those whose membership the Old Testament asserts, and the New Testament does not gainsay.

It appears to us that the principle of the pedo-baptists is the correct one; and it would seem that, in many instances, anti-pedo-baptists hold the same opinion. They do not, for instance, marry their brothers and sisters, nephews and nieces, although the New Testament does not at all disapprove of such marriages. They remember a weekly day of rest to keep it holy, although the New Testament gives no command, and contains no decisive example, on the subject. They refuse to administer the Lord's supper to any one before they have baptized him, although there is no command, or apostolic example, that obliges them to any such method of procedure. The pedo-baptist is directed in these things by the ancient laws—"None of you shall approach to any that is near of kin to him:" "Remember the Sabbath day to keep it holy:" "No uncircumcised person shall eat thereof": but the anti-pedo-baptist is left in these and similar matters very much, or altogether, to his own inclination. Why, then, should he not stand fast in the liberty wherewith Christ has made him free? Why should he be entangled with the yoke of bondage? Why should he act upon a principle which he disclaims, and thus give his controversial opponents an occasion to say that he admits it to be true? Why, while endeavouring to fasten the *burden of proof* on his neighbour's shoulders, should he, deliberately and openly, pull it back and lay it upon his own?

But anti-pedo-baptists not only renounce their favourite principle in practice. They lay it aside even in their disputations. 'The religion

of man can be but one'; — 'The arrangements of grace with respect to man, must, in all ages, be substantially the same;' — 'A visible connexion with that covenant, which comprises these arrangements, must be afforded to men according to some unchanging principle;' — 'Such a connexion was afforded to infants, as well as adults, before the coming of Christ. How, then, can it fail to be afforded after his coming?' These are sentiments which the pedo-baptist no sooner presses than his opponents *shift* their ground. Instead of telling him that the New Testament no where commands or exemplifies the connexion of infants with a system of spiritual and gracious arrangements, they *tell him* that the system with which they stood connected in ancient times, was not one of spiritual grace, — that it was not the same as that with which Christians have now to do, and that, consequently, there *is* no arguing from the one to the other.

The ground being thus cleared for the pedo-baptist by his opponents themselves, he has but to establish the identity of the covenant and church, in connexion with which infants stood in ancient times, with the church and covenant in connexion with which Christians stand at the present day; and, if we may judge from the anxiety and pertinacity with which anti-pedo-baptists maintain the opposite, we may be assured that, in their opinion at least, *his* point is gained.

The identity of the Abrahamic church and covenant, and of the Christian church and covenant, is ably, and, in our opinion, most satisfactorily, argued by Mr. Marshall.

"Walk before me, and be thou perfect; and I will make my covenant between me and thee, and will multiply thee exceedingly .... and thou shalt be a father of many nations .... And I will establish my covenant between me and thee, and thy seed after thee, in their *generations*, for an everlasting covenant, *to be a God unto thee, and to thy seed* after thee. And I will give unto thee, and to thy seed after thee, the land of Canaan. ... ... and *I will be their God*. Every man-child among you shall be circumcised; .... and it shall be a token of the covenant betwixt me and you ..... He that is born in thy house, and he that is bought with thy money, must needs be circumcised .... The uncircumcised man-child shall be cut off from his people: he hath broken my covenant." (Gen. xvii. 1—14.)

"Abraham received the sign of circumcision, a seal of the righteousness of faith." (Rom. iv. 11.)

"The Scripture preached before the *Gospel* to Abraham, saying, "In thee shall all nations be blessed' [or, according to the language of Gen. xvii, shall have God for their God]..... The *blessing of Abraham* comes on the Gentiles through Jesus Christ .... The covenant that was confirmed before of God in Christ, the law, which was *four* hundred and thirty years after, cannot disannul, that it should make the promise of none effect: for, if the inheritance of the law, it is no more of promise; but *God gave it to Abraham by promise*." (Gal. iii. 8—18.)

"The *kingdom of God* shall be taken from you, and given to a people bringing forth the fruits thereof." (Matt. xxi. 43.)

"Some of the branches were broken off; and thou, being a wild olive-tree, art graffed in among them, and with them partakest of the root and fatness of the olive-tree. .... Thou bearest not the root, but the root thee .... And if they abide not still in unbelief, they shall be graffed in again." (Rom. xi. 17—24.)

"Ye, who were once aliens from the commonwealth of Israel, and strangers from the covenants of promise, are now fellow-citizens with the saints, and of the household of God.... The middle wall of partition is broken down, and of two is made one new man .... The *Gentiles*

are made fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." (Eph. ii. 12—22, and iii. 6.)

The force of these passages, referred to by Mr. Marshall, Dr. Judson tries to evade in several ways.

"The two principal promises made to the seed of Abraham, are, that God would given them the land of Canaan, and that he would be their God .... Since the covenant comprized one blessing, which is not comprized in the covenant of grace, it cannot be the same covenant .... And what is the import of the latter promise? ..... God is represented, in the Scriptures, as the God of his people, in different senses. .... When, in the covenant of circumcision, he promised to be the God of the seed of Abraham, the promises imported that he would multiply and protect them, — that he would grant them an abundance of temporal blessings, — and that he would distinguish them above all other nations by spiritual advantages. The seed to which the land of Canaan was promised, was most evidently the lineal descendants of Abraham. To the same seed the Lord promised to be a God. .... But he was not their God in a spiritual sense. ..... Those who maintain that he promised to be the spiritual portion of the seed of Abraham, are obliged to exlpain the promise to *mean* that God would *be* the God of *some* of the seed of Abraham. Is this a fair explanation? Is it not using undue freedom with the word of God? Is it not indeed frittering away the plain import of Scripture?" (J.'s Ser. pp. 27 and 28.)

If the reasoning pursued in these extracts is correct, it follows that the circumcised slaves and proselytes had no interest in the covenant of circumcision, and that, consequently, to impress upon them the "token of the covenant," was to brand them with a lie. Neither the circumcised slaves nor proselytes did, or could possess the least inheritance in the land of Canaan. It is said of Esau that he dispossessed himself. But what can be said of the pious slaves and proselytes, who fulfilled the conditions of the covenant, and yet, according to Dr. Judson, did not enjoy its provisions? If Dr. Judson, therefore, is inclined to be as minute on his own side of the question as he is on that of his opponents he must abide by the following consequence: — *Jewish slaves and proselytes, though circumcised, had no connexion with the covenant of circumcision!*

According to the interpretation of pedo baptists, the Jewish slaves and proselytes, although debarred from all inheritance in Canaan, had nevertheless all the substantial part of the covenant of circumcision left them. God still promised *to be their God*; he still engaged to give them all that was really for their good in time, and to bring them at last into that "better country" in which they might dwell with him throughout eternity. But, according to Dr. Judson, God's *being their God* has no such meaning. It means merely that God would "multiply and protect them, — that he would grant them an abundance of temporal blessings, — and that he would give them his law, and establish among them his worship, and the ordinances of his house." Now it so happens that God did *not* "multiply" the slaves and proselytes, — that he did *not* "grant them an abundance of temporal blessings," — and, though after the lapse of between four and five hundred years, their posterity did receive the law, and the worship and ordinances connected with it, they received it "because of transgressions," and felt it to be a "burden which neither they nor their children were able to bear." Truly, if this is the meaning of the expression in question, God might well have been "ashamed to be called their God." (Heb. xi. 13 — 16.)

It is not unworthy of notice that the lineal descendants of Abraham themselves received "the token of the covenant" for nearly five hun-

dred years, and yet, according to Dr. Judson, enjoyed none of its provisions during all that period.

Dr. Judson includes in the covenant of circumcision the promise of temporal prosperity which was made to Ishmael. But the language, which stands connected with that promise, shows that it is quite distinct from the covenant just mentionod.

"And Abraham said unto God, 'O that Ishmael might live before thee!' And God said, 'I will establish my *covenant with Isaac* for an everlasting covenant, and with his seed after him. And, as for Ishmael, I have heard thee. Behold I have *blessed* him, &c. *But my covenant* will I establish with Isaac.'" (Gen. xvii. 19 — 21.)

Hence it appears that Ishmael was not connected with the covenant of circumcision as a public person. And yet, from his being circumcised, he must have been connected with it as a private individual. From this connexion what did he derive? Not his temporal prosperity; for that was bestowed as a special gift in answer to special prayer: no spiritual blessing or spiritual promise; for these, if we may believe Dr. Judson, the covenant does not contain. His circumcision did not assure him of an inheritance in Canaan; for he was cast out into the wilderness. Neither, as we have seen, did it seal to him an inheritance even in the wilderness. It attested to him nothing in earth or heaven, — nothing natural or spiritual, temporal or eternal: it was a sign without a signification, an idle and tantalizing appendage of better things!

Dr. Judson, in speaking of the meaning of the expression — "I will be *their* God," carefully separates the seed of Abraham from Abraham himself. He knew that, unless he did so, the reader would be apt to think of a spiritual meaning in connexion with these words. But how can he blind the reader's eyes to the words in the verse immediately preceding — "I will establish my covenant to be a God unto *thee and to thy seed?*" When Abraham heard these words, he would naturally think of, as he certainly "desired," spiritual things; and how was he at all prepared either to understand God as speaking of merely temporal things, or of spiritual things in respect to himself, and of only temporal things in respect to his seed? It strikes us that the writer's studied concealment of the clause — "I will be a God *unto thee,*" argues a reserved suspicion of the weakness of his cause.

"God promised to be the God of the *seed* of Abraham." "Mark the terms .... 'I will give unto thee and to thy seed the land of Canaan; and I will be *their* God.'" (J.'s S. p. 28. *Their* is put in italics by the author.)

In p. 29, Dr. Judson brings himself into a curious dilemma as to the term *repentance*.

When the Israelites repented and returned to God, he remembered his covenant, and delivered them from their distresses."

The repentance, spoken of, was either true or false. If it was true repentance, it follows that the conditions of the covenant of circumcision (for it is of that covenant the writer speaks) are spiritual, while the provisions of it are merely temporal! If it was false, it follows that God engaged to reward hypocrisy, or mere formality or faithless and loveless obedience! If Esau had accepted God as his God for time, although he rejected him as his spiritual and everlasting portion, he would have inherited all the blessings of the covenant of circumcision!

"Esau and his posterity, as well as many of the posterity of Jacob, refused to accept the Lord as their God; not merely as their spiritual portion, but as their God in the sense promised. They acknowledged and worshipped other Gods. The Israelites frequently forsook God;

and he as frequently forsook them. At length they rejected him in the most decided manner by rejecting his Son. They would not have him to reign over them. Since that time God has forsaken them."

But why has he forsaken them? They did not reject his Son "in the sense promised." They desired, and would have "forced," him to reign over them "in the sense promised." For what is that sense? To "multiply and protect them, — to grant them an abundance of temporal blessing, — to continue among them his law, his worship, and the ordinances of his house." (J's. S. pp. 27 and 28.)

It is objected that the covenant of circumcision cannot refer to spiritual blessings, inasmuch as, if it did, it would *fix upon God the blasphemous charge of untruth and unrighteousness.* Spiritual blessings were sealed to *all* the Jews, and yet were given to only a few!

In reference to this, we ask if God could be justly charged with untruth and unrighteousness, when he debarred from the land of Canaan, and led into, and kept in, captivity many Jews who had fulfilled the terms of the covenant of circumcision.

But it is said, — "God faithfully performed his promises," to the Jews as a nation. "He conferred the blessings promised on the posterity of Abraham, in the line of Isaac, excepting those only who rejected his kindness. A refusal to accept a promised favour always releases the promiser from his obligation, unless (is it necessary to add?) the *promised favour includes such a disposition of heart as precludes refusal.*" (J's S. pp. 28 and 29.) We believe that there is a covenant, according to which certain men receive "such a disposition of heart as precludes their refusal" of the offers of grace; but that is certainly not the covenant in which men stand parties, either when circumcised, or when baptized. If thou believe, it shall be imputed to thee for righteousness, and if thou hold thy confidence stedfast unto the end, thou shalt be made a partaker of Christ in his glory, are the terms of the covenant into which the circumcised or baptized person is, by pedo-baptists, supposed to enter. Instead, therefore, of the "promised favour including" a renewed disposition of heart, it demands it as a pre-requisite to its own realization. If the spirituality of the covenant of circumcision must necessarily ensure a renewed heart to all who enter into it, the spirituality of the engagements which God makes and requires in baptism must as necessarily ensure a renewed heart to all who are baptized. And, if so, how comes it to pass that many are baptized by anti-pedo-baptists themselves, who afterwards prove, by their conduct, that their heart is unrenewed, and that their baptism, though spiritual, has left them as decidedly "natural" as when they were born? It cannot be said that the baptism of such men is unreal and invalid; for, when, after excommunication, they are again admitted into the church, they are not rebaptized.

"Do they say that God promised to be the God of Abraham's seed, in a spiritual sense, *if they accepted the promise?* 'This would be a complete abandonment of their argument; for it would place such as claim interest in the covenant of circumcision, exactly upon a level with all others. God has engaged to save all who reverence, worship, and obey, him, though Abraham be ignorant of them, and Israel acknowledge them not.'" (J's S. p. 29.)

Does God promise to be the God of those who are baptized in an adult age, whether they accept of his promise or not? If he does, how happens it that many baptized when adults, manifest that their "God is their belly, — that their glory is in their shame, — and that they mind earthly things?" But, again, if God promises to be the God of those who are baptized when adults, merely on condition of their accepting his promise, (as he, no doubt, does) then this "places such as claim an inter-

est in the" Christian covenant, "exactly on a level with all others. God has engaged to save all who reverence, worship, and obey, him;" though they have no visible standing in the Christian church. 'Nay, but they must obtain such a standing, and obtaining it be saved.' So say we. Those of whom Abraham was ignorant, and whom Israel did not acknowledge, were required to form the acquaintance of the one, and to receive the acknowledgement of the other.

An anti-pedo-baptist church is, in opposition to other churches, often represented, not as containing a portion of the church invisible, but as being an integral part of it. Whereas the truth of the matter is, that an anti-pedo-baptist church is as liable to corruption as any other. To receive an ungodly member is quite as easy as to retain one. The anti-pedo-baptist churches of the present day, in England and America, are generally characterized by their purity; but how corrupt were the anti-pedo-baptists in Germany of a by-gone age! Dr. Judson sometimes speaks and reasons as if the denomination, to which he belongs, necessarily comprized none but real Christians.

Mr. Marshall makes no attempt to conceal for a moment the conditionality of a promise involved in circumcision and baptism.

"God of his infinite mercy is pleased to seal to infants while they are such, and accepts of such a seal on their parts as they are able to give in their infant age, expecting a further ratification on their part when they are come to riper years .... If, when they are grown men, they refuse to stand to this covenant, there is no hurt done on God's part: let them serve another God, and take their lot for time to come.

"But against this it is objected, — 'What benefit comes to children by such kind of sealing as this is? It seems then (say they) by your own confession, that this is but a conditional sealing in God's part, viz. that they own it, and ratify it, when they come to age; and if they then refuse to stand to it, all is then nullified. Were it not, therefore, better to defer it to their years of discretion, to see whether they will *then* make it their voluntary act, yea or no?

"1. This objection lies as strongly against God's wisdom in requiring Jewish infants, even in their infancy, thus to seal, and therefore argues no great wisdom or modesty in men, who would thus reason with God about his administrations.

"2. God hath other ends and uses of applying the seal of the covenant to them who are in covenant with him, than their present gain. It is an homage, worship, and honour, to himself; and it behoves us, even in that respect, to fulfil all righteousness. When Christ was baptized and circumcised, he was unfit for the ordinances through his *perfection*, as children through their *imperfection*, being as much above them, as children are below them.

"God doth hereby honour the *parents* to have their children counted to his church, to his kingdom and family, to be under his wing and grace, whilst all the other infants in the world have their visible standing under the prince, and in the kingdom, of darkness. The *children* (beside what inward secret work God may be pleased to work in them) being members of the Church of Christ, have their share in the communion of saints, — are remembered every day at a throne of grace by those who pray for the welfare of the church, and particularly in those prayers, which are made for his blessing upon his ordinances .... They have all the means of salvation which an infant's age is capable of. Besides, it is no small privilege to have the seal bestowed upon them in their infancy, which they may afterwards plead when they are grown, and come to fulfil the condition." (M.'s Sermon, pp. 49. and 50.)

Circumcision and baptism, according to these extracts, are a symbolic

attestation of the general truth — "He that believeth shall be saved." Abraham's circumcision certainly spoke a definite language with respect to him; and so would the circumcision of Ishmael, had the existence of faith in him been previously ascertained. But the language of the rite is essentially general; and its particularity in any case is owing to some extraneous circumstance. The symbol impressed on the few told him daily — "If thou believest, thou shalt be saved;" and this attestation was not the less true, although he continued unbelieving, and, every respect, unsaved, till the day of his death.

It is frequently objected that, faith being a pre-requisite to baptism, the baptism of infants cannot be valid, because they do not believe. An adroit hypocrite, in like manner, does not believe, and yet obtains baptism in connexion with an anti-pedo-baptist church. Is his baptism valid or not? The practice of such a church informs us that it is. If, then, the baptism of an *unbeliever* is valid, how much more so, may be the baptism of a *non-believer?* Is an infant ignorant of the meaning of baptism, and of the engagements involved in it? An unregenerate adult is not only ignorant of them, but entertains opinions which directly oppose them. Is an infant incapable of attesting his faith? An unregenerate man is still more so: his attestation of faith is an attestation of a lie. Yet wonderful to tell, our anti-pedo-baptist brethren hold his baptism to be valid!

The straits to which Dr. Judson is reduced in the course of his argument, are neither few nor small.

The covenant in Gen. xi. 2 and 3, is different from that in Gen. xvii. 1—14, (J.'s S. p. 34,) although his own references to the renewal of them to Isaac and Jacob in Gen. xxvi. 3 and 4, and xxvi ii. 13 and 14, in which the two covenants are blended inseparably together, completely annihilate the crude hypothesis. The Apostle, when, in Rom. iv. 16 and 17, he says, "Abraham is the father of us all," quotes as his authority Gen. xvii. 4, "I have made thee a father of many nations." If, then, we are to understand scripture as the Apostle Paul understood it, we shall see no difference between, — "In thee shall all nations be blessed," and "I have made thee a father of many nations, and I will be their God."

'"They, which are of faith, are the children of Abraham" in the same sense in which they are the *children of light*, or in which the wicked are children of the devil, — of Belial, — of disobedience. They are Abraham's children, because they are like Abraham: they have Abraham's faith.' (J.'s S. p. 32.)

It appears, therefore, that when God repeatedly promised to Abraham that "*in* him all nations should be blessed,"—that he should be "a father of many nations," and changed his name in commemoration and confirmation of the promise, he meant nothing more than that the Ishmaelites, Edomites, Israelites, and other nations, shall spring from him, and that all nations should be blessed *in him*, simply because he was an ancestor of Messiah. The Apostle Paul represents Abraham as "against hope believing in hope that he should become the father of many nations,"—as crediting the declaration formerly given him,—"So shall thy seed be," simply because he knew that God could bring life out of death, and bring out of nothingness. But was not Ishmael then alive? and was it any mighty stretch of faith to believe that God could greatly multiply his descendants? God had but to multiply the living, not to quicken the dead; he had but to extend that which was, not to call into being that which was not. (Rom. iv. 17—19.) "Why," morever, "are believers called children of Abraham, rather than of any other patriarch, or holy man of old, whose faith they likewise imitate?" Being like "Abel and Enoch, and

Noah, and Isaac, and Jacob, and Joseph, and Moses, and Gideon, and Barak, and Samson, and Jephthah, and David, and Samuel, and the Prophets," as well as like Abraham, why are they not called their children as well as his? Besides, the apostle reasons on the term "children," and concludes, from the relation which it implies, that believers are "heirs." But if they are really no more his children than they are these of any other eminent saint, how can they be particularly his heirs: and if they are not his heirs, they have no inheritance; for "God gave the inheritance to Abraham." And, if it be merely in reference to his being Messiah's progenitor that all nations are said to be blessed in Abraham, why are they not said to be blessed also in Judah, and Jesse, and David?

'When the apostle speaks of Abraham's being the father of believers as fulfilling the declaration,— "A father of many nations have I made thee," he must be understood as applying this ancient scripture merely in a secondary sense.' (J.'s S. pp. 34 and 35.)

Its "primary import" is simply this, that he should have a large posterity, such as other men have. Now, in this case, it appears very difficult to understand how Abraham's belief should be counted to him for righteousness. His faith had no spiritual object, and yet it secured a spiritual salvation. His faith had no reference to Christ, and yet it justified him in the sight of God. (Gen. xv. 5 and 6, and Rom. iv. 16—18.)

"The olive tree cannot represent the community of Israel as founded on the covenant of circumcision; nor can it represent the covenant itself. . . . . The olive tree may represent the Messiah, as presented in the Gospel promise made to Abraham and in subsequent promises, in which all the pious cordially rested, and in which the Jews, *as a nation*, professed to rest." (J.'s S. p. 40.)

Here the writer, in avoiding one difficulty, involves himself in another. If Messiah is the olive tree, and if the nation of the Jews are the natural branches of that tree, or, in his own words, if "the Jews, as a nation, professed to rest in the promises regarding Messiah," in what essential point does the Jewish church differ from the anti-pedo-baptist church? It was not so pure, it may be said. Neither are the anti-pedo-baptist churches in England so pure as those in Scotland. But whose fault is this? Evidently that of the rulers of the churches. And so was it the fault of the rulers of Israel, that the Jewish church was often so wofully corrupt. "Unto the wicked God saith — 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?'" (Psalm l.) And if the rulers of Israel had used the same language, and acted according to the duty it implies, the Jewish church might have compared in purity with some anti-pedo-baptist churches of the present day, and would have far surpassed in purity the anti-pedo-baptist churches of more ancient times. Moreover, if the olive tree be Christ, what is the "root" of that tree? And what does the apostle mean when he says that, if the root of Christ, or Christ himself, be *holy*, the branches of Christ are *holy* also. Can he so suddenly change the meaning of the word "holy," that it shall refer to the "root" in one sense, and to the "branches" in another? Truly, this looks dreadfully confirmative of the meaning which some Christians attach to the words — "Your children are *holy*." (1 Cor. vii. 14.)

"The unbeliever is sanctified, so that it is lawful for the parties to dwell together. Now, if it was not lawful to dwell together, your children would be unclean. Therefore you may be satisfied that your cohabitation is lawful marriage." (J.'s S. p. 42.)

"Had this been the meaning of "Else were your children unclean, but now are they holy," that, "Else had your children been *bastards*, but now they are *legitimate*, the apostle's answer had not been true, be-

cause then, if not one of the parents had been a believer, and so, by his being a believer, sanctified his unbelieving wife, their children must have been bastards: whereas we know that their children had been legitimate, being born in lawful wedlock, though neither of the parents had been a believer. . . . .The legitimation of the issue depends not upon the *faith*, but upon the *marriage* of the parents. . . . . Withal, if the children of heathens be bastards, and the marriage of heathens no marriage, then there is no adultery among heathens.

"St. Paul's reason has no strength in it, supposing the text were to be interpreted as these men would have it. 'We doubt,' say the Corinthians, 'we are not lawful man and wife, and that therefore our children are bastards. 'No,' saith Paul, 'you are mistaken, and I prove it thus: — Were ye not lawful man and wife, your children were bastards; but because ye are lawful man and wife, your children are not bastards.' Is there any argument or proof in this?" (M.'sS. p. 25 and 26.)

A modern and more ingenious interpretation of the text in 1 Cor. vii. 14. is considered in a note, to Marshall's Sermon in pp. 28 and 29. The reasoning both in the text and in the note is so able and satisfactory, that we could gladly transcribe the whole of it.

"'Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.' Does he mean, of such in age and size, of such in the moral temper of the heart, or of such in humility and docility of disposition? His subsequent remark (in Mark x. 15, and Luke xviii. 17,) determines in favour of the latter meaning." (J.'s S. p. 42.)

"'Suffer like children to come unto me, that I may touch them, take them up in my arms, put my hands upon them, and bless them, because the kingdom of God belongs to them who have such like qualities, who resemble children in some select properties.' By the very same ground if any had brought *doves* or *sheep* to Christ, to put his hands upon them and bless them, the disciples had been liable to the same proof, because *of such* is the kingdom of God — such as are partakers of the kingdom of God must be endued with such like properties." The meaning evidently is, "To children belongs the kingdom of God, as well as to grown men." (M.'s S. p. 43.)

Dr. Judson quotes the declaration of the apostle, that Christ "made in himself of twain one new man. Who are the twain referred to? Evidently Jews and Gentiles; and those, too, Jews and Gentiles considered individually. Now since the Jews, according to Dr. Judson, were, as individuals, in no visible connexion with any covenant, whether temporal or spiritual, and since the apostle cannot be supposed to speak merely of pious individuals who had an invisible connexion with the covenant of grace, it does not appear how the Jews and Gentiles, which formed the Christian church, could be regarded as "twain," or how the one could be "afar off," and the other could be "nigh." If we may believe Dr. Judson, they were even originally "one," and equally "afar off," — equally "aliens from the commonwealth of Israel, and strangers from the covenants of promise."

"The Jewish church continued nearly two thousand years. At length Christ came, and, according to ancient prophecies, *set up his kingdom* in the world." (J.'s S. p. 41.) "*The kingdom of God* shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) "The *children of the kingdom* shall be cast out into outer darkness." (Matt. viii. 12.)

"Other promises and prophecies evidently belong to the true church, — to that Zion, which includes all the saints, who existed before the organization of a visible church, and all the truly pious, whether they have belonged to any organized visible church or not." (J.'s S. p. 40.)

From this passage it appears that all the ante-abrahamic saints had no visible connexion with God as his peculiar people. And although the post-abrahamic saints had a visible standing in a church, that church was founded on an un-spiritual covenant, and therefore deserved rather the name of a "political union" than of a "church of God." It is only under the new dispensation that the saints have a visible standing in a spiritual communion, and exhibit a visible connexion with a spiritual covenant. Why, then, does a society of Christians receive no higher name than that of "church." There was a "church in the wilderness" founded upon the beggarly elements of mere temporalities. Why does a Christian community, which is based on the infinitely transcendent foundation of a purely spiritual covenant, — a covenant of grace, not bear an infinitely higher and worthier designation? We much suspect that anti-pedo-baptists have a lurking suspicion that there is no visible church of God on earth, even in these better and brighter days. For how can a church be called God's, when one fourth of its members belong to the devil? And how can the covenant, according to which members are admitted to church communion, be either spiritual or gracious, when hypocrites and formalists are admitted as well as real saints? We do not well see, therefore, how an anti-pedo-baptist can maintain that there is yet any visible church of God in existence except in heaven.

Dr. Judson's argument from church history is an entire failure.

Mr. Marshall refers as his authorities for infant baptism to Justin Martyr and Irenæus in the second century, — to Origen, Gregory Nazianzen, and Cyprian, in the third, — and to Augustine and Ambrose in the fourth. The only early writer, on the other hand, to whom Dr. Judson refers, is Tertullian; and he merely states his opinion against infant-baptism, but does not make the slightest insinuation that the practice of the church ever differed from that which prevailed in his own time. There then succeeds an imposing host of authorities; but they are all of yesterday, and comparatively know nothing of the subject. It is true they are pedo-baptists; but, if our friends have made foolish and groundless assertions, is that any reason why we should either make or admit the same? It was truly an excellent device, when antiquity failed, to frighten us with a bugbear of modernism.

The notes to Mr. Marshall's sermon on the argument from church history are very excellent, and supply all that might have been wanting to render that argument completely triumphant.

The first part of Dr. Judson's sermon is occupied with the question,— "What is baptism?" The dispute between anti-pedo-baptists and he considers to refer not to the *mode*, but to the *nature* of baptism. Patients, he admits, used to be "sprinkled;" but their baptism he considers altogether nugatory. Baptism is immersion; and any thing short of this deserves not the name. Hence it appears that baptism, in many instances, cannot be administered without destroying or exposing to imminent danger the life of the baptised. Dr. Judson's authorities on this part of his subject also are chiefly modern.

To Mr. Marshall's sermon there is subjoined an appendix, in which the question of the mode of baptism is fully discussed. The reiterated argument of the anti-pedo-baptists from "*Buried* in baptism" — is completely demolished. It appears to us, however, that, while the exclusive claims of immersion are negatived by Scripture, antiquity pronounces immersion to have been, perhaps, the most prevalent practice in the primitive church.

Anti-pedo-baptists commonly attempt to weaken the argument in favour of infant-baptism, by pressing a number of difficulties with which

the doctrine is attended. But, if the argument is, in itself, direct and conclusive, the difficulties ought to be kept at bay, till additional information, or a clearer view of the subject, are brought to bear upon them. And, in the mean time, it ought to be kept in mind that the other side of the question is still more encompassed with difficulties.

The direct argument in favour of infant-baptism is, if we mistake not, nowhere handled so briefly, and yet so ably as in the sermon which we have exhibited as a contrast to Dr. Judson's. It may not please the generality of readers till they have accomplished a third perusal of it; and the reason of this is, that till then they will not have fully entered either into the author's style or meaning. But we give our assurance to all, that a careful and intelligent perusal of his argument will greatly improve and delight them, and that they will never regret their availing themselves of the ministrations of one of the most zealous and pious preachers of the seventeeth century.

Religious Intelligence.

ASIA — INDIA.

● AMERICAN MISSION AT MALCOLM-PETH.

"Mr. and Mrs. Graves," it is stated in the report, "went to this place soon after their return to this country. They have resided there since that time, with the exception of the last rainy season, which they spent at Sátárà. Their sister, Miss O. Graves, lives in their family. Mr. G. has devoted himself, as his feeble health would admit, to the business of translating. An edition of Leviticus translated by him is now in the press. He has, in the course of the year, revised with considerable labour a book of hymns, which is used in our Maráthí services on the Sabbath. He has also been engaged in preparing a translation of the Book of Psalms for publication. Mrs. G. and her sister are contributing their efforts to advance the kingdom of our Lord by superintending schools, visiting the sick at their dwellings, and speaking to those that may call upon them at their own house.

"Under date of March 28th, 1835, Mr. Graves writes — 'Although my health will not allow me to attempt much, yet I have been able for more than three-fourths of the time to go out and communicate some knowledge of the gospel, by addressing the people, and carrying tracts for distributing, once a day, and some of the time, more than this — that is, both in the morning and evening. I have found the people quite as attentive here, as they are in other places. This is true of the permanent native inhabitants around us, in several little hamlets which I have visited. In Mahábaleshwar, however, I found their Bráhmanical pride and prejudices very high and strong against Christianity. They have been visited by missionaries often enough to excite their fears; and they have several sacred temples near the heads of sacred streams, so that they derive a revenue from native visitants, far too great for the flesh willingly to relinquish. Our two school teachers, however, belong to that village, and some, even there, have manifested a pleasant attention to the gospel. On Sabbath days, the teachers and children of the schools, with five or six Chinese convicts, and some few other persons, attend at our house, for a short time, to reading, and instruction, and a prayer in Maràthí. Most of the time, when there have been no services in the Episcopal Church, we have also read an English sermon at our house, and two persons have attended with us. One of them has seemed more than usually serious, and has given a temperance pledge. Of the China-

men, one, though he speaks Hindústaní very imperfectly, gives evidence of uncommon seriousness, and conviction, that Christianity is true. He says that ever since he heard Mr. Read, he has given up idols, and looked to Christ for salvation. He commits to memory, from the Chinese gospels, usually as much as a chapter in a week, though he is obliged, like the rest, to labour every day, except Sunday, from 8 A. M. to 5 P. M. He attended daily at our house in the evening to the study of Maráthí, and instructed his fellow-countrymen in the same, till, owing to the difficulty of their uttering the Maráthí intelligibly, and of our explaining to their comprehension, we thought it better that they should confine their attention to Chinese, and expect to return to China.

" 'Mrs. Graves, sometimes assisted by myself, has addressed the gospel to from 15 to 50 poor persons, twice a week, at our house. She has also often visited some of these, and others confined at their own huts by disease.

" 'The two schools in this place, one for boys, and the other for girls, have been managed entirely by Mrs. G. and my sister. There are about 19 boys, and 6 girls, who read pretty well: 11 boys repeat the elementary catechism: 14 boys and 3 girls repeat the ten commandments. These and others repeat the Lord's Prayer. Several of the boys have learned half of the Mission Catechism. Many of them, besides reading tracts, have read to the amount of two gospels, and answered questions particularly on the whole, as they have proceeded. The largest girls have usually spent one hour a day at our house in learning to sew, and 13 of them have made valuable progress.

" 'My own health has been most of the time very poor, and I have scarcely known whether it has been improving or otherwise. I have some hope that I shall be able to have an assistant, and revise my manuscript translations, but I scarcely feel adequate to it at present.'

" The boarding school, to which allusion is made in the foregoing letter, originated in the following circumstances. When Mr. G. and his family left Malcolm Peth for Sátárá, it was their purpose to spend the short time of their expected residence in the last mentioned place in study, as a preparation to greater usefulness when they should return to the Hills. After their arrival at Sátárá, they pursued their plan of study for about two weeks, when a little girl, one of their scholars at Malcolm-Peth, came to them with the request that she might remain for the purpose of receiving instruction. This circumstance led them to reconsider and abandon their original plan. The little girl was employed to collect a school, the conditions of which were that the children should regularly attend at their house during their continuance in Sátárá, and should accompany them on their return to the Hills. Each girl, who would engage to comply with these terms, was told that she would receive two pice per day for her support. In a very short time they had a school of between twenty and thirty girls; and before they left the place, they had forty in regular attendance. The proficiency made by the children has been of a character, which greatly encourages the hope, that labour performed in their behalf will not be altogether in vain."

The Gospel may be very widely diffused from such a place as Mahábaleshwar, which is frequented by natives, not merely on account of its own supposed sacredness, but from its being a convalescent station for Europeans.

German mission in tinnevelly.

The Rev. C. T. E. Rhenius, to whose abundant and most successful labours in the Lord, our pages have often borne testimony, published in 1834, a review of a work, by the present Archdeacon of Madras, entitled "The Church, her Daughters, and Handmaidens, her Pastors and

People, &c." which, on the invitation of Mr. Harper, he had originally prepared for the Madras Christian Observer. We do not feel at liberty either to praise, or censure him for this step; but we are of opinion, that differing as he did from the Church of England on the subject of ecclesiastical polity, and feeling constrained, as he did, to practise *offensive* measures against that polity, he ought to have expected, and sought for, an amicable, and not a punitive, termination of his connexion with a society supported by the members of that church, and pledged to their constituents to consult its interests. The intimation which he received of the actual dissolution of his connexion by the Committee in England, ought not in the least to have surprized him.

When the separation of Mr. Rhenius from the Church Missionary Society had been determined upon, it became a most important question, What is to be done with the Tinnevelly Mission? Mr. Rhenius, was but a single agent in connexion with it; and, on the supposition that his associates did not enter into his views, it was but natural to expect, that it should be proposed that he should peaceably remove, and settle in some other part of the country. When the whole European missionaries at the station, however, adhered to him, no circumstances occur to us, which appear to justify the proposal of the respected Corresponding Committee of the Church Missionary Society at Madras, that the pastors should "relinquish all claim and title to every part of the Tinnevelly Mission, even to the souls who had been converted by their (the brethren's) instrumentality, and quietly remove from Tinnevelly whenever they would be required to do so." It was enough for the Church Missionary Society to claim the buildings and other property which might belong to it, *and the pastoral care of such of the converts as might choose to place themselves under it.* The German missionaries, notwithstanding, for the sake of preserving the peace with Europeans, but with the imminent hazard of destroying the peace of the converts, left their flocks, and prepared to commence operations in another part of the country. Their places, from the paucity and comparative inexperience of the agents of the Church Missionary Society, who went to Tinnevelly, were but imperfectly supplied; and internal troubles broke out, originating partly, perhaps, in dissatisfaction with the proceedings of the new missionaries, partly in the agitation of some of the leading men among the converts, and partly in the natural desire of the people to have their own ministers. These troubles were reported to the German missionaries; and on the invitation of a large number of the people, Mr. Rhenius returned to investigate them. The issue of his inquiries was his conviction, that he and his fellow-labourers should again establish themselves in Tinnevelly, and take the pastoral charge of those who might be willing to join them, which they have actually done. Many of the people now consider them their ministers, and they have a right to do so; and we hope that they may be able to prosecute their labours in peace. The dissensions have been the cause of much mischief; but we see no way of this being now mitigated, or removed, but *by the parties ceasing to denounce one another, and carrying on their work, through sister missions, in a spirit of Christian charity.* It is with much pleasure that we give publicity to the following "Address of the German Missionaries." We shall be happy, as formerly, to receive and transmit contributions to the promotion of its objects.

"The Christian public are by this time sufficiently acquainted with the causes of our return to and re-establishment in Tinnevelly. The cause of truth and the welfare of the congregations, imperiously required us to comply with the request of the people to return and instruct them as before. We humbly trust we have acted in accordance with the will of God.

"Our separation from the Church Missionary Society neither was, nor is our desire; and though three of us, for reasons already before the public, were constrained to dissolve their connection with that society, they would gladly have re-united with it, if they had not been prevented by conditions, to which, as Christian Missionaries, they felt they could not accede. We have done every thing in our power to promote an amicable arrangment, but without success.

"It remains now for us only to go on in the name of the Lord; and, as he works by means, to call upon all who desire the advancement of the Redeemer's kingdom, to favour us with their assistance. We are now engaged in building up the congregations, and in preaching the glorious Gospel to the heathen, as in former days.

"Our mission family consists of 17 individuals. At the end of December last we had under our superintendence 155 villages, with 1561 families, containing 5581 souls, served by 75 catechists and assistants. Since then we had an addition of new congregations in one Roman Catholic, and 6 heathen villages. The number of families therein is not exactly known; but the number of catechists has thereby been increased to 80. We have also 40 schools, with as many masters and ushers; a seminary of 24 youths, and a preparandi class of 9 persons, preparing for future usefulness among the people.

"The expense for all these objects, and for incidentals, in January last, was somewhat more than 1609 rupees, besides the expense for chapel buildings, derived from a separate fund. At this rate we shall require at least 19,000 rupees per annum.

"We now entreat all the friends of the Gospel to render us their assistance by subscriptions and donations. Until other arrangements can be made, we request our friends to remit their contributions to Mr. Rhenius, the senior missionary, and we hope at the end of the year to render a faithful account of our stewardship. We solicit also an interest in their earnest prayers, that the word of God may have free course and be glorified.

"In conclusion, we beg to assure our friends, that by the grace of God, we are not actuated by a party spirit. We desire to discharge our duties as servants of the Lord Jesus Christ, making his word the rule of our doctrine and conduct. For the satisfaction of the public, we wish it to be distinctly understood, that though our relation to the Church Missionary Society is changed, our principles are the same, and that the mission will be conducted as before. Nor is it our design to oppose the Church Missionary Society. We heartily bid them "God speed;" and pray that they may prosper in their endeavours to bring souls into the kingdom of Christ. May He, as the great Head of the Church, overrule all the late melancholy events for his own glory, and for the still greater extension of his kingdom, in sanctifying and saving many precious souls in this benighted land.

C. T. E. Rhenius, P. Schaffter,
Palamcottah, March 1st, 1836. J. J. Müller, J. M. Lechler.

Calcutta Baptist Missionary Society.

The Sixteenth Anniversary Meeting of this Society was held in the Circular Road Chapel, on Thursday evening the 18th ultimo, and, considering the unfavourable state of the weather, it was pretty numerously attended. The Rev. A. Sutton, of the General Baptist Missionary Society, presided; and the Rev. Messrs. Boaz, Lowrie, Pearce, Noyes, Lacroix, and Yates addressed the meeting. The report gave, on the

whole, a very pleasing account of the results of the labours conducted by the agents of the society during the past year. Additions of hopeful converts had been made to all the churches under their care. In Calcutta, *seven* converts were baptized during the year; at Chitpur, *seven;* at Haurah, *three;* at Lakhyántipur, *three;* and at Khárí, *ten*, making in all *thirty* persons, who have afforded reason to believe, that they have experienced the converting power of the word of God upon their hearts. — *Cal. Christ. Obs.*

Literary and Scientific Intelligence.

Bombay medical and physical society.

A Society has lately been instituted at this Presidency, denominated the Bombay Medical and Physical Society.

It has for its object the furtherance of Medical Science, with its collateral branches, by diffusing information and inviting communications on the different points connected with them — the most valuable of which are to be given to the public in a printed volume, when sufficient materials shall have accumulated.

The affairs of the Society are conducted by a committee of five members, and a secretary.

All regularly educated Medical men residing in India, are eligible as ordinary Members, and Medical men residing in other parts of the world, as well as men of liberal education residing in India, but not belonging to the Medical Profession, are eligible as corresponding members.

The following gentlemen compose the present Committee: — G. Smyttan, Esq. M. D. *Chairman.* C. Collier, Esq. M. D. J. Bird, Esq. J. McLennan, Esq. M. D. J. Scott, Esq. C. Morehead, Esq. M. D. *Secretary.*

We have little doubt, when we advert to the ability and zeal of these gentlemen, and the general countenance which the Society has already received from the Medical profession, that it will be signally useful.

Bombay branch of the royal asiatic society.

" A meeting of the Bombay Branch of the Royal Asiatic Society was held in the Society's Rooms on Wednesday the 30th ult. The Rev. John Wilson, President, in the chair. A ballot was taken for Major Everest H. M.'s 6th Regiment, John Ross Esq., Lieut. H. N. Ramsay, and Lieut. Hibbert of the Engineers, who were all duly elected members. An interesting paper, introductory to the discussion of the question of the distribution of the Ten captive Tribes of the Israelites, was read by Mr. Dickinson, the Secretary. It principally referred to the apparent discrepancies of the Greek and Persian authorities relative to the Persian and Assyrian dynasties; and offered some ingenious conjectures as to their solution. The thanks of the meeting were, on the motion of Mr. Wilson, seconded by the Hon. J. Farish Esq. conveyed to Mr. Dickinson for his learned communication. The second part of it will probably be read at the next meeting of the Society, and cannot fail to be interesting." — *Durpun, 1st April.*

THE

ORIENTAL

CHRISTIAN SPECTATOR.

JUNE, M,DCCC,XXXVI.

I.—Address of the committee of the Sekandarabad branch temperance society. *

With feelings of gratitude to Divine Providence, and much thankfulness for the success that has been vouchsafed to our society, we now lay before you a summary report of its progress, since its commencement in June, 1835.

The annexed statement will exhibit its monthly variations, and it must be gratifying to us all to observe, that these have always been caused by increase to our numbers, till within the last three months, during which our members have been exposed to the bad example of old comrades in some detachments which have marched through the station. Painful as it is to every man who has the welfare of his fellow-creatures at heart to witness such defection, we can boldly say that it by no means amounts to discouragement, and though the falling away of some of our associates adds another to the many proofs of the infirmity of human nature, and the blindness of man to his own happiness, we can still triumphantly appeal to the many who have stood firm, and who can bear their honest testimony to the beneficial effects of joining a society which is only scoffed at and ridiculed by bad men, or misrepresented by those who do not, or will not, understand its principles.

When we consider that at the first formation of this society there were only 53 individuals, out of the large population of this cantonment, who came forward to join it, and that now it numbers 185 members, those who then looked up to that Being who despises not the day of small things, may now indeed go on their way rejoicing, trusting that as He has hitherto prospered the cause, so will He incline men's hearts towards it, until the temperance society proves an effectual barrier against that dead mass of misery and crime which drunkenness engenders. All experience proves that its principles are correct, and that nothing but total abstinence from ardent spirit can ensure the reformation of the drunkard, or the prevention of the temperate becoming the degraded partners in his vice.

Much as temperance societies have done for the good of mankind,

* We beg to call the particular attention of our readers to this paper. The proceedings of the Sekandarábád Temperance Society, are not only praise-worthy, but highly exemplary. The Bombay and other societies, may take a hint from them in reference to *discipline*.

The Temperance cause, according to the latest accounts, seems to be making progress in Britain. Much good is expected to result from a union formed between the societies in England and Scotland.—*Edit.*

there is still much more for them to do: notwithstanding we have now more than two millions of associates of all classes, from the Sovereign on his throne to the poorest subject who upholds the respectability of his humble name and character, we cannot escape the knowledge of the distressing fact, that we are still but a few compared to the multitudes who are, or are becoming, the slaves of that detested vice which is the cause of most of the misery, crime, punishment, and distress, which we are painfully forced to witness. We may indeed say that the temperance cause is yet in its infancy: it has to struggle against the bad habits that have for centuries been handed down from generation to generation, against deep rooted prejudice, the influence of bad example, the selfishness of the evil-hearted, the thoughtlessness of the inconsiderate, and that enmity and hatred which is borne by all whose deeds are dark to whatever by its brightness exposes them to shame. With so much to contend against the cause, is deeply indebted to those who came forward to bear the burden and heat of the day, to those who stood in the fore-front of the battle against wickedness and sin, and who, mounting the breach that has been made in the fortress of the evil one, gallantly waved the banner of the temperance society to encourage their comrades to follow that hope which shall never be forlorn.

Whilst we tender our thanks to our staunch supporters, and fearlessly appeal to them whether in doing good they have not received an immediate blessing in their own persons by the enjoyment of the happiness which temperance confers, we would earnestly entreat others who have been less decided, to judge fairly for themselves whether a single benefit has been gained by not joining or withdrawing from us; whether our society has not fulfilled all that it engaged for, and whether they have been better off by being separated from it.

It is taking a very contracted view of the merits of a temperance society to imagine, that it merely regards the drinking or not drinking a certain number of drams. Our object is professedly to put an end to the misery and degradation which drunkenness entails; and, should we succeed, as we earnestly hope and believe that we shall do ultimately, it will be our delight to see the British soldier in the enjoyment of those privileges to which his infatuation to ardent spirit now blinds him. Let him compare his lot with that of the agriculturist, the mechanic, or the journeyman, and he will find a great balance in his favour; his duties are much more easy than their labours; in sickness he is provided for, without the dread of a wife and children being reduced to distress whilst he is unable to work for their support; his lodging, food, and comforts are, under Providence, secured to him free from the dangers of bad seasons, stagnation of trade, or any of the many vicissitudes to which all the labouring classes are liable; his pay is more than adequate to his support, and the bank is open for his monthly savings; books are provided for his leisure hours; and he has time to enjoy the exercise and amusements for which many a hard-working man elsewhere sighs in vain; if industrious he can carry on any trade that he may have learned, and accumulate a little independence by the time that his period of service shall be at an end; good conduct recommends him for promotion to honourable and trust-worthy situations; and, if men would but use their reason, they would not only find cause for contentment, but would see what is actually the truth, that the army affords a better livelihood, and more hope of advancement in life, than almost any other profession, trade, or calling; and shall we barter all these advantages for the wretched, senseless, depravity of dram-drinking? Shall we be any longer blinded to the madness of casting from us all these good things, and willingly incur the curse that spirit-drinking offers in exchange?

A few rough calculations will, we trust, speak with convincing power to those who have hitherto been insensible of the advantages of their situations, whose interests and intellects have been ruined by ardent spirit. We will confine ourselves within the very narrowest limits, and only suppose that a man drinks no more than his two drams a day, merely to show the enormous consumption of arrack in rations by Europeans in India. We would indulge the hope that this statement may be the means of opening the eyes of all, not only to the ruinous waste of money, but to the serious importance of what so vitally affects the efficiency, good conduct, health, and prolongation of the British soldier's life. We will suppose that there are no more than 20,000 British soldiers in India, that each man only drinks his canteen drams at the rate charged for them by Government, and the sum thus drawn from the army amounts to no less than 6,38,750 Rupees per annum! for which the deluded soldiery receive as an equivalent 14,600,000 drams!!! or 1448 tons, 1 puncheon, and 20 gallons of ardent poison administered to destroy the finest army in the world!!! Now, could the enormous sum above mentioned be directed into any other channel beneficial to the soldiers, what a blessing it would be to the men themselves; and what an inestimable advantage to the state, independent of the saving that would accrue in the expense for medicines, hospital charges, attendants, and the many contingents required in endeavours to renovate the arrack-shattered constitutions of drunkards, whose spirit produced illness, and premature deaths cost more, than all the duty they have ever done would be an equivalent for.

Having shown a very low aggregate of the annual consumption of arrack, let us now state a few facts for individual consideration.

A man who takes no more than his two drams a day, drinks in one year 730 drams, or 18 gallons, 2 pints of ardent poison.

In seven years he will, at the same rate, consume 5110 drams, or 127 gallons, 6 pints, of ardent poison.

If he can continue fourteen years at this rate, he will swallow 10,220 drams, or 2 butts, 15 gallons, and 4 pints of ardent poison.

Twelve years, we have heard, is a fair average for the life of a spirit-drinker in this country, taking one with another; but if a man should survive the daily doses of poison, as some very few do, he will in twenty-one years drink 15,330 drams, or 3 butts, 23 gallons, and 2 pints of ardent poison, taking the butt at an average of 120 gallons. We all know, however, that it is *very rarely indeed* that the man who drinks two drams, drinks no more; and that for too many the above calculation might be more than doubled.

Now let us exhibit the gain of joining the temperance society, and we shall find that the man who adheres to his pledge, and lodges the price of the poison in the saving's bank every month, will have in Government Securities, bearing interest at 4 per cent,—In 7 years 254 Rupees; in 14 years 588 Rupees; in 21 years 1029 Rupees, for the two canteen drams a day !!!, but two drams beget two drams, and let those who drink more calculate their loss, taking also into consideration the destruction and waste of property during drunken bouts.

Should a ship arrive from England with the news that an increase o £64,000 per annum was to be made to the European soldier's pay, what rejoicing there would be! but the soldiers can do more for themselves than the Government can do for them, even were it possible to give them so much money; neither the Government, nor any human power, can give them health and happiness as long as they continue spirit-drinkers; but when they leave off that accursed and debasing habit, they do really and bona fide come into possession of the above increase to their pay by their own savings, and at the same time will benefit the state to an extent that

could only be correctly estimated after some years had shown the blessed results of so glorious a reformation.

We have thus given a faint sketch of some of the advantages which we invite all to partake of. We ask for nothing in return, and hope for nothing, but to see the spirit-drinker rescued from his degradation, and the temperate preserved from the deadly contagion of the drunkard's touch. Your happiness will be our reward; and in seeking that we would close our address by an appeal to the judgement to the heart, to the conscience of every man around us — What have you who stand aloof from us gained, or what can you hope to gain, by persevering in spirit-drinking? Is the drunkard a friend? Alas! he is dead to every feeling that would make him one! he knows that unless others can be led into a participation of his guilt, his own cowardly heart will quail before the disgrace that is attached to drunkenness by every honest, upright, manly mind. The drunkard recklessly carries misery and ruin into the domestic peace of every family and society to which he is admitted; absorbed in self he neither wishes nor dares to contemplate the extent of his pernicious influence, but with a satanic spirit, at which even hell might shudder, onward he goes seeking fresh victims, turning the peaceful home into an abode for devils, the affectionate husband into a cruel drunken tyrant, the virtuous wife into all that woman ought not to be! Cold-blooded and hard-hearted, the children's cry falls unheeded on his ear, and when he has played out his infernal part, and seen the hapless parents consigned to an early grave, he leaves the wretched orphans to the pity of the good and sober, and seeks whom next he shall destroy!!!

My friends, think of these things: turn them over in your minds: ponder well what the drunkard offers, and what we earnestly beseech you to accept. We hold out peace, happiness, contentment, the enjoyment of those privileges to which you have hitherto shut your eyes. The drunkard invites you to the certain commission of some crimes, and the almost certain commission of many. He invites you to a breach of the laws of God and man, to what renders you obnoxious to punishment and disgrace in this life, and to the wrath of your offended God throughout the endless ages of eternity. He offers you fighting, blasphemy, outrage, whoredom, adultery, neglect of every duty, hours of debauchery followed by days of misery and horror, the aching head, the trembling hand, sickness, disease, and premature death! We invite you to health, happiness, and sobriety; to an enjoyment of the good that Providence so abundantly and mercifully supplies for us in this world; and we point beyond it to that heaven which the God of infinite goodness, wisdom, and mercy, has commanded to be shut against the pollution of the drunkard's presence. We appeal to you as Christians; we appeal to you as men worthy of being British soldiers; we appeal to you by every hope of happiness here and hereafter. Rouse yourselves from the wretched infatuation which has too long prevailed, burst asunder the fetters that have hitherto chained you in bondage to bad example, to evil habit, and the most disgusting and degrading vice! Hear us you who are sober moderate men, and if in your breasts there is one spark of love to your brethren and comrades, if you are not totally indifferent to the welfare of those around you, join your exertions to ours; throw the weight of your influence, your example, your persuasion into the aid of the temperance society, and now perform your duty towards your God and towards man for God's sake! And should there be any here who have made a traffic of their comrade's souls, any who, not finding an English word to designate aught their dreadful trade, have, called themselves "Bráhmans" * for the occasions, we earnestly and affectionately

* Bráhmans — a cant term for those wretches who, *called* soldiers, disgrace the name by being spirit-sellers to their comrades. [But what Bráhman sells spirits?]

address ouselves to you; think that you have assumed the name of those whose profession has not one redeeming point; that to carry on your soul and body destroying work you have cast off the very name of Christians and of Britons, and adopted that which is too truly descriptive of the dark and nefarious transactions in which you have engaged; think of the comrades whom you have helped to ruin and destroy; look at the dying victim whom, though slowly, you have surely murdered; listen to the groans poured out in agony to the ineffectual cries to God for mercy, and to man for help; look to the noble specimen of manly strength and beauty that has been reduced to weakness and emaciation now sinking into an untimely and unhonored grave; think of the widows and orphans who have lost all that endeared their once happy homes, and ask yourselves, how much of all this is my doing? When the secrets of all hearts shall be revealed, when we all stand before the judgment-seat of God, when human opinions and allowances will no longer be heard, will those whom I have induced to drink away happiness in this world, and salvation in the world to come, appear as witnesses against me, or will they not? One or the other they must be, and now is the time for you to consider which.

We will close this meeting. May that Gracious Being, the God and Father of us all, vouchsafe his blessing on our coming together: to his strength alone will we look for succour and success; and to his name alone will we ascribe praise and glory. We will part in the spirit of charity, which we hope and believe our society is calculated to foster and extend. We offer the right hand of fellowship to all men; we are the judges of none: and we now conclude by requesting such as will join us in seeking Divine help to unite in prayer before the throne of Grace for the prosperity of this society, and of all things which we humbly trust will be accepted to work together to the glory of the Lord, and the good of those that love him.

State—Showing the Progress of the Sekandarábád Branch Temperance Society from the 12th June 1835, to April 1836.

Date of Meetings.	Monthly Increase							Decrease.				Members reported at each Meeting.	Remarks.
	Officers of all Ranks and Corps.	Warrant and Medical Staff &c. &c.	H. M's. 45 Regt.		2 Comp. Arty.		Total.	Withdrawn.	Expelled.	Dead.	Total.		
			Joined.	Re-joined.	Joined.	Re-joined.							
10th July 1835	22	8	18	0	5	0	53	0	0	0	0	53	
21st Aug. 1835	0	2	12	0	19	0	33	9	3	1	13	73	
21st Sept. 1835	0	1	0	1	8	0	10	11	4	0	15	68	
12th Oct. 1835	0	1	1	0	11	0	13	1	1	0	2	79	
9th Nov. 1835	0	0	1	1	28	0	30	7	2	0	9	100	
21st Dec. 1835	1	1	30	6	6	0	44	12	14	0	26	118	
11th Jan. 1836	1	2	18	3	16	11	51	14	6	0	20	149	
8th Feb. „	5	6	50	9	3	6	76	9	12	0	21	204	
14th March „	0	2	46	6	2	1	57	31	30	0	61	200	
11th April „	1	0	17	5	1	1	25	20	19	1	40	185	
Total Signed,	30	23	224		115		392						
Withdrawn, &c	2	1	116		88		207						
Members.	28	22	108		27		185						

II. — Appeal in behalf of the Irish Society.

The introduction of the English into Ireland, in the reign of Henry II, and the subsequent gradual conquest of that island, with its eventual annexation to the crown of England, are matters of history: the internal workings of the system whereby the English have retained possession of that ill-managed country, have been little known, and little cared about, in England. Ireland has there been considered as a land where life and property were notoriously insecure: whose people were good-natured and smooth-spoken, but fond of cutting one another's, or their neighbour's, throats. For an Englishman to go to Ireland for pleasure, information, or instruction, was considered the height of absurdity: English travellers go north, south, east and west, and visit the three quarters of the world; they very generally *pass over* Ireland, and very seldom pass through it; and yet scarcely an Englishman is to be met with who has not (if you take his word for it) a sovereign cure for all the evils — natural, moral, political and religious — of Ireland. These nostrums are indeed for the most part like the celebrated cure for the tooth-ache, which was never known to fail, and which is as follows: "fill your mouth with cold water, and sit on the fire till the water boils."

To Irishman, on the contrary, the state of their country is a subject of intense interest: so intense indeed that they can seldom sufficiently free themselves from party feelings and prejudices, to view all parties or all parts, as one whole, the welfare of which is to be sought. Every Irishman is from his childhood a politician, and enters with so much zeal into the cause of his party, that he views his political opponents as the enemy, whom it is his chief object to defeat or destroy. Thus with English apathy, and Irish over-excitement, poor Ireland continues to be a country blessed by God, but cursed by man. When the English entered Ireland, they found the natives inferior to them in civilization, and widely differing from them in language and customs. National prejudice readily suggested that *difference* implied *inferiority*, and it was determined to introduce every thing English, and to abolish every thing Irish. The papal bull which conferred on Henry his right to Ireland, obliged him to bring this island, hitherto free from Romish chains, under that ambitious see. England, to this hour, rues the zeal with which she executed this commission. The English language was introduced, and laws framed tending to abolish the celtic dialect, the native dress, and various Irish customs. These laws were, as may be supposed, very distasteful to the native Irish: every thing Irish was as much as possible banished from the "English pale;" and the island thus contained two nations as widely differing from each other, as if lands and seas had intervened between them. When the Reformation took place in England, it extended to the Anglo-Irish, a large party of whom separated from the Church of Rome; but the means which gave political and religious freedom to a large part of Europe, could not reach the native Irish. What could they understand of the controversy? Such a thing as an Irish Bible was scarcely to be found in the island; and if there had been numerous, there was scarcely an Irish scholar to read them. The English was the only written language: to write or read Irish, was considered quite beneath the *gentry* of English descent; and the Irish poor were unprovided with instruction in the language which they loved. Their priesthood knew their own temporal interest too well, to put the key

of knowledge into their hands. Thus while civilization has spread over Europe, and England and Scotland enjoy moral and intellectual light, the Irish peasant, with his separate language, religion, and habits, remains more ignorant and uncivilized than the Hindú peasant.

This sad state of things came at last *home* to the hearts of some who saw the evil; who deplored the degradation of their countrymen, and who with Christian zeal desired their amelioration. All attempts to abolish the Irish language had failed: it still was spoken by almost the whole peasantry, and to a large part of the population no other language was known. When the instruction of the poor became a subject of general anxiety, and missions were established all over the the world, it became a question how far it was consistent or right to suffer an island lying in the very arms of England, to remain in a state of heathenish ignorance and superstition. Schools were established by the protestant gentry, and the poor encouraged to send their children: they did so for a time; but the language of the stranger was alone taught in them: the priests placed the schools of the heretics under their law, and the people were easily persuaded that poison was instilled by means of those foreign accents, and that their children would be *ruined* if admitted within their walls. The schools fell off, and few but protestant children frequented them Thus once more the poor Celt seemed consigned to the bondage of *his* priest — to be the ready tool of the first lawless demagogue. Then it was that (in 1816) a society was formed having for its object to instruct the Irish by means of their own language, and to give them the Holy Scriptures in that dialect, the sounds of which were sweet to their ears. This society was rightly named "The Irish Society:" it is essentially Irish in its plan, and in the blessings that it seems destined to confer on Ireland. This society has been the first, to discover the deep and strong hold which the vernacular tongue has on the hearts of the Irish peasantry, and how instruction conveyed in that language finds many a willing ear, which would be closed against the language of the Saxon. By the seventeenth report of this society concluded on the 17th March (*Patrick's day*) 1835, it appears that "the number of persons already instructed, and constantly engaged, in perusing the Sacred Scriptures, by means of this society, cannot be less than 30,000:" and that the only limit to the extent of this society labours, is its want of funds. It is further written — "the barriers of superstition are broken down, the obstacles of prejudice removed, which marked the division that so long existed between the two religions, two languages, two races of people. Witness the astonishing fact of 300 Bibles *sold* at King's Court to the mere *Roman Catholic peasantry* in one day: that the people assemble nightly in their cabins, not to mature plans of rapine and murder, but to peruse the word of the Prince of Peace." At a late meeting (the Rev. Robert Daly states) "500 persons who had belonged to the Church of Rome, were *examined* as to their acquaintance with the Scriptures." Mr. Daly bears the highest testimony to the scriptural knowledge of these people, of whom he says — "All these persons had suffered persecution and the spoil of their goods for the part they had taken." One of the society's teachers in the county of Leintrim, gives an instance of the spread of Irish education. During one of his tours, he came to a house where he was to spend the night — "an old man 97 years of age, who lay in the corner, and who had not been able to walk for the last seven years, and who never spake English in his life, asked me to hear him say his lesson. He repeated the 5th chapter of St. Matthew *from* the beginning to the 24th verse, with as much force as if he was only 30 years old: this he had learned from his great-grand-child, a little boy of about 12 years of age." Of the Bandon district

in the county of Cork, it is written — "In two parishes lately, the most awful curses have been denounced against any Roman Catholic who would read a Bible given him by a Protestant. In one instance the priest actually burned the Testament in the altar, praying at the same time." But it is in vain that the Church of Rome makes this last, though convulsive effort: numerous schools are established — numerous scholars attend — the word of God is burning however, and mental slavery must flee away: it is rapidly disappearing. My limits do not permit me to give numerous convincing details. Would any of the Christian public wish for more information on this subject? Let them take in the "Christian Examiner, or Church of Ireland Magazine."

English Philanthropist! Do you desire the welfare of Ireland? You have long pitied its degraded state: has that pity been sincere? Your ancestors have largely contributed to Erin's woes: would you contribute to her happiness? Aid then a society which conveys the Word of Life to the thousands who will listen to it, and with delight read it in the Irish language.

The income of this society last year was only £3,657 3 10, exceeding the expenditure by only £87 3 4. A few rupees from India will gladden the heart, and strengthen the hands of those who would free Erin's woes from the priest and the demagogue, and make the green isle the strength instead of the weakness of England.

Be assured that the knowledge and love of the truth, will do more to dissipate crime and counteract misrule, than all the produce of the chaldrons of Melbourne or O'Connell, of which the only produce is, and will be, "double double — toil and trouble." AN IRISHMAN.

We cordially second the appeal of our warm-hearted correspondent. The Irish Society is well worthy of extensive support, as are likewise the Irish Home Mission, and other agencies of Episcopalians, Presbyterians, and Dissenters, which have been lately organized. In reference to Ireland, the Pope has too long proved himself a wiser man than all the Protestant Bishops of the country. He has been satisfied, as is rightly remarked in a late number of the Edinburgh Christian Instructor, with having the prayers, while they have had for many years the whole of the services, in an unknown tongue. The extension of biblical instruction, through the Irish language, we hold to be the only cure of Ireland's woes. Why may there not be, in a *moral* point of view, in that country, such results as are said to have been produced, in a *natural* point of view, in certain districts of Scotland, by a little of the wealth of both the Indies? "All over the Highlands of Scotland may be observed, here and there, the effects of a little stream of East or West Indian gold, running side by side with the torrent, spreading cultivation, and fertility, and plenty along its narrow valley."* Contributions to the Irish Society will be received by the Agent to the Spectator. — *Edit.*

III.—PRAYER MEETINGS.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir — The following remarks are extracted from a British Annual for 1834. The insertion of them in an early number of your miscellany may be of use to some of your readers, and much oblige

Your's very truly,

18th March, 1836. ALEXANDER FYVIE.

* Life of Sir James Mackintosh.

Life in a Meeting.—A prayer-meeting should be conducted with spirit. A dull and heavy mode of conducting a meeting will make it dull and heavy. The person conducting the meeting should be prepared. No time should be lost in turning over leaves. A passage of Scripture, short, and selected for point and impressiveness, should be read; and a few verses, not exceeding two or three generally, at one time, selected in like manner, should be sung. Any remarks should be pertinent and brief. On this point every one should examine himself carefully and unsparingly, lest by ill-timid and protracted addresses or exhortations, he, unconsciously to himself, do injury rather than good. A prayer-meeting should be confined carefully within its limited time. It is far better that people leave a meeting, remarking that it has closed too soon, than that it has been held to long. In case different members of a meeting conduct it in turns the duty should be previously assigned them, that they may be present and prepared. Variety may thus be given. These are small matters; but small matters do not always produce small consequences.

RAMBLING PRAYERS.

This is one of the most common causes of LENGTH in prayer. The person leading in prayer has no particular matter resting as a burden upon his heart to lay before God, seeking relief. But there are many things which he knows ought to be desired, and which, when they occur to his mind, he supposes he does desire, and he rambles at large, expatiating first on one thing, then on another, as association presents them. Such a prayer, if it can be called a prayer, will probably be long.

PRAYING FROM A BURDENED HEART.

If a person has a real burden upon his heart to lay before God, his prayer will almost, of course, be short. Any subject, exciting strong feeling, fills the attention to the exclusion of all irrelevant matter. This is frequently seen in our intercourse in the world. Who has not seen a person so full of a subject that he will speak of nothing else? If the conversation be changed, he will bring it back; if silence happen, he will break it with this subject. A person in such a state never plays with the subject, which occupies him. He uses no preface, expletives, or circumlocution to get at a point, but goes directly to it.

EMPTY PRAYERS.

How many long prayers are offered, from which, if the preface, expletives, and circumlocution were pruned, scarcely any thing would remain?

REAL FEELING IN PRAYER.

Real want and real feeling are always expressed with brevity and simplicity. When there are wrong words, it is obvious the care is for words. When there is real concern, the only desire is to express it as directly and clearly as possible.

EXPATIATING IN PRAYER.

Nothing is more conclusive evidence of a mind at ease, and, of course, without a spirit of prayer, than that free expatiation, which is long prayer.

SIGN OF A REVIVAL DECLINING.

A person who visited N. was asked on his return what was the state of he revival? "I think," says he, "it is declining, for I observe the brethren begin to make long and lifeless prayers."

INEFFECTUAL PRAYER.

It is apparent from the Scriptures that God will not answer the prayers of slothful servants. And yet, how many long prayers are daily made by professing Christians who are inert, selfish, and opposed to active exertion! Such prayers are surely idle breath. Look at your obligations to Christ and his cause, till you are constrained to consecrate your whole heart and powers in active benevolence, and then you will do good to men, and call down the divine blessing. That "praying breath was never spent in vain," is most true; but slothful professors do not in reality pray; they only *say* their prayers.

CAUSES OF UNPROFITABLENESS IN MEETINGS.

It is the great occasion of barrenness in religious exercises, THAT SO LITTLE IS EXPECTED FROM THEM. Let the inquiry be solemnly made and answered, what is expected from prayer-meetings? Let every one who reads this, call to mind any prayer-meeting he has attended, and say what precise effect he expected that meeting to produce? If he expected nothing from the meeting, he intended nothing in attending it. Is it not worth while to make this a subject of careful examination? Could we but see how we mock God, how should we be amazed at *our* presumption, and His forbearance!

IV.—AN INSTRUCTIVE DREAM.

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

Methought that I was one of a large company in a great ship upon the wide ocean. The captain was absent, — he had somehow got before us to the port. In dreams one does not enquire into causes. I do not remember being surprised that it was so, but only being aware of it, and knowing that the command of the ship was committed to the officers. Of these, I found out afterwards that there were three who were older and more experienced than the others called Peter, John, and Andrew. Methought that there was a very large chart hung up in the captain's cabin upon which the route which we were to take was very minutely laid down, and with it a book of directions. These the captain had left for our guidance, simply desiring that the track should be exactly followed, and his orders carefully obeyed; assuring us that if they were, we should reach the haven in safety. I remember that I thought too that we were all required to study them ourselves; and also that the captain had desired us to meet together to have them read to us. Then I saw in my dream that the place in which we were, abounded in whirlpools and sandbanks which made it very difficult to navigate. Moreover, I understood that we were very near an enemy's coast, whose ships were continually annoying us. I thought that we hoped soon to be beyond these dangers, and to arrive at our destined port, which they said could not be very far distant, till, while we were among them, we were filled with fears and anxieties. We dreaded daily being sallowed up in a whirlpool, or striking upon a sandbank, and the fear also of being overtaken and defeated by the enemy filled us at times with terror. I wonder that the very feeling of alarm did not then awaken me. Then I thought that we could talk of *nothing* but our dangers and difficulties, our fears, and our hopes, and that this led us to meet more frequently in the captain's cabin to study the chart. After that, I saw in my dream that the water appeared to grow smoother, and that the enemy's ships too, made

a show of drawing off. We were all greatly rejoiced at this at first, but soon had cause to lament it. The smoothness of the water was not of long continuance; and as for the enemy, I really believe that they only sheered away to put us off our guard, for they soon returned with redoubled force; so that as far even as outward dangers were concerned, we had more to fear than before, but then it was that I saw that an unhappy spirit of disunion and contention sprung up among our leading officers, which soon spread to those under them, and did us more injury than even the enemy could have done. Methought that it was John and Andrew that now began to dispute, and that about such silly trifles, that to have heard them, one would have thought that they were children quarrelling at play. I saw first that they had a long and serious altercation, as to which of them should wear the highest cap: then John said that Andrew was going to wear his shoes, and they quarrelled about that. If it were not for the danger we were in, we should have laughed at their folly. Andrew was greatly afraid of being mistaken for Peter. This officer (I heard them say) had usurped the chief command of the ship some time before. He was a proud and haughty man, and in this and several other ways had gone so contrary to the captain's orders, that they were at last obliged to confine him to his cabin. I remember in my dream that I thought that we used to see him peeping out sometimes when the others were not near; and when their voices were heard in harsh accents on deck, he used to be very bold often, and come out and try to persuade some of the men to go in with him: he was a handsome looking man, very specious in his manner, but those who knew him before said that he could be very violent. Andrew it was who was so much afraid of being thought like Peter, and he used to worry himself greatly, poor young man, about it. He would never wear the same coloured clothes; and because Peter always stood when giving orders to the men, Andrew would only give them sitting, and for the same reason, as he sat at meals, Andrew ate standing. John, they said, was rather disposed to like Peter: 'tis certain that he was very fond of wearing an old dressing gown, which the sailors whispered had belonged to him: he was ceremonious in his manners too, which was one of Peter's faults they said. John prided himself upon dressing better than Andrew, and used to say that he was older than he; but that was a point of dispute between them. I thought that John had one very odd foible, that of loving old things merely because they were old. There were some old worn-out guns without touchholes in the ship, and these methought he had a great partiality for. Andrew would fain have thrown them all overboard; but John, though he acknowledged that they were of no use, was so afraid that if they went the ship would go after them, that he would by no means suffer them to be touched; they were ugly looking, rusty old things, and often came most inconveniently in his own way too. I saw then that we poor passengers were sore distressed at these things, and that we were greatly divided among ourselves as to which was right and which was wrong in their disputes; and this led us likewise to dispute, instead of occupying ourselves about our chart, our present dangers, and future hopes, as we used before to do. I do not remember how long I thought that we went on in this way; in dreams one is not apt to mark times so much as circumstances. After that, I thought that an enemy's ship was near, and that great hopes were entertained among us that we might be able to board it; and, bringing the crew into our own ship, to teach them our language, and by kind treatment convert them from enemies into friends. I saw then that how this might best be carried into effect, was a subject of much anxious conversation amongst us. It

was well known that it would give our captain much pleasure; and we all met to determine what was best to be done. As before, we all were agreed upon essential points, and all seemed to promise well, when unfortunately John and Andrew began a dispute about the description of lights that these people should use at night, if we succeeded in bringing them on board. Andrew would have nothing but oil lights, because (he said) they were by far the most simple; as the candles must not only first be boiled, but afterwards put into a shape: besides Peter burned candles. John contended that the ready-made candles were better for them at first, and that they might, if they pleased, use the oil lights afterwards: and before they had decided the point the ship had made off. Some time after this, it was that I saw in my dream our two officers walking arm in arm in affectionate converse upon the deck. Methought that they looked at each other with an expression of love that seemed to say — henceforth "all bitterness, and anger, and clamour, shall be put away from us:" for they did really love each other, which made their disunion appear the more strange, and indeed inexplicable. I thought that I was then standing near them with some friends of both parties, and we were rejoicing in the hope that now all their differences would cease, and that they would indeed unite cordially against our common dangers. I even thought that we somehow knew that that was the subject of their discourse. Then suddenly I fancied that we were all sitting together in the captain's cabin, where we used to meet to study the chart. The helmsman had cried out that a sandbank was near; all were anxiously engaged in enquiring into our situation. Some proposed sounding, some steering off; but we were all agreed on one point, viz. that we should see what the book said, and that therefore it should be read aloud. When in the midst of our fears and anxieties, John and Andrew began as usual to dispute — and about what think you? John said that *his* method of reading was the best. Andrew declared that his was most generally liked; and, to crown all, the old dressing gown was brought in. John would read in it. Andrew said that if he did, there was no use in his reading at all. I thought then that we heard a laugh from Peter's cabin. How long the dispute might have lasted I cannot tell: for just then the ship struck with great violence against the sandbank, which, we were warned, was near: and the shock was so great, that it put a sudden stop to the two disputants. Moreover it had such an effect upon me, that I awoke; and behold it was a dream.* S. S.

V.—"WE GO TO CHURCH TO SEE AND BE SEEN."

I do not apprehend that by the word Church is here meant either the inside or outside of the house that goes by that name, for then we may often go there and neither see, nor be seen by any, not even ourselves, if we go in the dark. I rather take it to mean the congregation or assembling of the saints in that house, or any other throughout the world, which is an epitome of the general assembly and church of the first-born whose names are written in heaven: or, wherever God has caused his name to be recorded from two or three to a multitude which no man can number, met together in his name — there is the carcase where

* The moral of this dream is good; and we hope that though Peter, John, and Andrew, may severally object to the representations which are made of themselves, they will consider it in this light.—*Edit.*

the eagles are gathered — there is his Zion which he loves more than all the dwellings of Jacob in which he seems to dwell, and which he calls his rest.

To answer the question, then, in the easiest way for myself, give me leave to reverse the order in which it is asked, and first take notice of whose eyes are upon us, and their observations. As upon entering the walls of a church the eyes of the minister, and the whole congregation, may be distinctly fixed upon you in a moment, whereas your eyes cannot distinctly see all the eyes fixed upon you for a long time; well then when we enter the congregations of the saints the eye first to be taken notice of, as fixed steadfastly upon us, (as all the others are,) is that of Him with whom we have to do, in whom we live, move, and have our being; who is our Creator, our Preserver, and observer of all our thoughts, words, and actions, and will infallibly be our righteous judge. But here he sits in an especial manner upon his throne of grace and mercy, and first he takes notice of our feet whether they are shod with any other shoes than the preparation of the Gospel of Peace, for here he speaks peace to his people and to his saints, that they return not again to folly: if not, he says put thy shoes from off thy feet, for the ground whereon thou standest is holy; keep thy feet (not thy shoes) when thou goest into the house of God. As Abraham left all that was serviceable to him at other times at the bottom of the mountain while he went up to worship, he looks at our garments, our outward deportment, whether it is such as becometh the presence of so great a Majesty, and the inspection of such a company; whether our light shines as it ought before men. He looks further, he sees through our garments, which cannot hide from him, (be they ever so clean,) the dirt on our skin. Our moral conduct in the eyes of men may be fair enough, but God only sees our private and secret conduct at home. Are these correct in his eyes? So far good; but he sees further still. He looks into our hearts to see the principle from whence our conduct receives its spring of action. Is all our obedience to his commandments the consequences of the dread of hell? or is it to try hard at working out a righteousness of our own, without being beholden to him for a perfect righteousness already wrought out, and then held out for our acceptance? or is it to unite our own and his righteousness together to make up a salvation? or is it merely to be seen of men to keep up a name, as a cloak to cover from their eyes some darling lust to which we are addicted? or it may be only from habit, or carnal inclination, the consequences of being religiously educated and brought up in our youth? All this the omniscient eye, to whom all things are naked and open, seeth. Ezek. xxxiii. 31. Second: The eyes of angels are steadfastly fixed upon us. These holy spirits have, since man was created, shown themselves very much interested in his welfare. They have charge over the saints, and are sent forth to minister unto them. The method of man's redemption from the fate of fallen angels, is what occupies their particular attention and admiration; and may we not reasonably suppose, that at such a time when this redemption is held in offer to those who are the subjects of it, these blessed spirits are all attention, and earnestly desire to look into our hearts to see what reception we give the offers of this great salvation. O how it must grieve them to see all heaven and hell interesting themselves about man — and man only indifferent. Third: The eyes of devils are eagerly fixed upon us. The sons of God never assemble together, but Satan stands in the midst of them. Zec. iii. 1. The angels of the Lord never has charge of a brand plucked out of the fire, but Satan stands (on his right hand forsooth) to resist him. There are two rival kings and their attendants contending about one single soul of

man. (What an important thing is one single soul?) The devil has certainly a right to those who are his natural subjects; and who can rationally blame him, if he rallies all the hosts of hell to keep his subjects from revolting, or to bring such back to his service as have already revolted. What joy must be among devils at the catching and bringing again stray sheep. What joy must be amongst these infernal spirits when they see the King of heaven receive only mock homage, and worship a multitude of dead carcases presented to him; while the devil, with his myriads of emissaries, is diverting and carrying way captive the soul. Our imaginations may here form thousands of their observations; but Fourth: The eyes of good men are upon us: 'tis little that they can see of us, compared with God, angels, and devils; yet we cannot altogether hide ourselves from their observations. They will know that out of the abundance of the heart the mouth speaketh; that the outward deportment is an index to the inward motions of the soul: by the outward appearance alone can man judge: and when they see that consistent and equal at all times and in all places, what a good effect has this in strengthening and encouraging them. On the other hand, vice versa, What effect has it? Mine eyes run down with tears, because men keep not thy law. Fifth: The eyes of wicked men are eagerly fixed upon us watching for our halting. They are in league with Satan; and likewise rejoice when professors of religion in any instance fall from their steadfastness, and act contrary to what they profess. Sixth. Hab. ii. 11: Nay, not only these, but the very stone out of the wall, and the beam of the timber, shall cry out, and the dust of the floor shall be witness against such as, by hypocrisy in this august assembly, consult shame to their house, and sin not only against God, but against their own souls. Prov. viii. 36.

My answer to the second part of the question, Whom we go to see? If our eyes are open and our sight clear, with abundance of heavenly light, we will see all those that I have been mentioning as seeing us. But amongst this numerous and awful assembly, the person that stands most conspicuous to view, in the eyes of *all* the hosts of heaven, and all the hosts of hell, and ought so to be revered, particularly by all the inhabitants of the earth, is the great "Peace-maker." To see him is the great object of going to church; and to go to church and not see him, is a self-contradiction: for by him we see God, the Judge of all, pacified towards us for all that we have done. By him we see angels and all the powers of heaven on our side. By him we see devils with all their power chained up from doing us any real hurt. By him we see good men here, and saints in heaven — our brethren angels, our guardians here, and our companions hereafter: and by him we see what eye hath not seen, nor ear heard, &c. By him we see more than the devil showed our Saviour to be ours: whether things present, or things to come, all are ours. By him we see ourselves heirs of God, and joint-heirs with himself.

Second: We go to church to see ourselves. That is strange: but 'tis true, you may say, I see myself very well in my own glass at home, and why must I go to church to see myself? The church glass is the only true glass to have a proper view of ourselves: like the town clock, it is right when all the other clocks and watches are wrong. The glass in which you view yourselves represents to your eyes all your beauties, but none of your spots; and would you not like to see your spots also, in order to have them wiped off? Your glass may represent you rich; and &c., while a peep into the church glass may be very different. Your glass may represent you ugly and reformed, poor and blind and naked, while the church glass (heaven be praised) may say there is no spot in you.

Lastly: We go to church to see heaven itself through a glass darkly. Who would not often look on diligently into the map of the country to which he was going? Who would not wish to learn the language, and have some acquaintance with the inhabitants? Who would not wish to be intimate with the King and his Son, and be well acquainted with the manners of the court of heaven?

To conclude then. Upon a retrospective view of what is to be seen by going to church, and considering seriously the many eyes that are intently fixed upon us, the thoughts passing in our hearts, as well as our outward deportment, may we not say of the church as Jacob said — "How dreadful is this place: this is none other than the house of God, and this is the gate of heaven." ONE WHO GOES TO CHURCH.

VI.—JEWS' SOCIETY AT AHMADNAGAR.

Sir — We have lately been much gratified at this station by a visit from the Rev. Mr. Samuel, Missionary to the Jews. He delivered two lectures, which were well attended by all ranks. The impression made by him may be judged from the result. A society has been formed in aid of his mission, chiefly composed of the men of the artillery stationed here; and the amount of subscriptions and donations received by the treasurer on the first night of meeting was sixty rupees, and the number of members thirty-five. It has been formed on the plan of a similar one at Puná, and the monthly subscription of each member is four annas. Surely, we may augur from this, that the spirit of Christianity, and the desire for propagating it, is fast increasing; for when soldiers, who are poor in this world's goods, thus evince their eagerness to extend the kingdom of the Great Captain of their salvation, and giving their mite for that purpose, of assisting a benevolent and earnest disciple of Jesus, in releasing from their thraldom of ignorance and sin the benighted and unbelieving Jews, we may hope that it will be found an example likely to be followed by those whose rank and means allow them to afford more extensive support.

The principal rules of the society are:

1st. That the meetings take place monthly, and that, on or prior to each meeting, the amount of each member's subscription be placed in the hands of the treasurer.

2d. That the amount received be remitted by the treasurer, as early after collection as possible, to Messrs. Remington and Co., for Mr. J. Samuel, through the battalion paymaster.

3d. That, as the purpose of the society is that of promoting our holy religion, and aiding one who is unceasing in his endeavours to hasten the the day when belief in Christ may become universal, all meetings be commenced and ended in prayer.

4th. That the accounts and transmissions be properly explained and laid before the president and members on each monthly meeting, by the treasurer and secretary. President, Mr. J. Archer; Secretary, Gunner George Dragon; Treasurer, Corporal J. Cudder.

Such are our simple rules: and I trust they may yet be adopted in many other corps and stations for the same benevolent purpose; to which end I have been directed to forward them for your kind insertion.

A very luminous and truly evangelical sermon was delivered last Sabbath by the Rev. A. Goode, forcibly elucidating every thing connected

with the conversion of the Jews; which we hope may induce all to assist in bringing the lost sheep of the house of Israel to the fold of the good Shepherd. I am, Sir, your obedient servant,

Ahmadnagar, 16th April, 1836. SIMPLEX.

VII.—ON THE PROPHETIC NUMBERS.

Sir — Should the accompanying seem to you worthy of a place in the "Oriental Christian Spectator," will you kindly insert it when convenient.

It is in a great measure the calculation of many years, though for the 2,300 days of Daniel, as it is in many versions, and the setting up of the spiritual tyranny within the church itself, I am entirely indebted to the writer alluded to in a former number of your publication. I think it must be fully eighteen months ago. The paper is intitled "On Our Position on the Map of Prophecy." I am, your most obedient servant, A. H.

1st. Is it not probable that the image spoken of in the 2d chapter of Daniel, represented the idolatrous tyranny (figuratively and literally called Babylon) set up or commenced by Nebuchadnezzar over the people and church of God (figuratively and literally called Judah and Jerusalem); and if so, ought not its commencement be reckoned from the taking of Jerusalem by Nebuchadnezzar in 588 B. C.? "Thou art this Head of Gold."

2d. Connect this with the vision of the tree (chapter iv.), and the seven times, which literally and figuratively passed over Nebuchadnezzar as the head of this kingdom or dominion, before brought to a knowledge of the true God, (including all the heathen nations, of which he was also the head and representative,) and we shall have its termination in 1932 A. D.

3d. Is not the 3d chapter also a figure of the same tyranny, and of the salvation of the Messiah, amidst its fiery trials (verse 35), until all nations, tongues, and languages, were made to yield obedience to the "God of Heaven." (verse 39.)

4th. Daniel, chapter viii. If we compute 2,400 years from the zenith of the Medio-Persian empire, for the reasons stated by a writer in the "Oriental Christian Spectator," which I conceive to be very valid, we shall have their termination in the year A. D. 1920.

5th. Ought not the 1290 years (Daniel, chapter xii.) to be computed from the setting up of the abomination on the site of the holy temple of Jerusalem, by the desolator in A. D. 640. If so, the temple will be cleansed in A. D. 1930.

6th. The time, times and half a time, mentioned in Daniel xii, and very frequently in the Revelation in the same words, or as forty-two months, or 1260 days, no doubt refers to the little horn in the church itself, or Roman; and not to that of the Grecian, over Judah and Jerusalem. The viii. of Daniel traces evidently the tyranny through the Latin empire; and the viii. through the Grecian, whilst the xi. connects and mixes them together, till they are established as both spiritual and temporal; till the dispersion of the Jews is completed, and the woman, or Christian Church, driven into the wilderness; and then, as it were, it skips over the times of the Gentiles, till the destruction of the beast and false prophet, (two branches, but only one tyranny,) and the standing up of Michael the prince, (or the prince who is like God), "for the

children of thy people," leaving the blank to be filled up by St. John's Revelation, which traces the history of the church to the same period. Thus, as will be observed, the tyranny over Judah and Jerusalem, and that over the church, will be destroyed together, *for they are one*, one Roman empire, one tyranny spiritual and temporal. Beyond this period no revelation extends, nor is any required, "for they shall all know me from the least even to the greatest." Therefore, during these 1260 years, the Jews must remain dispersed over the nations; and the woman who bare the man-child, must continue in the wilderness.

Adopting the period 666 A. D., for the reasons stated by a writer already alluded to, and we shall have the 1260 days terminate in A. D. 1926. Till both the spiritual and temporal tyranny was fully established over the church, that is till the little horn had swallowed up the three of the first horns, of which his temporal dominion was to consist, he did not correspond to the successors of Muhammed, who, 28 or 30 years previously, were *spiritually and temporarily* lording it over Judah and Jerusalem.

Thus from the taking of Jerusalem till the establishment of the spiritual and temporal tyranny, will have been 1254 years; from its establishment, till its destruction, according to the above calculation, will be within a few years of the same, 1260.

But to bring the whole to one view —

	A. D.	
The seven times of Nebuchadnezzar terminate	1932	
2,400 years, or days of Daniel	1920	
1,290 Do. of Do.	1930	
1,260; 42 months; or time, times, &c.	1926	
	4,7708	
From Christ till the restoration of all things	1927	years.
The calling of Abraham to Christ	1921	years.

VIII.—On saying grace.

Dear Mr. Editor — I have often been very distressed at the irreverent way in which grace is said by Christians. As well might no grace be said at all, mumbled over, as it often is, by them. When we consider that it is a marked acknowledgement of our debt to the Creator of all good things, for his providing us with daily bread, that it is a prayer beseeching him to bless that daily bread to our good, how dishonouring to him, and disgraceful to ourselves, is the manner in which this exercise is performed! How much more dishonouring, when so performed by a Christian minister! Ministers forget that they are narrowly watched: and at public parties, or messes, if they think they do well by slipping through a grace in an inaudible voice, they are much mistaken. I have often heard it remarked to the discredit of those ministers who either do not say grace, or say it irreverently. Let no Christian be afraid of doing his duty in this matter at the head of his family; never mind who is present, at breakfast, dinner, or tea. It is my conviction that many a meal brings sickness into the body, because it is not sanctified by prayer; and who knows but that some Christians may attribute incessant ailing and weakness, to a neglect of the great duty of returning thanks to God for his bounty to him in his daily provison for his bodily wants.

Yours, R. C. M. [1834.]

IX.—Facilities for the introduction of the Gospel into the territories of H. Highness the Nizam.

Sir — As doubts have been entertained whether the Nizàm is willing that Christian ministers should carry on their work in his dominions, the friends of the great and good cause of evangelizing the world, will rejoice to hear that this country is open to their exertions; and, so far from the sovereign having any objection to the preaching of the Gospel, he has agreed to allow a monthly salary to the clergyman at Ahmadnagar, to indemnify him for any expense he may be put to in doing so.

Now that this point is so fully cleared up, it is to be hoped that a mission will soon be established at Haideràbàd. I believe that it was the Bishop who suggested the thing to the British Resident; and he, much to his honor, readily advocated the cause of his God and Saviour. It was hardly to be supposed that a Musalmán Prince would object to Christianity being preached to a Hindú population; but as such an opinion had unaccountably got abroad, Colonel Stewart must rejoice that he has been, under Providence, the means of dispelling the illusion. It will, I trust, afford him a happy retrospect that in a country of which the moral and political atmosphere has been so darkened by the blackness of our withering interference, he has been chosen to clear the way for that true and glorious light which will, ere long, illumine the length and breadth of this and every other land.

A Nizamite.

X.—Original poetry.

For the Oriental Christian Spectator.

The Fall and Redemption of Man. A Fragment.

The veil of his Manhood has rent been away,
And the glory of Godhead has burst into day;
How blest was the hour his bright form that revealed!
'Twas the impress that human felicity sealed! *Anonymous.*

See through this vale, with ling'ring steps and slow,
A mournful race in sad procession go!
Each long-drawn sigh reveals the grief within, —
But man forgets to say the cause was *sin;*
Forgets the teachings of a better law
Than Pagan wisdom ever form'd or saw;
For man, rebellious man! by nature blind,
A willing slave resigns his fallen mind.
Yes! 'twas the guilt of our deluded race,
Averted first a gracious Father's face;
First wak'd the terrors of an angry God,
Or mercy's sceptre chang'd into the rod.
Can all imagination's brightest hues,
Or the gay colours fancy ever views;
Can all the boasted powers of human thought,
Unfold the joys of that enchanted spot?
Where free from error, the belov'd of God,
The paths of innocence by man were trod!
Cease, learned sage — and thoughtful student cease!
To paint that bless'd abode of sainted peace,
Where perfect men was blest with chaste delight,

His actions pure, because his heart was right.
And oh! is such the life we *now* live here?
Tell, ye that know, the secret dark and drear;
Tell how our race became prepared for hell,
And how each demon laugh'd when mortals fell!
The mind recoils with vast and sad surprise,
When the dark vision meets our wond'ring eyes,
That creatures could such heavenly blessings slight,
Or fall the prey of e'en satanic might.
Firm in the energies which God has given,
Sooth'd with the hopes that paint the joys of heaven,
We gaze with partial judgment on the scene,
(For mortal vanity intrudes between,)
And think we ne'er had touch'd the tree divine,
Or rais'd the curse beneath which Adam died.
Vain human thought! does not each day declare
Our likeness to that first deluded pair?
And while against man's errors we exclaim
Each stands confess'd — in nature still the same.
As wintry flakes in pastime we collect,
And thro' the drift the growing bulk direct,
New force it gathers as 'tis onward mov'd,
So man, remov'd from all the joys he lov'd,
Still leads a labouring load of guilt behind,
More, and yet more, to taint his altered mind.
See now, the frail, degenerate son of earth,
Driv'n from the happy scenes of heavenly birth,
Sunk 'neath a weight of wretchedness and sin,
And nursing still the poison dire within,
No hope appear'd — no guide to lead the way,
And hell rejoiced, expectant of its prey.
But lo! what heavenly form to earth descends?
'Tis God the Saviour! and the Father bends
From high, to bless the Gospel path of life,
And still the angry roar of human strife.
True, 'twas a little star when first it rose,
But as it onward moves, still brighter grows;
Whose feeble twinkling, kindle forth a light,
That shines triumphant through the shades of night.
Proud Pagan altars in succession fall
No more to chain our minds with fatal thrill,
So! distant lands the Virgin's Son obey,
And earthly monarchs own a superior sway.
'Mid Jewish gloom see the bright star expire!
And still to deeper shades from earth retire;
Then, with a promise, breathing heavenly love,
He leaves the mortal sphere and sits enthron'd above.
Yet some were left to feed the feeble ray,
And forth they roam to spread the new-born day;
No earthly theme, their pleasing care employs;
They tell to man a tale of future joys;
And that the rich inheritance of heaven —
(A priceless boon,) to man is freely given.
Oh! hath that joyful, that most blessed hour,
When the last heathen ruler shall feel thy power;
And loving mercy, a resplendant robe,

With gentle folds shall clothe the sinking globe;
So, when it falls, doom'd to eternal night,
And God's uplifted arm shall prove his might.
This robe of mercy may our souls enclose,
And hide us from the strife of hell-born woes.
God of my fathers! be my constant friend,
While though this world my lonely way I wind;
Strengthened by thee, with holy ardour warm,
I smile triumphant on the gath'ring storm;
Cheer'd by thy presence thro' my gloomy path,
I'll scorn the power of hell's terrific wrath;
And when the dearest joys of earth must fade,
When mortal gloom assumes a deeper shade,
When man is summon'd to resign his breath,
And each contending passion sleeps in death;
Oh happy hour! I'll quit this chequered scene,
Look up to heaven, (nor heed the gulf between,)
Then seize the hand that love holds out to save,
And seek, in calm repose, my lowly grave.

S. D. A. Feb. 1836. PRESBYTER.

Reviews.

Address delivered in the Hall of Marischal College, Aberdeen, 5th November 1835, *on occasion of his installation as Lord Rector of the University.* By John Abercrombie, M. D. Oxon and Edin. V. P. R. S. E. &c. and First Physician to his Majesty in Scotland. Aberdeen: Alexander Brown and Co.

We lately had possession of an old manuscript volume, which we examined at once with the greatest painfulness of feeling, and the most intense curiosity. It contained the minutes of an institution almost unparalleled in the annals of European depravity in India — the "Bombay Babary Hunt."* Connected with this club, there were not a few of our countrymen resident in Bombay, and some of them occupying influential situations, who were accustomed to meet together at breakfast on the morning of the day appointed by God for sacred rest. They then sallied forth in a body, and mounting their steeds, and hallooing like mad-men, pursued to death the first animals which they might encounter; always, however, reimbursing any poor persons whom they might injure by the destruction of their property, or frighten by the chase. After the exhaustion of their strength, they generally returned to the place from which they had set out, and after resting for a little, they spent the remainder of the Sabbath in occupations becoming the manner in which they had spent the better part of it. In reading their own narrative of their "meetings," we were struck with the liberality displayed toward the body generally by a few of the members still alive in England. Our readers may then judge of our surprise, when we observed from the Scotch papers, some months ago, that one of them had been proposed, with some considerable hopes of success, for the high office of Lord Rector of Marischal College. We concluded, that either his doings in the East were unknown to the good people of Aberdeen, or had been repented of, or that the electors of the College had abandoned those principles by which we had supposed them to have been generally characterized. That there was no reason for one, or perhaps more, of

* We suppose, that this word is a corruption of the native exclamation *bap-re!*

these suppositions, we are now persuaded. The College has amply sustained its credit and respectability by making Dr. Abercrombie the object of its choice. He has honoured the University as much by accepting office, as it has honoured him by its bestowal. His Inaugural Address is just what we might expect from the head and heart of its author. As it contains little of a local nature, and as its counsels are particularly suited to the circumstances of the young natives who are entering on a course of study of English literature and science in Bombay, and other towns of India, we print it entire. We shall take care that most of the individuals whom we have in view, be furnished with a copy of it.

"I find it impossible to express, as I ought, the feelings with which I appear before you, in entering upon the duties of the distinguished office to which you have been pleased to call me in so flattering a manner. Allow me, in the first place, to express my most grateful thanks, and to assure you, that I appreciate most highly this distinction, and feel most warmly the honour you have conferred on me. Of my ability to discharge the duties of the office, I must speak in the most guarded terms; but I may express, with greater confidence, my earnest wish to discharge them, and my earnest desire to contribute, if it were in my power, towards advancing the interests, and promoting the usefulness, of this ancient and venerated seat of learning. My earliest and most tender recollections are closely associated with it; and the hall, in which we are now assembled, recalls, with that kind of feeling which is pleasing yet mournful, the memory of years which are long gone by, — of fellow-students who have been cut off in the midst of their days, — and of eminent and revered preceptors who have finished a course distinguished alike by their talents and their virtues. This ancient fabric itself is now mouldering into decay, but I rejoice in the prospect which is before us, of seeing it reared in new splendour; and I trust the time is not far distant, when we shall lay the foundation of another Marischal College, and unite our earnest prayers to the Giver of all good, that it may rival these ancient walls in celebrity and in usefulness.

"The University of Marischal College has long held a very high place amoung our schools of literature and science; and its character has been supported by a succession of eminent men, whose names are well known and highly honoured among the great promoters of truth. Without going beyond the recollection of the present generation, I need only mention Campbell, Beattie, Brown, Sewart, Hamilton, Copland, to whom, with various others, some of us look back with respect bordering on veneration, and who are deeply associated in our minds with our first introduction to the delights of literature and the wonders of science. Their places are now occupied by individuals eminently qualified for the various departments to which they have devoted themselves, and eminently fitted both to enlarge the boundaries of science, and to extend the reputation of the seminary which has the benefit of their talents. In this slight allusion to them, I shall only express my sincere regard for them as a body and as individuals, and my earnest wishes for their personal happiness and the long continuance of their invaluable labours. Under their instructions, may you, my beloved young friends, grow up in all that sound knowledge, and that true culture of the mind, which shall qualify you, in your progress through life, for extensive respectability and extensive usefulness.

"The course of elementary instruction, which has long been pursued in Marischal College, is admirably and peculiarly calculated for laying a sound foundation in the various departments of knowledge; — and those, who improve the opportunities which are here afforded to them, will, I am persuaded, have reason, in after life, to look upon the years which

they have spent in this place, as a period productive of inestimable results in their mental discipline and moral culture. But, that these important results may be accomplished, it is necessary that you not only pay minute attention to the various branches of knowledge which are here presented to you, but that you bear in mind the higher purpose which all science ought to serve, in the culture of the understanding itself, and in qualifying it for the attainment of truth, — particularly for the acquirement of those great and ultimate truths, by which science ought to lead us to the omnipotent and eternal cause. Philosophy fails of its noblest object, if it does not lead us to God; — and, whatever may be its pretensions, that is unworthy of the name of science, which professes to trace the sequences of nature, and yet fails to discover, as if marked by a sunbeam, the mighty hand which arranged them all; which fails to bow in humble adoration before the power and wisdom, the harmony and beauty, which pervade all the works of Him who is eternal.

"But all that is furnished by early study gives only the elements for forming the mind, and for gradually training it to that intellectual vigour and moral discipline by which it may be prepared for farther and greater pursuits. While, therefore, you prosecute with ardour the various departments of science, you will remember that a higher and more extended object is still before you. You will feel the necessity of rising above the details of individual sciences, to those results to which all science ought to combine in leading us, — the culture of the understanding itself,— and the practical application of those rules by which the mind may be directed towards the discovery of truth, and by which the truth so discovered may be applied to the actual duties and responsibilities of life. You will learn to estimate the value of that greatest of all acquirements, a well-regulated mind, and to study with anxious care what those qualities are which constitute such a mind, and what are the particular pursuits, and the mode of conducting them, which are best adapted for the high attainment. You will learn to estimate the benefits which arise from such a regulation of the mind, — to see how, in every inquiry, it tends to conduct us to truth, — how it leads the mind to apply itself to various pursuits with a degree of attention adapted to their real value, and to follow out the inductions of each to its last and highest object, — the culture of the moral being.

"Judging upon these principles, we are taught to feel that life has a value beyond the mere acquirement of knowledge, and the mere prosecution of our own happiness. This value is found in those nobler pursuits which qualify us for promoting the good of others, and in those acquirements by which we learn to become masters of ourselves. It is to cultivate the intellectual part for the attainment of truth, — and to train the moral being for the solemn purposes of life, when life is viewed in its relation to a life which is to come. These exalted pursuits are not more conducive to the great objects which are presented to us as moral and responsible beings, than they are calculated to promote our own happiness and peace. Constituted as we are, indeed, and placed in certain relations to objects of sense, and to other sentient beings, we are, in some degree, under the influence of external things. But the powers which wield the destiny of our happiness are chiefly within. It is there that we trace the elements of those noble faculties, which, if duly cultivated, secure at once our usefulness and our happiness; — and it is there that we find the germs of those vulture passions whose dominion is worse than eastern bondage, and under whose relentless tyranny a man who is master of the world may be himself a slave. In the conquest of these, consists the highest dignity of our nature, — and in the control and subjugation of them is our only solid peace.

"Among the phenomena presented by human character, none will strike you as more remarkable than the various objects which men propose to themselves in life. In all, a certain vision of happiness seems to float over the scene; — but how various are the courses by which the phantom is pursued, — and how many enter upon the pursuit without proposing to themselves any definite course at all. They never seem distinctly to put to themselves the question, in what the imagined enjoyment consists, and what are the elements by which it is constituted. One expects to find it in wealth, — another in power, — a third in rank, — a fourth in fame, — while not a few are found to seek it in a mere round of excitement, perishing with the hour which gave it birth. Thus a large proportion of mankind pass through life, pursuing an imagined good which too often eludes their grasp, — or which, even after it has been attained, is found incapable of giving satisfaction. They live upon the opinions of other men, and are thus left at the mercy of a thousand external circumstances, by which the good they had so long pursued is blasted in the enjoyment. They enter upon life without forming any definite conception of what the great business of life ought to be; — and, when they perceive that it is drawing to a close, they look back with astonishment to find that it has passed over them like a dream, — that they cannot say for what purpose they have lived, — or perhaps are compelled to acknowledge that they have lived in vain.

"But life presents another aspect, when we view it as a scene of moral discipline; — when we look not at its pains and its pleasures, but its high duties and its solemn responsibilities, — and at the discipline of the heart, from which springs a true and solid happiness which external circumstances cannot destroy. All then is defined and clear. The object is definite, and the way to it is masked as by a light from heaven. Each step that is gained is felt to be a real and solid acquirement; and each imparts a sense of moral health which strengthens every principle within, for farther progress. I know that I carry your best feelings along with me, when I thus call your attention to that course of life, which alone is adapted to its real and solemn importance, — which alone is worthy of those powers of our intellectual and moral nature with which we have been endowed by Him who formed us. In the culture of these is involved not only a duty and a responsibility, but a source of the purest and most refined enjoyment. For there is a power which is calculated to carry a man through life, without being the sport and the victim of every change that flits across the scene; — this power resides in a sound moral discipline, and a well regulated mind.

"The foundation of all mental discipline, in the words of an eminent writer,* consists in the "power of mastering the mind." It is in having the intellectual process under due regulation and control, — and being able thus to direct them, upon sound and steady principles, to the acquisition of useful knowledge, and the discovery of truth. Here we are, in the first place, reminded of that remarkable power which we possess over the succession of our thoughts. We can direct the thoughts to any subject we please, and can keep them directed to it with steady and continuous attention. In the due culture of this power consists a point in mental discipline, of primary and essential importance. By the neglect of such culture, the mind is allowed to run to waste amid the trifles of the passing hour, or is left the sport of waking dreams and vain delusions entirely unworthy of its high destiny. There is not a greater source of difference between one man and another, than in the manner in which they exercise this power over the succession of the thoughts, and in the

* M. Degerando.

subjects to which these are habitually directed. It is a mental exercise which lies at the foundation of the whole character. He who, in early life, seriously enters upon it, under a sense of its supreme importance; — who trains himself to habits of close and connected thinking, — and exerts a strict control over the subjects to which his thoughts are habitually directed, — leading them to such as are really worthy of his regard, and banishing all such as are of a frivolous, impure, or degrading character, — this is he who is pursuing the highest of all earthly acquirements, the culture of the understanding, and the discipline of the heart.

"Now, it cannot be too anxiously borne in mind, that this great attainment is, in a remarkable degree, under the influence of habit. Each step that we take in the prosecution of it will facilitate our farther progress, — and, every day that passes over us, without making it the object of earnest attention, the acquirement becomes the more difficult and the more uncertain; — and a period at length arrives, when no power exists in the mind capable of correcting the disorder which habit has fixed in the mental economy. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating for itself fictions of the fancy, no better than dreams, and as unprofitable: The distorted mind may continue to the last eagerly pursuing some favourite dogma, while it is departing farther and farther from truth: And the vitiated and corrupted mind may continue to the last the slave of its impure and degrading passions. Such is the power and such the result of mental habits; — and let us ever bear in mind how such habits are formed. They arise out of individual acts of the mind; and we have not the means of determining what number of such acts are necessary for forming the habits, — and at what period these may acquire a mastery which shall peril the highest interests of the mind. We cannot determine how many instances of frivolity may constitute the permanently frivolous mind; — how many trains of impurity may constitute the permanently corrupted mind; — or what degree of inattention to the diligent culture of the powers within may be fatal to the best interests of the man, both as an intellectual and a moral being. Hence the supreme importance of cultivating in early life the mastery of the mind, — and of watching with earnest attention the trains of thought which we encourage there, as we cannot determine at what period a habit may be formed, the influence of which shall be permanent and irremediable.

"When we take this extended view of that which constitutes sound intellectual culture, we perceive that it does not consist in the mere acquirement of knowledge, however extensive that knowledge may be; for this may be an exercise of memory alone. We feel that there is a culture of the higher powers of the mind, of greater difficulty, and greater importance far, without which knowledge is vain: This is a due regulation of the various mental faculties themselves, so that each may perform its proper office upon the knowledge we have acquired; that the various powers within may observe a healthy relation towards each other; and that from the whole, there may result a due influence upon our motives and principles of action, as moral and responsible beings. Without attention to these considerations, a man may accumulate a mass of knowledge which yields him no real advantage; — he may have gone the round of the sciences, commonly so called, while he has made no progress in that higher department, the knowledge of himself.

"The great principle of self-government, therefore, consists in calling ourselves to account, both for what we know, and for what we do, and for the discipline which we exercise over the processes of our minds. It consists in questioning ourselves rigidly, what progress we are making

in important acquirements, — what are the subjects which chiefly occupy our attention, — whether these are such as are really of adequate value, or whether, amid undue devotedness to some favourite pursuit, others of higher importance are overlooked and forgotten; or whether, under a habit of listless vacuity, and inactivity of mind, we may be allowing the best of our days to creep on without eager attention to any solid acquirement at all. It consists in questioning ourselves in the same manner, what opinions we have formed, and upon what grounds we have formed them; whether they have been received from others without examining for ourselves, or after a slight and partial examination, directed it may be by some previously formed prejudice, — or whether they have been deduced from a full and fair examination of all the facts which ought to be taken into the enquiry. It consists, finally, in scrutinizing our mental habits, our moral feelings, and our principles of action; — what are the subjects to which our thoughts are most habitually directed; — what the motives which chiefly influence our conduct; — what the great objects which we propose to ourselves in life; — what place among these have the principles of selfish indulgence, personal distinction, or mere human applause; — and what place have those exalted principles which spring from a higher source, and rise to that elevation from which they spring, — a spirit of devotedness to Him who made us, — and views and feelings which point to an existence beyond the grave.

"A leading defect in many characters and one which lies at the foundation of much and serious imperfection, both intellectual and moral, is the want of this habit of self-inspection. This deficiency is not confined to the listless and vacant mind, which allows life to glide over it amid frivolities and waking dreams. It may be found in those who are intensely and actively occupied with external things. It may be found alike in the laborious student, who is eager in the pursuit of knowledge, — and in the active man of the world, who, engrossed with the affairs of the living scene which is moving around him, has neglected the wondrous scene that is passing within, — has never cultivated the rigid scrutiny of his own intellectual and moral temperament. The truth, indeed, seems to be, that, after a certain period of life, few have the hardihood thus sternly to look within. For a high degree of moral courage is required to face the disclosure which awaits the mind, when it is thus turned inwards upon itself; — a disclosure, it may be, of the result of years and years that have passed over it, in listless inactivity, which yields nothing to reflection but an empty void; or in the eager pursuit of objects which are seen to be worthless; or in the acquirement of habits which are felt to be destructive of the health of the mind; — the disclosure, it may be, of important duties neglected, and important pursuits overlooked, and the conviction that life is drawing to a close while its great business is yet to begin. Few have moral courage to meet this disclosure; and, when it is met, with an attention in some degree adequate to its supreme interest, the impressions which it yields are encountered by the force of confirmed moral habits, which seem to claim every faculty and feeling of the mind as theirs by hopeless bondage. Hence the supreme importance of cultivating in early life the habit of looking within; the practice of rigidly questioning ourselves as to what we are, and what we are doing, — what are our leading pursuits, and what our mental habits; what are our plans and prospects for life, and what influence over the whole of our moral discipline, have the solemn realities of a life which is to come. What I have called the power of mastering the mind, consists, if I may use a strong mode of expression, in compelling it to listen to such a course of interrogation as this; and compelling it to return distinct and

definite answers. Each hour that, in early life, is spent in such an exercise, is fraught with results of greater value than aught that the world can give. The exercise is gradually confirmed into a mental habit; and, under the influence of a power from on high, the consequences are likely to be such as reach beyond the narrow limits of time, and extend into eternal being.

"The regulated condition of the mind, which has been the subject of these observations, is applicable to every situation in which a man can be placed in life, and leads him to feel his way through its various pursuits and responsibilities in a manner adapted to the requirements of each of them. But it more properly belongs to the aim of my present suggestions, to mark its influence upon the progress of the mind itself; — and, in this respect I may allude, in a very few words, to its remarkable bearing upon three leading objects of mental discipline, — the acquisition of knowledge, — the formation of opinions, — and the culture of those moral emotions of the heart, which are the last and highest object to every responsible being.

"1. A regulated condition of the mind contributes, in a most material degree, to our progress in knowledge. In this respect, it is, in the first place, the source of a quality which ought to be carefully cultivated in early life, which I may call *mental activity*. This consists of an eager inquiring state of mind, ever on the watch for information from any source from which it can be drawn — and ever anxious to make its information more correct and more extensive. It leads to a habit of observation, by which we learn to derive knowledge from all that is passing around us. It teaches us, farther, to direct this mental activity in a proper manner, by selecting such objects as are really deserving of our regard, and by directing the mind to them with a steady and continuous attention, so that we may acquire a full and connected knowledge of all the facts and their relations to each other, — and thus prepare them for the conclusions, or general principles, which they are calculated to yield. It thus tends to preserve us from frivolous pursuits, by leading us to a steady culture of those which are of real importance, and with an eager and persevering attention adapted to their true value. For, among many pursuits, no man can excel in all; and the foundation of eminence is a due selection, and a leading direction of the mind to those which are thus selected. You will be at no loss to discover around you, remarkable and instructive examples of the effects produced by the want of this sound discipline of the mind. One you will find dreaming through life, without directing himself with energy to any object, — a second wasting his powers, perhaps of a superior order, in a desultory application to a variety of studies, without excelling in one, — while a third devotes himself with eagerness and zeal to some favourite pursuit, neglecting others which really merit his chief regard.

"Closely connected with the habit of mental activity is the habit of reflection on the relations of the facts which are acquired, — leading us to observe their connections, and the conclusions which they yield; — and the habit of association, — referring facts to others with which they bear an analogy, and to principles or opinions which they tend to confirm, modify, or overturn. It teaches us also to trace among facts the relation of cause and effect, and to deduce from them general conclusions or general principles, the last and main object of science. Now, the whole of this course of mental activity is productive not only of intellectual improvement, but of the highest mental enjoyment, — while the frivolous, or ill-regulated mind, is not only fatal to improvement, but is a burden to itself, and, as life advances, becomes its own tormentor. Let, then, the eager desire of knowledge carry you above those pursuits which waste the best

years of so many around you, and leave them, even to the close of their days, the victims of frivolity still.

"II. The second great mental operation, in which is felt the value of a regulated mind, is the formation of opinions. Here various errors are committed, but all of them are of serious moment. There is a listless vacuity of mind which prevents it from being directed with attention or interest to the formation of defined opinions, even on subjects of supreme importance. There is a servility of mind which leaves it the slave of mere authority, without forming opinions for itself by personal inquiry. And there is a rude and reckless affectation of mental independence, or liberty of thinking, which leads a man to despise authority, to aim at striking out for himself a system distinguished from the received opinions of those around him, — led, it may be, by a love of singularity or the vanity of appearing wiser than his neighbours; — or perhaps, impelled, by the condition of his moral feelings, to argue himself into the disbelief of what he wishes not to be true. From all such distortions of the understanding a regulated mental discipline tends to preserve us. It induces us to approach every subject with a sincere and humble desire for truth, — to give its due influence to authority, without being blindly led by it, — to give its due weight to every kind of evidence, without partial views or imperfect examination, — and to direct the whole powers, not to favour, establish, or overturn particular opinions, but honestly and anxiously to discover what is truth.

"This is a subject of intense and solemn interest. A slight attention to the philosophy of it will enable you to perceive its true bearings upon us as responsible beings, — and how, on the highest of all subjects, a man may incur moral guilt in the formation of his opinions. Both as intellectual and moral beings, the great agent by which we are acted upon, is *truth*. Truth derives its power from evidence; and there are laws of evidence which, in their nature, are as absolute and immutable as the laws of physical relations. But for the operation of them, a state of the mind itself is required, and without this, even the best evidence may be deprived of its power to produce conviction. For the result of evidence upon the mind depends on close and continued attention; and this is a voluntary process which every one may be able to perform. It is on this ground, therefore, that we hold a man to be responsible for his belief, — and contend that he may incur deep moral guilt in his disbelief of truths which he has examined in a frivolous or prejudiced manner, — or which, perhaps, he indulges in the miserable affectation of disbelieving, without having examined them at all. The remarkable fact, indeed, appears to be, that the chief source of unbelief, on the greatest of all subjects, is generally to be found in a previous moral corruption of the mind. It arises from no defect of evidence, but from a state of mind on which the highest falls without power. This striking moral process begins by a man renouncing the guidance of sound moral principle, and the restraints of religious truth, both on his conduct and on the discipline of his heart. The great truths which he thus violates are then repelled as intruders, which disturb his mental tranquillity; and, from this stage in his downward progress, the career is short, and the mental process simple, by which he succeeds in driving the belief of them from his mind. Such is the wondrous economy of the human heart, — and such is the history of many a man, who, after a certain course of moral degradation, has sought refuge in infidelity.

"III. But I must leave this deeply important subject, and hasten to offer a very few remarks on the third of the topics to which I have alluded, — the influence of a regulated mind on the moral emotions of the heart. In these consists the highest state of man, — his soundness as a

moral being; and there flow from them, by direct and natural sequence, all those affections and motives of action which guide his conduct to his fellow-men, — and those nobler emotions still which raise the feeble and finite being to Him the infinite and eternal. In the culture of these are involved not only the chief dignity of our nature, and our prospects as moral and responsible beings, — but also, in an equal degree, our present sound and solid happiness. They constitute that true wisdom, of which we are entitled to say, on the best of all authority, 'her ways are ways of pleasantness, and all her paths are peace.'

"Here we are reminded of that remarkable principle which pervades the whole economy of the mind, — the intimate relation which exists between the moral emotions and intellectual processes over which we have a direct and absolute control. As moral and responsible beings, the power by which we are acted upon is truth. But all truth must first be presented to the understanding, — and being, by an appropriate process of examination, received into the mind, it is then, by a voluntary exercise of attention and reflection, to be applied in such a manner as to produce its proper influence on the moral emotions of the heart. It is thus that a beautiful harmony and consistency pervade the whole economy of the mind, eminently worthy of Him who made it; — and it is thus that a solemn responsibility attaches to ourselves, in regard to those emotions of the heart over which we have not a direct control. It is precisely the same principle to which I have already referred, respecting the responsibility of man for his belief. He cannot believe as he wills, by any direct effort of his mind; — yet a deep responsibility attaches to him in the formation of his opinions: And he cannot call forth at his bidding the moral emotion of the heart; but the deepest guilt may be involved in the absence of them; because, by an established economy of his mind, they rise out of processes of the understanding, over which he has an absolute power, applied to truths which, under a higher influence, are calculated to exert a direct control over the moral emotions of the heart. This part of the mental constitution is worthy of the deepest attention of every one, who appreciates that most essential of all pursuits, the culture of the moral feelings. It is by means of it that truth, which is received by a process of the understanding, is made to exert its power in controlling the tempests of the heart: It is by means of it that we can invite and cherish mental images and trains of thought, which tend directly to the highest purposes of our moral culture: — and can banish those which have an opposite tendency, as enemies which would poison the springs of moral health, and peril the safety of the moral being.

"And what are the truths which, under a supreme influence, our intellectual nature is thus to use as the engines of a power to control and regulate the emotions of the heart. They are those which refer to the attributes of God, — and our relation to him as the creatures of his hand, moral, responsible, and immortal. They rest upon evidence so extensive and so varied, that its authority will be best appreciated by those who have made the greatest attainments in the laws of rigid inquiry. This evidence is above us, and within us, and around us. Every step that we take, amid the wonders of creation without, leads us to new discoveries of the power, and wisdom, and goodness of Him who called them into being by his word, and maintains them all in undeviating harmony. When we turn our attention within, we read in the moral impressions of our own minds, or, in other words, in the light of conscience, his attributes of holiness, and justice, and truth. And, meeting with difficulties in the book of natural religion, we have only to turn to the page of revelation, where all these difficulties are removed, and the

divine character is displayed with a harmony and consistency which carry conviction to every candid mind. We have there disclosed the wondrous provision which has been made by infinite wisdom, and infinite mercy, for the restoration of man from his state of moral ruin, — and a power adapted to his moral weakness, — and a light to shine upon his moral darkness, — and a code of ethics more high, more pure, and more extensive far, than ever was contemplated by the wisest of men. The whole is supported by a weight of evidence which fixes itself upon the mind with irresistible power, — and, with a tone of authority, it calls our attention to all the responsibilities of life, and all the realities of a life which is to come.

"Such are the truths, which, as moral causes, are calculated to act upon the mind, and thus to control and regulate our emotions, and our whole character, as moral and responsible beings; — and it is of the utmost consequence that we attend to the philosophy of that process by which they may be made to answer this great purpose, and without which it may be entirely lost to us, with all its important results. This is an exercise of attention and reflection, over which every man feels that he has a voluntary control. The truths are endowed with certain tendencies which are as uniform as the operation of physical causes; but their actual efficiency is closely connected with this exercise of the mind itself; and it is thus, that, by ignorance or inattention, a man may incur the deepest guilt, in the want of that moral culture, the great agents of which are thus presented to him, and pressed upon his attention as a rational being. Now, the truths to which I have thus referred are usually called objects of faith, — and you will often find a distinction made between objects of reason and objects of faith, — as if the latter were, in some respect, inferior to the former in their evidence and stability: But this is entirely without foundation. The truths which are the objects of faith are properly so called, because they do not come under the cognisance of any of our senses; but they are as directly addressed to the understanding as the most obvious inductions of physical science; and they carry with them a weight of evidence, as direct and incontrovertible, to every mind which is open to its power. This evidence, indeed, is of a different character, but its strength and its authority are the same. The truths themselves are calculated to engage the highest powers of the mind; and the most exalted understanding, that ever dwelt in human form, will derive from them a new feeling of intellectual vigour and moral health, by which it shall wing its way to those regions where shine forth in a peculiar manner the divine perfections; and shall there prostrate these highest powers in devout and humble adoration of Him, who was, and who is, and who is to come. This, and nothing less than this, is true philosophy; for it is this alone that traces the phenomena of nature to their cause; it is this alone that takes within its grasp the whole range of truth, and places fairly and deliberately against the mere objects of sense, those great realities which are the objects of faith.

"Let it then be your study in early life, to cultivate that sound condition of the mind, by which its powers are not kept in bondage to the mere objects of sense, but are trained to the habit of bringing down upon it the habitual influence of the truths which are the objects of faith. Devote yourselves with eager enthusiasm to the high acquirements of science; but cultivate also that habit of the mind by which science shall continually lead you to the eternal cause. And, while you are taught to follow the planet through the wondrous regularities of its movements, — when you find the comet, after being lost for centuries, returning at the appointed period from the solitudes of its eccentric orbit, — when you

extend your view beyond the system in which we move, and penetrate into that field in which ten thousand other systems revolve around ten thousand other suns in ceaseless harmony, — Oh rest not in a cold recognition of the facts, but take one single step, — 'These are thy wondrous works, — thyself how wondrous:' — And rest not here, but take yet another step, and recognise this Being as the witness of all your conduct, — as the witness even of the moral condition of the heart: — Seek after purity of character, for you cannot go where you are not followed by that eye; aspire after purity of heart, for that eye extendeth even there: — And, feeling your inability for this mighty undertaking, seek continually a power from God, — a power which he alone can give, a power adapted to your utmost want, and which is promised to every one that asks it. In your progress through life, indeed, you will not fail to meet with those by whom this momentous truth is treated with derision, as the vision of fanaticism, unworthy of a philosophical mind. But never allow yourself to be imposed upon by names, and never suppose there can be any thing unphilosophical in the belief, that an influence should be exerted on the mind by Him who framed the wondrous fabric: — And be assured you follow the dictates of the most exalted philosophy, when you commit yourselves to him as the guide of your youth; when you resign yourselves to that guidance, and ask that powerful aid, both for your conduct through this life, and your preparation for the life which is to come."

England Delineated, being a description of England, with a particular reference to the morals and state of society of the inhabitants; with a Preliminary Essay on the Advantages of Knowledge. Translated from the work of Miss Bird, of Calcutta. By Náná Náráyana. Bombay: lithographed by R. Prera. 1835. Price Rupees Two.

This translation of an excellent little work published in Calcutta, though it contains a few irregularities of style, arising from the use of high and low words, and too great an accommodation to English forms of expression, is highly creditable to our young and interesting friend, to whom we are indebted for it, and to whom we look for others of a similar nature calculated to diffuse useful and religious knowledge among his countrymen. It has already met, we are happy to observe, with great encouragement. In the list of subscribers, we see the Right Honorable the Governor in Council put down for 400 copies, and the names of several benevolent European and native gentleman, for 100, 50, 20, &c. There are still however, we understand, about 200 copies on hand, which the owner, of course, wishes to change their quarters. We trust that they will ere long be in circulation. The following grave and pertinent remarks of our author, contained in his "English Address to the Public," we quote with the confidence that they will accomplish all that he requests: "They who are desirous of intellectual enlightments being confined only to themselves, and of out-shining the rest of their fellow beings, have but most paltry and sordid minds, and are constantly envious of the acquirements of others: while blessed are they, who abandoning all selfish principles, and furthering the ends and diffusion of learning, answer the purpose of their existence. Would to God that the latter alone were selected as rulers of the kingdoms of this globe."

We are glad to see some of the young and rising generation of natives making exertions to rid their countrymen of the charge of supineness so, long and justly urged against them. The native newspapers we consider, on the whole, very creditably got up by their respective editors. Dádobá Pándarang, one of Náná's companions, lately published an Address on

the Holí, so powerful and appropriate, that with the aid of some liberal friends, we were induced to circulate no fewer than 4500 copies of it during the late celebration of that riotous festival. Bápú Subájì, a learned Joshì, has lately, with the aid of a European friend, Mr. Wilkinson we believe, published a curious comparison of the Indian and European Systems of Astronomy, which we may afterwards review. A learned Shástrì has a work on female education in the press. May we entertain the hope that he may make some remarks on polygamy and baby-marriages? Another Shástrí, Ráma Chandra, of the Native Education Society, lately published a useful Maráthí Grammar. A few days ago we saw the prospectus of a similar work, and also of a Persian Grammar, by a native. A Maráthí Atlas is nearly ready for circulation. A Pársí printer has, entirely on his own responsibility and at his own risk, effected a translation into Gujurathì of Mr. Wilson's narrative of his tour in Gujarát and Kach, and put it to the press. What may next follow we know not; but the circumstances which we have mentioned, must prove encouraging to the friends of India's improvement.

Religious Intelligence.

ASIA — INDIA.

American mission at ahmadnagar.

"The preaching of the Gospel has been regularly sustained when any missionary was present who was able to preach. At other times, divine service has been sustained by Dájíbá's reading, in our presence, a portion of Scripture, or of a tract, and making explanatory remarks. As our place of worship where we formerly held divine service on the Sabbath is situated near one side of the town, we were induced to try the effect of holding public worship one part of the Sabbath near the other side of the town. In building a school house in July, 1834, we placed it in an eligible situation, and so constructed it as to make it suitable also for a house of worship, and have since regularly held divine service there on Sabbath evening, and at the other place in the morning.

"The service continues to be regularly attended, but the number of hearers varies very much. The house being situated near the side of a very public road, persons in passing are attracted by seeing us in the house, and turning aside come in. In this way the number is sometimes rather small, and sometimes considerable.

"At the other place the variation is not so great, there being usually from forty to sixty persons, and about half are inmates of the poor house, which stands near.

"We have not been permitted to see much fruit of our labour the past two years. One man, an inmate of the poor house has been received into the church, whose conduct has been such as to induce us to hope that he belongs to the invisible kingdom of Christ. One member of the church, also an inmate of the poor house, has left us; like Lazarus, we hope, to be carried by the angels to Abraham's bosom. He continued until the last to manifest strong confidence in his Saviour. He was a great sufferer for a considerable time before his death, but manifested much patience and resignation. Three other individuals, inmates also of the poor house, have been, for some time, desirous of receiving baptism. It is designed to admit them to the privileges of the church at our next communion season."

The tours performed by the missionaries, and particularly by Mr. Allen, have been numerous, and very encouraging.

"It is an object with Mr. A. in these tours, to exhibit, in a plain and fervid manner, the only way of life and salvation by Jesus Christ, and to furnish all those who can read intelligibly, with at least one tract, and some part of the Holy Scriptures, if they will receive them. His continuance in a place will of course be determined by circumstances of the people, as their number, readiness to receive instruction, &c.

"It is a fact worthy of notice, that Mr. Allen frequently, on these tours, fell in with persons, in villages remote from any missionary station, who had acquired considerable knowledge of Christianity, from having heard the Gospel preached in Puná, Ahmadnagar, Násik, and other places. Instances have also occurred, in which this knowledge was obtained by means of the simple reading of portions of the Scriptures, and of tracts. It is the practice of Mr. A., when he can find leisure, to visit the native schools, in the villages through which he passes, and to supply them with those books which inculcate the doctrines and the duties of the Christian religion."

"At the commencement of the year 1835, we had but one Maráthí school, and this, on account of the number of scholars being very small, was after some time discontinued. In April, an attempt was made to get up another, which proved successful. In a very short time, this school became quite large, and now we find no difficulty in establishing schools to any extent that we wish. We are often solicited to open more schools in this place, and in the villages near us. But we have already *nine*, which are as many as we can properly superintend, without neglecting other important duties.

"In August, 1835, we built a school house, with reference to the seminary which we have in contemplation, and for which appropriations have been made. Finding that it would be impossible to carry our plans at once fully into effect, we at first admitted children upon the conditions which we require for our native free schools. We afterwards made proposals that those who would consent to remain with us the whole time, with the exception of going to their homes for the purpose of taking their food, should daily receive a sum adequate to their support. It is believed that two rupees per month will be sufficient for this purpose, at least at present. Only two boys have as yet accepted this proposal: one of these on account of sickness is now absent."

The missionaries at present at Nagar are the Rev. Messrs. Allen and Boggs, and Mr. Abbott. They occupy a very important station, and it is our prayer that they may see much fruit of their interesting labours.

Church Missionary Society's Mission at Nasik.

We are glad that the Bombay Auxiliary Church Missionary Society, has now determined on the publication of an *annual* report. It will, as is stated in the last communication of the society, not only keep up a lively attention to each point of labour, but give also the authority of local opinion and feeling to each topic brought under review.

Mr. Farrar has furnished a succinct and interesting account of the proceedings of the mission, of which the following is an abridgment.

The months of January and February were passed by Mr. and Mrs. Farrar in Bombay, where, in addition to other missionary duties, Mr. Farrar was specially engaged in carrying through the press the Liturgy of the Church, and several other works in the Maráthí. Among these other minor works were "Expository Discourses," "Old Testament Narratives," "Henry and his Bearer, 2d edition," "The Gospel of

St. Matthew, &c." In the beginning of March they were permitted to return to Násik, to prosecute the mission work at the society's chief station. In accordance with his instructions, Mr. F. immediately commenced several new schools in Nàsik and the surrounding villages, and resumed his ordinary routine of conducting the daily and Sabbath Maráthí and English services, inspecting the schools, itinerating through the towns, distributing tracts and portions of Scripture, and preaching the Gospel. Mrs. Farrar has steadily exerted herself for the promotion of female education, and of habits of intercourse with the female population. She has drawn up a slight sketch of the progress and visible result of her endeavours. Mr. Dixon has been unremittingly engaged throughout the year in the important business of translation, and in the daily public preaching of the Gospel.

Since the last report, no important variation has taken place in the public Máráthí daily and Sabbath services in the missionary chapel. They continue to be conducted in the usual manner, and to be attended by the average number of 120. Much shrewdness is evinced by many of the hearers in seizing hold of plausible objections to the truths presented to them.

The paucity of numbers in the mission, combined with the frequent and severe illnesses of Mrs. F. and Mr. D, has precluded tours of any great length. The preaching of the Gospel has not, however, been limited to Nàsik; it was preached by Mr. F. in Bombay, Tannah, &c., and more recently at the source of the Godavarì, Trimbak, during a stay of ten days at that celebrated place of pilgrimage, and in the surrounding villages. It has also been preached by Mr. D. in the large town of Sinur, during a month's residence at that place.

It is a pleasing take to record the progressive advancement of the translation of the scriptures. The Books of the Prophets have been entirely translated from the original Hebrew by Mr. Dixon; —but their careful revision and transcription will demand yet several months of diligent application. St. Paul's Epistles to the Romans has been translated by Mr. F. and is in the course of circulation through the Committee of the Bible Society. He has prepared a set of Maráthì Kittàs, and remodelled and enlarged the Pahilì Pothì under the title of Bálopadesh for the use of schools. Mr. F. has also prepared and forwarded to the committee the MS. of an elementary work for Musalmáns. It is intended to be a school-book, and besides the introductory matter of a spelling-book, it contains moral sentences, moral tales, and such portions of the Book of Genesis as detail the history of the creation, fall, deluge, and the covenant with Abraham, in Isaac his son. To these are added the Commandments, the explication of our duty towards God and man, the Lord's Prayer, and its explanation. It is in corresponding pages of Persian and Hindústánú, and entitled "A Guide to Knowledge." The great attachment of the Hindús to metrical compositions has induced him to undertake the editing of the Psalms of David in Maráthí metre, — the first fifty are ready, and will be instantly forwarded for publication. Mrs. F. has prepared a work in Maráthí on Education, which meets with general acceptation. She has also in a state of forwardness a series of Scripture Lessons.

The school department was amended and enlarged early in the current year. There exist at the present moment, 7 Maráthí boys' schools, averaging an attendance of 260 boys — 1 Maráthí girls' school, 65 girls — 1 Hindústání school for Musalmáns, 20 boys; and 1 English school, 15 boys. Five of the Maráthí boys' schools are in the neighbouring villages of Chándorí, Gangápúr, Sátpur, Devalálì, and Makmalàbád. The other schools are in the city of Násik. The chief benefit of our

schools is that they raise up a class of readers amongst a Shudra population now almost wholly ignorant of the art of reading, and prepare them to attend with some degree of understanding and profit to Christian books and teachers. The numbers attending the schools have been recently much diminished from circumstances which now remain to be detailed.

Mr. Farrar concludes by very appropriately noticing an unsuccessful conspiracy of the Brâhmans to destroy the efficiency of the mission, by deterring the people from sending their children to the school, and from holding intercourse with the missionaries. Its issue, as might have been expected, has been a weakening of the Brâhmanical influence.

We have been glad to learn that there is the prospect of the mission being speedily strengthened by the arrival of some agents from England.

Retrospect of the last forty years of the London Missionary Society.

Forty years have now passed away, since our fathers, in faith and prayer, laid the foundation of this institution. No equal number of years, since the apostolic age, has been marked by events more important to mankind. The preparations for the moral renovation of the world have advanced with a celerity unparalleled in its history; and, to this period, the Church, through all succeeding ages, will look back with gratitude and praise. Institutions of benevolence and piety have risen up, on the continent and in America, which are now operating powerfully and effectually in every quarter of the world. In our own country, the missionary efforts of our predecessors have attained a magnitude and vigour scarcely contemplated by their most sanguine projectors. The Most High has also called into being other institutions, whose efforts have received the most cheering tokens of Divine approbation. The British and Foreign Bible Society, the glory of our age and country, has been formed; and, in all the majesty of Christian benevolence, is going through our world — visiting the most remote, as well as the adjacent nations — scattering, in its course, the incorruptible seed of Divine truth. This noble institution has already received for the promotion of its objects, £2,240,000, and distributed upward of 8,000,000 copies of portions of the Word of God. The Religious Tract Society has been established — has now attained an annual income of nearly £60,000, — and has distributed, in 76 languages, nearly 200,000,000 of its publications.

In the success of these, and similar institutions, the directors rejoice. Their objects and those of missionary societies are the same. They only occupy different departments in the service of Him, *who distributeth to every man severally as He will;* and they labour in affection and harmony.

Forty years ago, when this society was formed, the *Islands of the South Seas* had been discovered, visited, explored, and abandoned, as presenting no objects worthy of further regard; their inhabitants were sunk still lower in wretchedness, by intercourse with foreigners; and were left a prey to the merciless idolatry which was fast sweeping them from the face of the earth. To them the attention of our venerable fathers in this cause was first directed, and a mission was auspiciously commenced. But a series of disasters followed; some of the missionaries lost their lives in the field; in 1809, all, with two exceptions, were expelled, and success seemed hopeless. In 1811 the missionaries returned; the Lord smiled on their efforts, and idolatry was subverted; infant-murder and human sacrifices ceased; education was promoted; converts

flocked round the missionaries; churches were gathered, missionary societies formed, and teachers sent forth. Now, the people, fast rising in the scale of nations, have, as fruits of the divine blessing on missionary perseverance, a written language, a free press, a representative government, courts of justice, written laws, useful arts, and improved resources. An infant navy is rising on their shores; commercial enterprise is promoting industry and wealth, and a measure of domestic comfort, unknown to their ancestors, now prevades their dwellings. Besides these and other blessings of the present life, multitudes have received the grace of God in truth; numbers have entered the regions of eternal felicity, and others are walking in the fellowship and holiness of the Gospel, as heirs of immortality. A nation has been born at once—surrounding nations are blessed through their mercy — and, according to the latest intelligence, the prospects of usefulness, especially among the Navigator's Islands, were never so encouraging as at the present time. Since the year 1817, the printing press has been in operation; and among a people heretofore destitute of a written language, 105,400 copies of portions of the Scriptures and Christian books have been put into circulation.

Eight and twenty years ago, no Protestant missionary had attempted the conversion of *China*. The founder of this mission has ceased from his labours; but his successors occupy important stations on its frontiers, and are operating with increasing force upon its immense population. The press at Batavia turns off a million of pages annually, besides those printed at other stations; and though, at Malacca, twelve men are constantly employed in printing, the demand still exceeds the supply. But the progress of science, and the improvements in art, will combine to accelerate the triumphs of the cross; the application of the power of steam to printing has furnished a means of multiplying books with a facility unknown in all former ages; and this, it is hoped, will soon be employed much more extensively, than it has yet been, in diffusing the Gospel. The directors have it in contemplation to begin the employment of this "power," by establishing a steam press as near China as possible, to print the Scriptures and other Christian books, principally in the Chinese language.

In 1798, the society commenced its operations in *Bengal;* and in the year 1805 sent its first missionaries to *Madras*. These brethren, with other pioneers of modern missions to the East, had to contend with difficulties unknown in the present day. But a more honourable policy has since been pursued by the Government; and the power which once prohibited, now protects the missionary, and gives him access to every country acknowledging its sway or subject to its influence; while it leaves him, without interference or restraint, to pursue his holy calling. In India itself, a mighty change in native sentiment and feeling, in regard to idolatry, has commenced. Time has shown the alleged "invincible attachment" of the natives to their superstitions to be unfounded; and the practicability of subverting Hindúism and introducing the Christian faith has been placed beyond all question; while the means for spreading the Gospel are multiplying on every side.

Within the last seventeen years, the society has commenced labours in *Madagascar*. A language spoken by 4,000,000 of people has been reduced to a regular system. Orthographies and grammars have been formed, — schools established, — thousands taught to read, and education, long regarded with suspicion, has been raised in general esteem and widely spread. The whole of the New and part of the Old Testament have been translated and printed, and are in use among the people; while there is reason to believe, that by the divine blessing the truth has,

to multitudes, become *the power of God unto salvation.* Here the press is in efficient operation; and, in the short space of six years, among a people who, like the South Sea Islanders, less than twenty years ago were destitute of a written language, 129,800 copies of portions of the Scriptures and Christian books have been put into circulation.

With a single associate, Dr. Vanderkemp, the pioneer of our operations in *South Africa*, commenced his labours in Caffraria, two and thirty years ago: now, besides the missionaries of other societies, from England, Germany, and France, thirty-four of our devoted brethren and ten native assistants occupy the field. Tribes have been rescued from extermination — their rights acknowledged and secured — the cheerful activity of thriving towns and villages appears, where the wilderness spread its lonely solitude — wanderers of the forest have become united and organized communities, standing in honourable alliance with the British nation, while higher and nobler ends have been attained. The use of letters has been introduced — the press has commenced its light-diffusing labours — Christian education is extending, and the native tribes are reading in their own language the oracles of truth. The Gospel is preached, churches are gathered, and the moral desert is becoming as the garden of the Lord.

Nor are these the only benefits which the African race has received during the period under review. The slave trade, and slavery itself, have been abolished: the subjects of the British crown, in the colonies, as well as in the mother country, are free; and the measure of freedom which they enjoy has been employed by multitudes, not for the promotion of anarchy and crime, but as a means of seeking the more glorious liberty of the Gospel of Christ. This society was not among the earliest labourers in this important field; but it has been honoured, during the last eight and twenty years, to take an humble share in this department of Christian philanthropy, in mitigating the bitterness of slavery, and in leading its victims to the only effectual balm for their wretchedness. In this field, long a field of painful interest, the society has endured some of its severest trials, while it has gathered some of its sweetest fruits. In no part of the world has the Great Head of the Church granted a more abundant measure of success — among no people under heaven are the prospects brighter — and from no class of converts has the society met with more cordial and effective co-operation, than from the now-enfranchised population of the British colonies. For many years the society had but two or three labourers in the *West Indies:* it now has twenty missionaries, and will be happy to augment the number, to the extent required, should the Lord incline the hearts of his servants to enter the field.

With profound veneration, the directors would regard all the good accomplished, as displaying the finger of God; and, while they desire to prosecute the work before them *strong* only *in the Lord, and in the power of his might*, they would, in acknowledging the mercy which has distinguished the past, devoutly exclaim — *Blessed be Thou, Lord God of Israel, our Father, for ever! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majesty. Now, therefore, we thank Thee, and praise thy glorious name.* Amen.

ENGLISH ACADEMY,

9, ADELPHI COURT, ABERDEEN,

CONDUCTED BY

MR. T. MESTON, AND ASSISTANTS.

BRANCHES, TERMS, &c.

	Per Quarter.
JUNIOR CLASSES, for READING, SPELLING, and ENGLISH GRAMMAR..	£0 7 6
SENIOR CLASSES, for Do. Do. Do	0 10 6
WRITING, including Pens, Ink, and Paper	0 5 0
ARITHMETIC	0 5 0
GEOGRAPHY, including the Use of the Globes, and Projection of Maps...	0 10 6
LATIN	0 10 6
GREEK	0 10 6

Separate Classes for Young Ladies, between 12 and 2 o'clock, P. M.

In addition to the Branches above enumerated, the Junior and Senior Classes are taught the Elements of GEOGRAPHY, and of CIVIL and SACRED HISTORY. The LATIN Scholars get Lessons also in ENGLISH, GEOGRAPHY, and HISTORY, without any additional charge.

In the system pursued in the Academy, it is the object of Mr. MESTON, and his Assistants, to combine Intellectual and Moral Training; so that, while they assiduously seek to cultivate the understanding, they are also anxious to impress the heart.

Mr. MESTON has excellent accomodation for BOARDERS, at his House, No. 17, Golden Square; and he would take this opportunity of assuring all who may honor him with their patronage, that every attention will be paid to the comfort and improvement of those placed under his direction.

BOARD AND EDUCATION.

For Boys under Ten years of age, ... £30 per annum.
Above Ten years of age, ... 35 ,,

The Modern Languages are taught by Mr. W. MESTON, who resided above 18 years on the Continent.

☞ References,—REV. J. FOOTE, ABERDEEN.—REV. A. FYVIE, SURAT.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

JULY, M,DCCC,XXXVI.

I.—Sermon preached in St. Andrew's Church, Bombay, May 22, 1836, on the occasion of the death of Major Miller, Judge Advocate General, Bombay Army. By the Rev. John Stevenson.

1 *Thess.* iv. 13 — 18. "*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope,*" *&c. &c. &c.*

It is worthy of remark, that sorrow for departed friends in every religion, with the exception of the Christian, has either been too much encouraged, or altogether prohibited. In the religions intended for mankind in general, grief has been allowed to take its full course, and even hired mourners called in to increase the gloom by their lugubrious strains. In the systems intended for more refined and philosophic spirits, all mourning has been forbidden; and the weeping relatives of departed friends commanded to dry up their tears, and consider pain and pleasure, prosperity and adversity, as one and the same thing. Christianity steers a middle course. The Bible informs us that Jesus wept at the grave of Lazarus. The apostle in our text permits us to mourn, but enjoins us not to mourn as those who have no hope.

But what is this hope inspired by Christianity which moderates our grief for departed friends? This is the subject to which, by the aid of the Holy Spirit, we are now to direct your attention.

1. Christianity moderates our grief for departed Christian friends by giving us the assurance that they immediately enter into a state of bliss. This state of bliss is described in our text as a sleep. Now in sleep two things are included, rest and unconsciousness. The question then is, to which of these ideas has the apostle special reference in our text. Many, by supposing that the apostle uses the word sleep as synonymous with unconsciousness, have maintained that the souls of believers remain in a state of torpidity from the time of their death to the resurrection. This is the Mahometan idea on this subject; and it has also been embraced by many Christian sectaries. We have only to turn, however, to John xi. 13, to see the crudity of such an idea. There, in regard to our Lord's assertion, relative to the death of Lazarus, that he slept, it is said that the disciples supposed that Jesus had spoken of taking *rest* in *sleep*. There is here, you observe, a distinction made between the rest of sleep, and the sleep, or state, of unconsciousness. Now, it is not the word that there denotes sleep that is used by the apostle, but the word that designates rest. His meaning in this passage then is, that believers

who have died enjoy a rest in Jesus: such a freedom from all the cares and distractions, and toils, of this world as is enjoyed in sleep. That their state is a state of conscious bliss, is evident from the apostle's desire to depart and be with Christ, which he designates to be, as far he himself was concerned, far better. The apostle surely did not enjoy so little of the joys of the Holy Spirit, as to denominate a state of unconsciousness *better*, when compared with the state in which he then was; for though in appearance sorrowful, in reality he was always rejoicing. In another place he declares his belief, that as soon as he became absent from the body, he should be present with the Lord; and the penitent thief had the assurance of our Lord himself, that that very day he should be with him in Paradise. With these representations also agree the mystic visions of the Book of Revelation, where the saints are always represented in happy consciousness around the throne, praising God and the Lamb.

2. Christianity moderates our grief by the hope of the glorious resurrection of those who have died in the Lord. This is, indeed, the consolation that is peculiarly Christian. By the light of nature some philosophers have confirmed their minds in the idea of the immediate blessedness of departed virtuous spirits, but scarcely have any of them ever entertained the least notion of a corporeal resurrection of the dead. This may be a reason why the apostle here passes over the intermediate state almost in total silence, and hurries us on to the consideration of that grand era which is to commence at the coming of our Lord, when the dead shall be raised incorruptible, this mortal put on immortality, and death be swallowed up in victory. Yet we conceive that there is another reason — the adaptation of the consolation derived from this source to the sympathies of human nature. A few minds of a more intellectual cast may be so much absorbed in the contemplation of the state of the spirit, as to forget or disregard the condition of the body. But as regards the generality of mankind, the body maintains firmly its hold in the mind as part, at least, of the person. It was those now dim and glassy eyes, that beamed forth the intelligence of the soul; those lips now pale and motionless, that poured into our ears the musings of the heart; and that countenance on which death has laid his stiffening hand, that, by its ever-varying expression, served as an index to the inmost secret feelings of the life-giving spirit. So habituated have we become to the intermediate agency of the body, that we can scarcely fancy to ourselves the possibility of spirits communicating with one another, except through some corporeal medium. Reason may tell us that it is easy and possible, but imagination has nothing to work on; and the voice of reason in such circumstances is apt to be silenced by the stronger voice of passion. But here the doctrine of a resurrection comes in to our aid. These inexpressive eyes shall once more speak to our hearts in the language of intelligence; that still countenance shall again be lighted up and beam forth a joyful radiance; and the cold and motionless lips shall become the vehicles to communicate to us all the bidden emotions of the soul. Man has been created to glorify God principally in the state of a soul united to a body: angels are pure intelligences, whose state of perfection is to be without a body. This is the state in which they were intended to glorify their Creator. With man it is otherwise. To him the disembodied state is a state of imperfection; his perfection consists in the union of a holy spirit to an incorruptible body. It was in this state that he was at first created, and it is to this state that at the resurrection he will be restored. To this state then, as an object of hope and desire, the Scriptures teach us to look. After such a state we are so constituted as to aspire. Let us comfort ourselves therefore, in regard to our friends who have died in the Lord, by realizing the glories of this happy state.

3. The Scriptures further console us, in regard to departed friends, by placing before our minds hopes of an eternity of blessedness to be enjoyed in the new heaven and new earth, in the society of all the family of God. Of this state our highest conceptions are poor and grovelling; nor will human language suffice to express those ideas of it, which the people of God, in their happier moments, are permitted to attain. It is indeed a state of perfect and unfading bliss. There every tear is wiped away from every eye. Those who are Christ's shall be like him: in a word, they shall be ever with the Lord. How much is wrapt up in this one sentence! To be ever with the Lord! To sit ever under the beamings of his countenance, and to have our hearts constantly glowing with divine love, must indeed be the perfection of bliss!

II. But we must briefly advert to the character of those for whom this happiness is prepared.

1. They are believers in Jesus Christ. The apostle says here, that they sleep *in Christ*. These are then in Christ. And in Christ Jesus he elsewhere informs us, that circumcision availeth nothing, and uncircumcision nothing, but faith that worketh by love. In order then to possess the blessedness which Christ bestows on his people, we must have faith. We must not, however, content ourselves merely with the reception of Christianity as a system, but we must embrace it with our whole heart. Renouncing all dependance on our own merits, we must entirely confide in the merits of Jesus Christ. We must receive his promises of mercy with warmth and affection; lay hold of his Gospel, and bind it to our hearts; realize the things of God as of immediate and pressing importance; lay them most seriously to heart as things we, by the eye of faith, see to be both true and urgent, and preserve constantly such feelings, living a life of faith in the Son of God.

2. But those who partake of future bliss abound in all the duties of holiness. Their faith is not inactive, but operative. It produces love to our heavenly Father, the God and Father of our Lord Jesus Christ, the Father of mercies who first loved us — love to the Son of God who loved us, and gave himself for us an offering and a sacrifice for our sins — love to all our Christian brethren — love to all mankind. Their faith abounds in all holy deeds, and teaches them effectually to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world.

Day after day calls on us to mourn over one and another of those who have mingled with us, engaged along with us in all the busy scenes of life, and met with us in the house of prayer. Since we last assembled, intelligence has reached us of the removal by death of one, who but two weeks peviously had united here with us in our sacred worship in perfect health: in which state he continued, to all appearance, till the morning on which he was attacked by a fatal disease, of which, in two days afterwards, he died. How forcibly then ought the remark to be impressed on all our minds, which he made to a friend a few days before he was attacked, when speaking of the many who had been removed by death who were once their associates, saying, "Who knows which of us may be the next to follow." Happily for him he had learnt to depend on Jesus alone for salvation, to renounce all dependance on his own merits, and to build all his hopes of happiness on that sure foundation, which the Son of God has laid in his obedience and suffering. Possessing powers of mind of no ordinary sort, as all who knew him can testify, he had learnt to distrust all human reasonings when opposed to the divine reason which is revealed to us in the sacred Scripture; and to know, that in the things of religion the highest reason is to sit as a little child at the feet of Jesus, and receive his word. Nor was he ashamed to avow his belief

in the speedy fulfilment of the promise of the Lord in regard to that grand restitution of things mentioned in our text, notwithstanding the taunting question of the scoffer — "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the foundation of the world?" Though precluded, from the nature of his disease, from giving any audible expression to his hope in his last illness, he gave in other ways distinct intimation, when questioned, that his confidence was simply placed on his Redeemer and God. But he had not left the things of salvation, and the expression of his hopes, to a death-bed. He had lived a life of faith in the Son of God, maintained the worship of God in his family, and daily studied his Bible as the best preparative for all the important duties of his situation. To fervency of spirit he added diligence in business, actively and zealously performing all the duties of his profession, remembering that our life on earth is short, that it is emphatically in Scripture denominated a hand-breadth or a span, and that therefore we must work with diligence while it is called to-day, seeing the night so soon cometh when no man can work.

Let it then, my Christian friends, be our aim to glorify God while we live, and to be followers of those who, through faith and patience, are now inheriting the promises. Our eyes will soon close on this world and its scenes, or they will close on us. Man is like the flower of the grass over which the wind passeth and it is gone, and its place knows it no more. Some wind of disease will, ere long, pass over us, and lay us in the dust; our death will form the subject of conversation for a few days; our memory may be cherished by a few friends till they, too, drop into the grave, and our remembrance will then pass away from among men. Others will occupy the stations in society that we now occupy, and perform the duties we now perform: they will be as busy and as gay as if no breach had been made in their society, and, returning from committing our remains to the dust to the duties and pleasures of life, they will willingly throw over us the shroud of oblivion. May God grant that our names may be written in heaven, and then we will not have occasion to grieve for removal from this world of sin and sorrow. But, indeed, are we prepared to meet our God? Ah, how awful the folly of those who leave the consideration of the things of salvation to a death-bed! With the bodily frame exhausted and reason weakened, or partly destroyed, it is nearly impossible to fix the mind for any length of time on any important subject, and are you willing to stake your eternal happiness upon the flitting emotions that pass through a mind in such a state as this? "Oh folly beyond compare!" Think then now, I entreat you, of those things that belong to your peace, before they be for ever hid from your eyes.

From the regard which we entertained for the high worth of Major Miller, and especially for his sincere and consistent attachment to the cause of the Redeemer, and the Christian graces by which he was distinguished, we have peculiar pleasure in laying the preceding sermon before our readers. The following regimental order shows, that while that highly respected officer "feared God," he also, in strict harmony with right principle, "honoured the king," and most faithfully discharged his public duties.

"Artillery Head Quarters, Bombay, 18th May, 1836.

"*Regimental Order by Lieutenant Colonel Griffith.*

"The Commandant with sincere grief announces the decease of Major William Miller, at Mahabuleshwar, on the 14th instant.

"Although a public order is perhaps not the most fit or usual vehicle

of conveying the expression of private feelings, the Commandant cannot on this mornful occasion deny himself the melancholy satisfaction of recording his sense of the loss which the regiment in particular, and the service at large, has suffered by the sudden removal of one of their brightest ornaments.

" To professional talent of the highest order, Major Miller united a zeal which no difficulty could weary: and though latterly, by his appointment to a high office on the general staff of the army, he was removed from immediate connexion with his regiment, his interest in it continued. The name of Miller is so intimately blended with the history of the Bombay Artillery during the last twenty-five years, that it is vain to seek for any particular period of that term on which to dwell: his splendid abilities were always devoted to the best interests of the corps which he so conspicuously adorned; while his highly honorable and amiable disposition secured him the affectionate esteem of all who were associated with him in private life. Many officers have individually to mourn the loss of a sincere and attached friend. All must deplore the event which has deprived the regiment, and the service, of so much public worth.

" The Commandant feels assured that the officers will join him in expressing their united sorrow, by wearing crape-mourning on the left arm for a period of one month from the receipt of this order.

(Signed) W. M. COGHLAN, Capt. Brigade Major, Artillery.

Major Miller was a native of Edinburgh, and came to India as a Cadet of Artillery in 1811. He died in his 43d year.—*Edit.*

II.—FINAL REPLY TO THE PROTESTANT EPISCOPALIAN LAYMAN.*

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — In your two last numbers, the Protestant Episcopalian Layman has come forward again, in answer to my reply in the number for November. I have now to offer a few remarks on what he has advanced.

1. As to Epiphanius and his praying for the dead, which the Episcopalian Layman tells us has been held, by the most eminent and orthodox writers of all ages, as a Catholic and ancient practice,† I shall leave the whole to the judgement of your readers.

2. Clement, in the passage referred to, as a reference to the original will show, does not affirm that in the Christian Church there are office-bearers analogous to the *Chief Priest*, *Priests*, and *Levites*. He refers to these orders under the O. T. as an illustration of the propriety of Christians being in subordination to those who are appointed to minister. The same general doctrine is set forth in the Scriptures by various other emblems: as those of a shepherd and his flock; a teacher and his scholars; a ruler and his subjects: also a Christian is sometimes compar-

* This discussion, it may not be improper for us to observe, was none of our originating, as it commenced when we were many hundred miles distant from Bombay. We have hitherto tolerated it, from our desire to act impartially, and in consistency with the professed principles of our work. As the Episcopalian Layman has already given us his ultimatum, as a tolerable outline of the general argument on both sides, and this is all that can be expected in a periodical like ours, has been presented to such of our readers as may be curious about the matter, and as many subjects interesting to all, demand our attention and that of our correspondents, we trust that the discussion will be allowed to close.—*Edit.*

† In modern times, we have the example of Dr. Johnson, who used to pray for his wife. Mr. Gilly also, in his Account of the Waldenses in the North of Italy, mentions the practice with approbation.

ed to a *wrestler*, a *prize racer*, a *soldier*, &c.; but it is easy to see that in none of these does the resemblance hold in all points.

Before giving implicit credit to the story of the passage suppressed from Blondel's work, I should require to consult the originals referred to; and if it should prove to be, as the Protestant Episcopalian Layman represents it, I should not hesitate to call it a blot on those concerned. I am not engaged to defend the faults, or the errors, of those with whom I may agree in the main points of this cause.

Calvin, in the passage quoted, says nothing as to the *authority* of prelacy. He was well affected to the Church of England for a time, because though he did not consider it a reform*ed* church, he viewed it, as in his day it was, a reform*ing* church. His writings abound with avowments of his presbyterian opinions, and his actions accorded with these opinions. The Protestant Episcopalian Layman may, if he pleases, speak of Calvin with contempt: the *judicious Hooker* (the Coryphæus of Prelacy) venerated him, and spoke of him as "incomparably the wisest man that ever the French Church did enjoy since the time it enjoyed him;" and even commended him for establishing Presbytery in Geneva in the circumstances of the case. Nor was Hooker the only man who venerated Calvin. Joseph Scaliger himself, a prodigy of erudition, pronounced him to have been the most learned man in Europe in his day; and particularly that "no man understood ecclesiastical history so well."

Now that we are upon this subject, it may not be amiss to notice a common error, which has been in circulation among Episcopalians and Independents for near two hundred years, that Calvin invented, and first introduced, the office of *ruling* as distinct from *preaching* elders. Dr. John Edwards, an eminent divine of the Church of England, during the latter half of the seventeenth century, writes: "This office of a ruling elder is, according to the practice of the Church of God, among the Jews, his own people. It is certain that there was this kind of elders under that economy. There were two sorts of elders among the Jews: the ruling ones who governed in their assemblies and synagogues, and the teaching ones who read and expounded the Scriptures. Accordingly, Dr. Lightfoot, in his Harmony of the New Testament, inclines to interpret 1. Tim. v. 17, of the elders in Christian congregations, who answer to the lay-elders in the Jewish synagogue. For this learned writer, who was well versed in the Jewish customs and practices, tells us that in every synagogue among the Jews there were elders that ruled chiefly in the affairs of the synagogue, and other elders that laboured in the word and doctrine! And so it was in the Christian Church: there was a mixture of clergy and laity in their consults about church matters, as we see frequently in the Acts of the Apostles. The Christian Church retained this usage, for which they quote St. Augustine's 137th Epistle, where he mentions the clergy, the elders, and the people. So in this 3d book against Cresconius, he mentions deacons and seniors, that is lay-elders; for he distinguishes them from other presbyters. One of his Epistles to his Church in Hippo, is thus superscribed, "To the clergy and the Elders." See chapter 56th in the forenamed book against Cresconius, where he mentions Peregrinus the Presbyter, and the Elders (Seniores.) And nothing can be plainer than that of St. Ambrose: "Both the synagogue, and afterwards the church, had their elders, without whose counsel nothing was done in the church, &c." Farther, we read of these seniores in the writings of Optatus, page 41, and the epistles annexed to him, which the reader may consult. Thus it appears that this was an ancient office in the church, and not invented by Calvin, as some have thought and writ.

"And then as to the reason of the thing, there should be no ground of quarrelling with this office in the church, seeing it is useful. It was insti-

tuted for the ease of the preaching elders, that they might not be overburdened with business, and that they might more conveniently apply themselves to that employment, which is purely ecclesiastical and spiritual. Truly, if there were no such office mentioned in the Scripture, we might reasonably wish for such a one, it being so useful and serviceable to the great purposes of religion. What can be more desirable than that there should be one or more appointed to observe the conversation of the flock, in order to the exercising of discipline? The pastor himself cannot be supposed to have an eye on every one of his charge; and therefore it is fitting that out of those who are fellow-members, and daily converse with one another, and therefore are capable of acquainting themselves with their manners and behaviour, there should be chosen these elders I am speaking of, to inspect the carriage and deportment of the flock." Theol. Ref. 1. 526,528.

In fact, Calvin, instead of having invented the presbyterian form of church government, as is commonly asserted by many who (if as well read in ecclesiastical history as they profess to be) ought to know better, found it ready made to his hands, and in vigorous operation among the Picards of Bohemia. In 1540, the year before he was recalled to Geneva, he corresponded with the Bohemian brethren, and made himself particularly acquainted with their plan of church government, which he regarded with deep interest; an interest, no doubt, augmented by the sufferings which he had recently undergone on account of his endeavours to maintain purity of ecclesiastical discipline: in which endeavours he had been baffled chiefly for want of such an efficient system as the Bohemian churches possessed. In the course of this correspondence, while yet in exile for his fidelity, Calvin wrote to the Bohemian pastors in the following remarkable terms: "I heartily congratulate you on your churches, upon which, besides sound doctrine, God hath bestowed so many excellent gifts. Of these gifts, it is none of the least to have such pastors to govern and order them; to have a people themselves so well affected and disposed; to be constituted under so noble a form of government; to be adorned with the most excellent discipline; which we justly call most excellent, and indeed the only bond by which obedience can be preserved. I am sure we find with us, by woful experince, what the worth of it is, by the want of it; nor yet can we by any means attain to it. On this account it is that I am often faint in my mind, and feeble in the discharge of the duties of my office. Indeed, I should quite despair, did not this comfort me, that the edification (building up) of the Church is always the work of the Lord, which he himself will carry on by his own power, though all help beside should fail. Yet still it is a great and rare blessing to be aided by so necessary a help. Therefore I shall not consider our churches as properly strengthened, until they can be bound together by that bond." The historian, after giving this extract from the venerable reformer, adds: "It so happened, in the course of divine providence, that not long afterwards this eminent man was recalled to minister in the church at Geneva, where he established the very same kind of discipline which is now famed throughout the world."*

So much for the *invention* of Calvin in church government, and that

* Joh. A. Comenii Hist. Bohem. Tractr. Sect. 80. This extract from Comenius is sufficient to settle the point at issue between the Protestant Episcopalian Layman and me. Comenius was a *bishop* of the Bohemian brethren, and here we have his testimony that Calvin established in Geneva the same sort of government and discipline, as that among the Bohemians, whose doctrine and discipline, he elsewhere informs us, had been handed down unchanged for two hundred years, and therefore must have been established more than a hundred years before John Calvin was born.

of others in church story. Let us now return to the Layman and the Fathers.

He insists largely upon Ignatius and the Epistles which pass under his name. Be it remembered that these epistles were directed not to large prelatical dioceses, but to single parishes or congregations: that each of these churches is represented as having a bishop, a presbytery, or bench of elders, and a plurality of deacons: consequently they indicate an episcopacy of the parochial or presbyterian stamp, and give no trace of that which is diocesan. From different parts of these epistles, we learn that each bishop had under his pastoral care but "one altar," "one cup," "one loaf," i. e. one communion table; and that the people under his care habitually came together to "one place:" in other words, formed "one assembly." Hence, notwithstanding the absurd and extravagant assertions of prelatical dignity for which these epistles are famed, presbyterians contend that the main lineaments of their system are still to be discerned, in spite of all the attempts by which these epistles have been tortured and mangled.

These Ignatian epistles were first published at Strasburg in 1502, and there were eleven of them. When they were published in 1562, they became twelve. Afterwards they became fifteen, to which was annexed a letter from the Virgin Mary to Ignatius. Nor did they alter in number only, but in bulk also; for in some editions some of the epistles are twice as large as in others. Nothwithstanding this variety, Canisius, of the Church of Rome, insulted the world, as some others do now, with a great deal of scorn, because they doubted of any of these epistles. However, Mastrærus, a Parisian doctor, published a new edition of them, and without scruple discarded four of them, as apocryphal, viz. two to St. John the Evangelist, one to the Virgin Mary, and her letter to him. Yet still the remaining twelve did not please learned men. Archbishop Usher has asserted, and proved, that six of them are spurious, six of them mixed, and so none of them altogether genuine. Videlius, in the year 1623, published an edition of the Ignatian epistles at Geneva, but he went so near to work, and castigated them so severely, that the high church party was displeased. At length, Archbishop Usher fell upon two copies of them, (one in Cambridge, and the other in Bishop Montague's Library,) and these not originals, but Latin translations, and these too very barbarous: and afterwards Isaac Vossius found in the Medican library a Greek manucript of them, and published it in 1646. Yet after all this, the Latin editions are thought to be the best by learned men: and Archbishop Usher doubts whether the seventh epistle, that to Polycarp, be genuine: and so ill was he satisfied with it, that he would not publish it along with the others; and Dr. Wake says, "nor does Isaac Vossius himself deny but there are some things in it which may seem to render it suspicious."

Besides, the epistle to the Romans was not found in the Medicean manuscript, but made up from the Latin versions, by the conjectures of learned men, as noticed by Dr. Wake. And even as to the whole of the epistles, though the Dr. translated from the text of Vossius, yet he owns, that where a place was manifestly imperfect, he has sometimes taken the liberty to express his own conjectures. In like manner every other editor, by clipping and patching, endeavours to give a copy of these epistles exactly as they were penned by Ignatius; and the editor, honestly believing that his own views of church government are the same as those held by this apostolical father, of course makes him say just what he thinks he ought to have said: and the edition thus doctored will be held in repute by those whose scheme is favored by it; but, really, it is rather too much to expect that it will be held in like esteem by others. Pres-

byterians make the same objections to the Epispcopal editors, as Episcopalians make to the Popish.

The history of these celebrated epistles is amusing and instructive, and exhibits examples lamentably abundant of human fraud and party credulity. Anderson's work contains an excellent article on this subject, but it is too long for insertion.

The Protestant Episcopalian Layman objected to my former notice of Ignatius as being *peculiar and brief.* The same objections will not be made now, though one half of what should be known has not been told.

It is unnecessary to make any remarks on what the Protestant Episcopalian Layman says about Polycarp, Justin Martyr, and Irenæus: and as regards the passages formerly quoted from Tertullian, every one of your readers may perceive that there is a wide difference between saying that Episcopal precedence is *of apostolical institution or authority*, as Episcopalians believe, and saying, as Tertullian does, that it is *for the honour of the church.* Presbyterians, together with Episcopalians and Papists, all maintain that *government* is an ordinance in the church of divine appointment; all the difference is about the persons by whom, and the extent to which, church government is to be exercised. Connected with this is the question about *apostolical succession*, which has long been keenly debated by various partizans. The Protestant Episcopalian Layman enters on this subject, but I think it unnecessary to follow him; and what has of late been published in the Spectator about attendance on a non-evanelical ministry, shows that such discussion here would be superfluous.

In opposition to the famous passage from Jerome in favor of Presbytery, the Presbyterian Episcopalian Layman adduces another in favour of Prelacy, viz.—"That we may know that the apostolical traditions were taken from the Old Testament, that which Aaron and his sons, and the Levites were in the Temple, let the bishops, presbyters, and deacons, claim to themselves in the church: and from this he (the Layman) argues that the apostles formed the church on the model of the temple, and appointed a bishop, priests and deacons, corresponding to the High Priest, Priests and Levites. I have no hesitation in admitting that Jerome, like other Fathers, ancient and modern, is occasionally inconsistent with himself: and it was on this as well as on other accounts that the Reformers, while they maintained, in their disputations with the Papists, that the Fathers held the same general doctrines as themselves, yet did they invaribly refuse to put the final issue of their cause on an appeal to the Fathers. Their constant reply to all such appeals was, *To the law and to the testimony.* Still, however, they carefully studied, and largely quoted from the Fathers, and showed abundantly that the doctrines by themselves had been taught also by the Fathers of old. In like manner, while Presbyterians will never consent to put the final issue of their cause on an appeal to the Fathers, we have no objections to refer to them for evidence of the facts, and state of the church *as existing in their day*, of which indeed they are the only competent witnesses; but it is never to be forgotten that they were not contemporary with the apostles, and threfore what they say of the apostles doings is no *evidence* or *authority*, and can be received as information only, more or less valuable, according to the character or circumstances of each writer.

Now it is well known that, excepting Origen and Jerome, hardly one of the early Fathers whose writings are extant, had any tolerable acquaintance with the Hebrew language, or Jewish manners and customs. Hence what they say on these subjects is of little or no weight, and in particular, the conclusion drawn from Jerome, by the Protestant Episcopalian Layman, that the church was formed on the model of the tem-

ple, is repudiated by the almost unanimous consent of every Protestant writer famed for Hebrew learning for the last three hundred years. These authors, Episcopalian and Presbyterian, Independent and Lutheran, concur in declaring that the *synagogue*, and not the *temple*, was the model on which the Christian Church was formed.

Bishop Burnet says: "Among the Jews, he who was the chief of the synagogue was called *Chazan Hakeneseth*, that is, *bishop of the congregation*, and *Sheliach Tsibbor*, i. e. *the angel of the church*. And the Christian Church being modelled as near the form of the synagogue as could be, as they retained many of the rites, so the form of their government was continued, and the names remained the same." "A great deal might be said to prove that the apostles, in their first constitutions, took things as they had been modelled to their hand in the synagogue. And this they did, both because it was not their design to innovate, except where the nature of the gospel dispensation obliged them to do it; as also because they took all means possible to gain the Jews, who we find were zealous adherents to the traditions of their fathers, and not easily weaned from those precepts of Moses, which by Christ's death were evacuated. And if the apostles went so great a length, in complying with them in greater matters, as circumcision and other legal observances, (which appears from the Acts and Epistles,) we have good grounds to suppose that they would have yielded to them in what was more innocent and less important. Besides, there appears both in our Lord himself, and in his apostles, a great inclination to symbolize with them as far as possible. Now, the nature of the Christian Church shows evidently that it came in the room of the synagogue, which was moral, and not of the temple worship, which was typical and ceremonial. Likewise the parity of customs betwixt the Jews and Christians, was such that it made them to be taken by the Romans, and other more overly observers, for one sect of religion. And, finally, any that will impartially read the New Testament, will find that when the forms of government or worship are treated of, it is not done with such architectorial exactness as was necessary if a new thing had been instituted, which we find practised by Moses. But the apostles rather speak as those who gave rules for the ordering and directing of what was already in being. From all which it seems well grounded and rational to assume, that the first constitution of the Christian churches was taken from the model of the synagogue, in which these elders were separated, for the discharge of their employments, by an imposition of hands, as all the Jewish writers do clearly witness."*

Dr. Lightfoot, an Episcopalian, who has been seldom equalled in Oriental and Rabbinical learning, says: "The apostle calleth the minister *Episcopus*, or (*Bishop*) from the common and known title of the *chazan*, or *overseer*, in the synagogue." Again: "Besides these there was the public minister of the synagogue, who prayed publicly, and took care about reading the law, and sometimes preached, if there were not some other to discharge this office. This person was called שליח ציבור, (*Sheliach Tsibbor*) the *angel of the church, and* חזן הכנסת the *chazan* or bishop of the congregation. The *Aruch* gives the reason of the name. The Chazan says he is שליח ציבר the angel of the church, (or the public minister,) and the Targum renders the word רואה by the word חזה, *one that oversees*. For it is incumbent on him to oversee how the reader reads, and whom he may call out to read in the law. The public minister of the synagogue himself read not the law publicly; but every Sabbath he called out seven of the synagogue (on other

* Observ. on the 1st and 2d Canons &c. pp. 2, 83,84,85. Glasg. 12mo. 1673.

days fewer) whom he judged fit to read. He stood by him that read with great care, observing that he read nothing either falsely or improperly, and called him back, and corrected him, if he failed in any thing. And hence he was called *chazan*, that is *Επισκοπος*, *Bishop* or *Overseer*. Certainly the signification of the words bishop and angel of the church had been determined with less noise, if recourse had been had to the proper fountains, and men had not vainly disputed about words taken I know not whence. The service and the worship of the temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the synagogues, which was moral into the Christian church, viz. the public ministry, the public prayers, reading God's word, and preaching, &c. Hence the names of the ministers of the gospel were the very same, the *angel of the church*, and *the bishop*, which belonged to the ministers in the synagogues.'

In another passage, the same learned divine thus describes the worship in the synagogue: "In the body of the church the congregation met and prayed and heard the law, and the manner of their sitting was this — the elders sat near the chancel, with their faces down the church; and the people sat one form behind another, with their faces in the church towards the chancel and the elders. Of these elders there were some that had rule and office in the synagogue, and some that had not. And this distinction the apostle seemeth to allude unto, in that much disputed text, 1 Tim. v. 18. The elders that rule well, &c. where "the elders that ruled well are set in opposition" not only to those that ruled *ill*, but to those that ruled *not at all*. We may see, then, whence these titles and epithets in the New Testament are taken; namely, from the common platform and constitution of the synagogues, where *Angelus Ecclesiæ*, and *Episcopus*, were terms of so ordinary use and knowledge. And we may observe whence the apostle taketh his expressions, when he speaketh of some elders ruling, and laboring in word and doctrine, and some not; namely, from the same platform of the synagogue, where 'the ruler of the synagogue' was more singularly for ruling the affairs of the synagogue; and 'the minister of the congregration,' laboring in the word and in the reading of the law, and in the doctrine, about the preaching of it. Both of these together are sometimes called jointly 'the rulers of the synagogue,' Acts xiii. 15 — Mark v. 22, being both elders that ruled: but the title is more singularly given to the first of them.'

Again he says: "In all the Jewish synagogues there were *Parnasin*, deacons, or such as had the care of the poor, whose work it was to gather alms for them from the congregation, and to distribute it to them. That needful office is here (Acts vi.) translated into the Christian Church."*

Stillingfleet, in his Irenicum, maintains the same position with confidence and zeal. The following is a specimen of his language, part 2 — chap. 6: "That which we lay, then, as a foundation whereby to clear what apostolical practice was, is that the apostles in forming churches did observe the customs of the Jewish synagogue." And in support of this position, he quotes a large number of the most distinguished writers, both Jewish and Christian.

To the same purpose Grotius, in his Annot. in Act. ap. vi. xi. says: "The whole polity or regimen of the churches of Christ was conformed to the model of the Jewish synagogue. Salmasius also, De primatu Papæ cap. 1., contends that the elders of the church were beyond all doubt taken from those in the synagogue. The learned Spencer, a divine of the Church of England, in the 17th century, teaches the same general

* Lightfoot's Works, vol. 1, p. 308. vol. II, pp. 133,755. vol. 1, pp. 611,612, and 279.

doctrine, De Leg. Hebr. Lib. iii. Diss. 1. cap. 2. sect. 4. "The apostles also that this reformation (the change from the dispensation of the O. T. to that of the New) might proceed gently and without noise, received into the Christian church many of those institutions which had been long in use among the Jews: among the number of these may be reckoned, the imposition of hands, bishops, elders, and deacons, excommunication, ordination, and other things familiar to learned men.

Augustus Neander of Berlin, is thought to be better skilled in Christian antiquities than any other man of the present day. He is a Lutheran minister, and, being of Jewish extraction, has enjoyed the highest advantages for becoming acquainted with the polity of that people. After showing at some length that the government of the primitive church was not monarchical, or prelatical, but characterized throughout by a spirit of mutual love, counsel, and prayer, he thus proceeds: "We may suppose that where any thing in the way of church forms could be found consistent with this spirit, it would be willingly appropriated by the Christian community. Now there happened to be in the Jewish synagogue, a system of government of this nature, not monarchical, but rather aristocratical (or a government of the most venerable and excellent.) A council of elders זקנים *πρέσβυτεροι*, conducted all the affairs of that body. It seemed most natural that Christianity, developing itself from the Jewish religion should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since their nation had from the earliest times been to some extent, under the control of a senate, composed of senators, or elders. When the church was placed under a council of elders, they did not always happen to be the eldest in reference to years; but the term expressive of age here was, as in the Latin, Senatus, and in the Greek *γερουσια*, expressive of worth or merit. Besides the common name of the overseers of the church, to wit *πρεσβυτεροι*, there were other names given, according to the peculiar situation occupied by the individual, or rather his peculiar field of labor: as *ποιμενες*, shepherds; *ηγουμενοι*, leaders; *προεστωτες των αδελφων*, rulers of the brethren; and *επισκοποι*, overseers."

Similar testimonies might be multiplied almost indefinitely from men of all countries and denominations, but those given above are perhaps more than sufficient. For if we compare the titles, powers, duties, and ordination of the Christian Church, as well as the order and nature of its public service as established by the apostles, with the temple and synagogue systems respectively, we shall find the organization and service of the church to resemble the temple in scarcely any thing, while they resemble the synagogue in almost every thing. There were bishops, elders, and deacons in the synagogue; but no officers bearing these titles, or performing similar functions in the temple. There was ordination by the imposition of hands in the synagogue; but no such ordination in the temple. There were reading and exposition of the Scriptures, and public prayers in the synagogue every Sabbath day; whereas the body of the people went up to the temple only three times in a year, and then to attend on very different services. In the synagogue, there was provision not only for the weekly instruction of the people, but also for the maintenance of discipline and the care of the poor, but the temple had little or no provisions of these sorts. Now in all these, and in many more, the Christian Church followed the model of the synagogue, and departed from that of the temple. Were the resemblance in a few points only, it might be considered to be accidental, but it is so close, so striking, and extends to so many particulars, as to call the attention of the most careless enquirer. It was, indeed, notoriously so great in the early ages,

that the heathen frequently suspected Christian churches as being a variety of Jewish synagogues and stigmatized them as such accordingly.

The quotations already given will serve in a great measure to put to rights the argument for Prelacy drawn from the Apocalyptic *Angels*, which is still insisted on by Episcopalians, who maintain that by these Angels of the seven churches we are to understand the prelatical bishops of each respectively. But if we look unto the bodies of the Epistles themselves, we shall see cause for thinking otherwise.

1. In the epistle to the angel of the church at Ephesus, shall we think that the commendation for labour and patience, the reproof of the decay of first love, the exhortation to repentance, the threatening to remove the candlestick out of its place, were directed to, or concerned only one single person? Would the Saviour punish a whole church so grievously as to deprive them of the gospel for the fault of their bishop? Nay, verily, "When he says, The angel of Ephesus, he means the church in it," saith Aretas, bishop of Cæsarea in Cappadocia.

2. To the angel of the church of Smyrna, it is said — Fear none of those things which thou shalt suffer: behold the devil shall cast *some of you* into prison, that *ye* may be tried, and *ye* shall have tribulation ten days. Is this the characterizing of a single person? When he exhorts to faithfulness, and makes promise to him that overcomes, does he direct to the Bishop only? "No," saith Augustine, "he says it to the whole church."

3. When he saith to the church of Pergamos, "I know thy works and where thou dwellest, even where Satan's seat is, was it only the bishop who lodged there? when it is immediately added, "Antipas, my faithful martyr, was slain among *you*, where Satan dwelleth." "No," says Augustine, "these things under a singular word are said to the whole church, because Satan dwells every where by his body. Now the body of Satan are proud and wicked men, just as the body of Christ are such as are humble and good." Indeed, the whole church in these parts was in the greatest danger of idolatry, or of persecution, in case of not complying with it; for in Pergamos stood the celebrated temple of Æsculapius, which was a great *Virth*, to which, on account of its famous oracle, the greatest of the land went, or sent gifts. Thither Earinus, Domitian's freed-man, sent his consecrated hair, with a mirror and a box of jewels.* Thither the Emperor Æntonius Caracalla went to be cured of his sickness, and to lie in for dreams† Thither also Apollonius Tyanæus, who was set up to mate our Saviour, went to be director of the oracle, and to instruct the pilgrims how they might obtain divine dreams from the god. To this god dragons and serpents were sacred, and maintained in the temple by the government at the public charge‡§. Fitly therefore was Satan, that dragon and old serpent, Rev. xii. 9, said to have his seat there. Add to this that, admitting there had been such officers as prelates in those days, yet it would be probable that the see was vacant at this time: and so the epistle could not well be directed to the bishop; for, as the tradition goes, Antipas was the bishop of that place; but he was martyred in the tenth year of Domitian, as the Roman martyrology bears, which was the very year, as the most common tradition carries it, John the divine was banished to Patmos. And Dr. Hammond, foreseeing, it seems, this difficulty, placed John's banishment in the reign of Claudius, and makes the relation of the martyrdom of Antipas, Rev. ii. 13, to be not history but prophecy; and paraphrases the passage thus: Antipas, for his

* —— Dulcesque Capillos.
Pergamos posuit dona sacrata Deo. Mart.

† Herodian, Lib iv. cap 5. 11.

‡ Philostrat in vii. Apoll. Lib. iv. cap. iii.

§ These things were not confined to Æsculapius, nor to Pergamos; nor were they peculiar to ancient times and heathen governments.

fidelity and courage in preaching the gsopel, will be, (I foresee,) cruelly martyred."

4. When he writes to the angel in the church in Thyatira, was it the works, charity, service, faith, and patience, of the bishop alone, that he commends? Was it the bishop alone whom he reproved for suffering that woman Jesabel? "No" says Augustine, "it was such (in the plural number) as were set over the church, who neglected to impose that severe discipline upon fornicators, and other riotous livers, which they ought." And is the angel of the church characterized as a single person by these words "But unto you and to the rest in Thyatira."?

5. When he gives this character of the angel of the church of Sardis — "thou hast a name that thou livest, and art dead," is it a description of one single person in that church, whether bishop or presbyter? Is it not rather of that whole church, excepting "those few names that had not defiled their garments"? Yes; and Augustine says, and gives it for a general rule, "that because angel signifies a messenger, therefore whosoever, either bishop or presbyter, or even layman, speaks frequently of God, and tells men how they may come to eternal life, is deservedly called an angelus of God."

6. When he says to the angel of the church in Philadelphia, "I have set before thee an open door — thou hast a little strength, and hast kept my word," &c. did he mean thereby to characterize a single person? Indeed, there is not a clause in the whole epistle that even seems to characterize a single person; yea, even that promise, "Behold, I will make them of the synagogue of Satan to come and worship before thy feet," imports nothing of peculiar privilege to the bishop, but signifies the effect which the preaching of the gospel should have on these enemies, as Ambrose explains it.

Lastly. The like is to be said of the church in Laodicea. In the whole epistle to the angel thereof, there is not one clause that characterizes a single person.

I add farther, that in no one of these seven epistles is there one act of episcopal jurisdiction so much as hinted at; nor any act which is not competent to all and every minister of the gospel — yea, and to the people themselves: for instance, when it is said of the church of Ephesus—"Thou hast tried them who say they are apostles, and hast found them liars," it is no more than is the duty, and will be the practice, of every good Christian, all being enjoined to believe not every spirit, but to try them whether they be of God — and by their fruits ye shall know them. And when the church of Thyatira is blamed for suffering that woman Jezabel, every Christian may be guilty of the like, being discharged from owning, or countenancing known heretics. "If there be any among to you and bring not this doctrine, receive him not into your house, nor bid him God-speed. Dr. Hammond himself, though earnest to have it believed that these angels were single persons, confesses that they are not characterized as such. "Though the angels were single persons, yet what is said to them is not said only to their persons, but to the universality of the people under them, whose non-proficiency, &c. is threatened with the removal of knowledge, grace, and privileges, which is not so properly applicable as a punishment of the bishop as of the people under him. And therefore in the paraphrase I have generally changed the singular into the plural number, by that means to leave it indifferently to the bishop of each church and the people under him, and yet farther to the other churches subordinate to each of the metropolis here named."

The truth is, that Dr. Hammond has demolished the argument from the apocalyptic angels, for he has made them not simply bishops, but metropolitans: in which notion but few have followed him. He else-

where makes a two-fold bishop in the same place; of which one was over the Jewish, the other over the Gentile Christians. How then could the angels be single persons? Or were the epistles written only to the circumcised, or to the uncircumcised?

But supposing it were plain even to demonstration that these angels were single persons, yet where is there the least intimation that these single persons had the sole power of either ordination or jurisdiction; or even a negative over the presbyters in these things? Without these they will give no support for the modern episcopacy: and it was on this account that Dr. Hammond denied the existence of simple presbyters at that period; a notion which quite destroys the argument from the apocalyptic angels. It destroys also two other arguments ordinarily insisted upon by prelatical writers, viz. that from the form of government among the Jews; and the other from the subordination of the seventy to the twelve. Let us hear Dr. Whitby: "If then the middle order had been wanting so long as supposed, viz, by Dr. Hammond the government of the church would not have been formed after that (the Jewish) platform; which, as Epiphanius and the Jews inform us, had these several offices in it. The same may be said of those who make the elders or presbyters, to be answerable to the seventy appointed by Christ as inferior officers under the apostles, and make this an argument of inequality betwixt bishops and presbyters established in the Church by Christ. Thus Dr. Hammond eases us at once of three of the most beaten arguments of his party. The modern high church party would do well to remember a remark of Charles II. on the arguments used by their predecessors in his time. He said they used presbyterian arguments against papists, and popish ones against presbyterians.

As the Protestant Episcopalian Layman is still unsatisfied with what I have said, to show that Timothy and Titus were not prelatical or diocesan bishops, and declares that he contends not for the names they bore, but for the offices they held, I beg attention to the following extracts from the great champions of his party. I believe them to have been *itinerant missionaries.* The Layman believes them to have been *fixed prelates.* Let us hear Mr. Dodwell, Parænes. sec. 10, p. 40, 41. "But indeed many argue that his (Timothy's) office was not fixed, but itinerant. The apostle testifies, 1 Tim. 1, 3, that he *besought* him to *remain* at Ephesus. Therefore when he was besought he was itinerant. The work of an Evangelist, 2 Tim. v. 5, proves the same. His many journeys with St. Paul, and his name, in common with that of the apostle, in the inscriptions of the Epistles to the Thessalonians, prove it. Similarly the apostle took Titus, and put him singly to constitute in Crete presbyters in the cities. Tit. i. 5. He says he was left, that he might correct those things which were wanting. Hence he was the apostle's companion at the time he was left. And indeed many other places also teach that he was not more bound to any one place, than was the apostle himself. Let us hear also Dr. Whitby, in the Supplement to Dr. Hammond's Annot. on Titus: "The great controversy concerning this and the epistles to Timothy, is whether Timothy and Titus were indeed made bishops, the one of Ephesus and Proconsular Asia, the other of Crete, having authority to make, and jurisdiction over so many bishops as were in those precincts. Now of this matter, I confess, I can find nothing in any writer of the first three centuries, nor any intimation that they bore that name." Now the presbyterian being secured from the ancients of the first three centuries, any hazard from the rest is not much to be regarded: for, as Le Clerc judiciously observes, "the testimonies of the ancients about this matter, who judged rashly of the times of the apostles by their own, and spoke of them in the language of their own age, are of

little moment; and so do no more prove that Titus was the bishop of Crete, than what Dr. Hammond says, proves him to have been dignified with the title of an archbishop.

But is is easy to show, if the statements advanced by the Protestant Episcopalian Layman and by Bishop Wilson, &c. be correct, that Dr. Hammond was right in saying that Timothy and Titus were archbishops. Dr. Hammond admits, what I am sure no one can deny, that the elders of Ephesus were bishops, Acts xx. 21 — 28; and therefore, as bishops, had power to perform all episcopal functions. The elders ordained by Titus in Crete, Tit. 1.–5. 7, were also bishops, and this also is admitted by Dr. H. as indisputable. Hence it is plain that if Timothy and Titus did exercise jurisdiction over the bishops of Ephesus and Crete, it must have been strictly and properly an archiepiscopal jurisdiction.*

And now to sum up the argument from Timothy and Titus, which, after all, is the sheet-anchor of modern episcopalians. Excepting Dr. Hammond, all episcopalian authors maintain, and nothing in history is surer than that there was a perfect equality among bishops for the first three centuries. Nothing from the Scripture can be plainer than that there were bishops at Ephesus before Timothy was left there; and that those whom Titus ordained in Crete, were bishops, to all intents and purposes, known in the New Testament. How then Timothy and Titus could, as bishops, be the fixed and ordinary prelates of Ephesus and Crete, is beyond the power of natural understanding to conceive.

In conclusion, I would remark that this long controversy has arisen from a very small matter. Those who have attended episcopalian places of worship must have heard once a month, or oftener, the praises of the apostolical constitution and admirable liturgy of the Church of England. All this is matter of course, and nobody thinks it worth while to take farther notice of it: but no sooner does a presbyterian minister publish a sermon, containing a simple statement of his views on church government, and an attempt to show that these are scriptural, without blaming or finding fault with those of other denominations of the Christian church, whose opinions may differ from his own, but immediately, at both Madras and Bombay, he is caught hold of by high church, who endeavour to make him come along with them. The Bombay

* In a note the Layman refers to the Council of Trent and their testimony in favour of episcopacy, and their opposition to the encroachments of the Pope; but he has forgotten to say any thing about the encroachments of both on the civil authority. But let that pass. The questions whether the institution of bishops was de jure divino, and whether bishops were bound to reside in their dioceses by the same law, were long and keenly debated. As the chief points at issue between the Pope and the Council were involved in these two questions, both parties tried every thing they could think of to carry them in their own favour. The object in view by the bishops composing the council, was to get a decree asserting these doctrines the first that they might thereby relieve themselves from the interference of the Pope in favour of regulars and others, and secure to themselves uncontrolable authority over every person in their diocese, which the decree would enable them to exercise *de jure divino*, and not, as heretofore, merely *as delegates of the Pope*. Their object in the second was to be free from annoyance of having their revenues eaten up by nonresident cardinals, and others appointed in commendam, or otherwise to consume the fruits while others had to do the work. As these points struck at the foundations of his authority as supreme head and governor of the universal church, the Pope did all he could to ward off the blows. Had it ever occurred to his Holiness that Timothy and Titus were archbishops, having under them all the bishops of Ephesus and Crete, he might have urged this as an unanswerable argument that bishops are, *de jure divino*, under subjection to apostolical delegates. And on the second question, he might have urged the fact of *Paul beseeching* Titus to remain in Crete, his diocese, as a plain proof that he was not *otherwise* bound to reside, and that therefore non-residence also is de jure divino. Whoever will study the debates at Trent on these points, will perceive that the present arguments are far more direct and clear, than any thing urged on either side during the mouths and years during which this discussion lasted.

layman finds fault with the attempt to uphold the position of ecclesiastical parity, which, though (as he himself says) it has been the subject of continued discussion since the period of the Reformation, he asserts to have been unknown and unheard of for the first fifteen centuries of the Christian era. Now surely there is here no reasonable ground of offence; for though we are ready to admit that the point referred to has been the subject of continued discussion since the Reformation, yet (to use his own words) *he must have been fully aware* that the thing which he so positively asserts to have been unknown and unheard of, is precisely the thing in which all this discussion has arisen and continued. No candid or reasonable disputant ever finds fault with his opponent, because he stated his argument in his own way freely and fairly, or requires him *in limine* to yield the whole matter in dispute.

The single point contested being a simple matter of fact, whether or not ecclesiastical parity was unknown and unheard of for the first fifteen years of the Christian era, I endeavoured to show that ecclesiastical parity was neither unknown nor unheard of, by reference to the Christian writers of the first five centuries, including the apostles.* In replying to this, the Protestant Episcopalian Layman endeavoured, by reference to the same authorities, to prove the divine origin of episcopacy. This, like a side-wind which blows dust in our eyes, has occasioned our diverging from the original point. In this communication, I have endeavoured to meet and answer every thing of importance which has been advanced; and to bring additional evidence in favour of ecclesiastical parity — the point at issue.

The subject has been so much discussed, that little requires to be done beyond arranging the arguments which have been in print for years and centuries; many of which presbyterians believe to be unanswered to the present time. I have drawn largely from these stores, and often I have used the words of others; sometimes with a few slight variations to adapt them to the present purpose, and sometimes I have given the passages unchanged. I have been induced to this course from a belief that the arguments could not easily be improved, and also because there is great reason to suspect that many of these authors are little read, from the fact that the arguments, which have been demolished generations ago, are still paraded with as much confidence, as when they were first brought into the field.

As to the divine origin of episcopacy in the Church of England, let the following testimony from Bishop Burnet be considered. In Henry the VIIIth's reign, anno 1539, "The bishops took out commissions from the king, by which they acknowledged that all jurisdiction, civil and ecclesiastical, flowed from the king, and that they exercised it only at the king's courtesy, and that as they had it of his bounty, so they would be ready to deliver it up at his pleasure; and therefore the king did empower them in his stead to ordain, give, institution, and all other parts of the episcopal function." On which the historian very justly remarks: "By this they were made the king's bishops indeed." Hist. Ref. Abr. i, p. 228. Matters were not mended by Edward VI. "In the first year of whose reign," says Bishop Burnet, "all that held offices were required to come and renew their commissions. Among the rest the bishops came, and took out such commissions as were granted in the former reign, viz. to hold their bishopricks during pleasure, and were empowered in the king's name, as his delegates, to perform all the parts

* By some accident the clause in ch. 18,19,20, p. 418, vol. 6, has got out of its proper place to the great injury of the passage: it should have come after the middle of line 21.

of the episcopal function; and Cranmer set an example to the rest in taking out one of them." Vol ii. p. 4.

As to the necessity of episcopacy to the being of a church, which is occasionally brought forward now-a-days, Dr. Clagget, of the Church of England, says, "that from the apostle's times till the Council of Trent, the constant universal doctrine concerning the church was this,—that it is the society of the faithful, without ever inserting into the definition of it anything relating to its being united to the Pope, or any other bishop, as to a visible head. See Belarmine's VII note of the Church. See also the Church of England Article of the Church. And Stillingfleet, Irenicum, part ii, chap. viii., has proved, beyond contradiction, that the main body of the ancient bishops and divines of the Church of England, from the first dawn of the Reformation down almost to the time of Laud, have expressly declared against the necessity of episcopal government, and have maintained the mutability of church government according to the will of the prince, or circumstances of the kingdom.

The Layman seems displeased with the phrase *Prelatical Episcopacy.* If this or any other term used by me has grieved any one, I am sorry for it; but I must remark that the contest is not about episcopacy, but about prelacy. Presbyterians hold the divine origin of episcopacy as they believe the word to be used in the Scripture, with as much steadiness as those who have appropriated it more exclusively to themselves. The term *Catholic* is claimed by the Roman Church as if it belonged to them exclusive of every other branch of the *church universal:* the term *Unitarian* is appropriated by some, whom many others refuse to call *Christians.* In the same way the term *Baptist* is adopted as a distinctive name by a comparatively small body of Christians, who maintain that there is no baptism out of their own fold. In the same manner the word *Episcopalian* is claimed by a particular section of the church, though it is equally improper as a distinctive term. Presbyterians who believe that government in the church is an ordinance of divine institution, (Rom. xii. 8; 1 Cor. xii. 33; 1 Tim. v. 17; Heb. xiii. 17.) and who believe also that elders are bishops, and bishops elders, (Acts xx. 21, 28; Tit. i. 5,7; 1 Pet. v. 2,3,) and all who agree with them in their view of the passages now quoted, are episcopalians, in the Scripture sense of these terms, as much as the Layman himself, or the Archbishop of Canterbury. The real point at issue is, whether or not the whole, or any, of the Scripture bishops were also prelates. This is affirmed by one party, who quote Timothy and Titus as scriptural examples of prelates. The other party deny it, and quote Matt. xx. 20—28; xxiii. 8—12; Mark ix. 33—37; Lu. ix. 49,50, and 53,55; xiv. 7—11; xxii. 24—26; John xiii. 13—16, as in their view showing that Prelacy is contrary to both the letter and spirit of the gospel.* A PRESBYTERIAN LAYMAN.

III.—THE ROMANIZING OF THE INDIAN ALPHABETS.

Our number for January contained a brief review of a pamphlet on this subject, which had been published at Calcutta, and which contained the most important of the papers which had appeared in the various periodicals, both in explanation and defence of the system. Our respected friend, and learned correspondent, the Rev. B. Schmid, has furnished

* This paper has run on to a length not contemplated at the commencement. The subject, however, is not yet exhausted. But probably enough has been said for the present.

us with the following critique on our observations, which, as it will aid our readers in forming a right judgment on an important question, and afford us an opportunity of more fully stating our own views, we have much pleasure in inserting.

A Defence of the Romanizing System.

My Dear Sir — You will greatly oblige me by inserting in your valuable magazine the following counter-remarks to your review of the "Application of the Roman Alphabet to all the Oriental Languages," &c. contained in your number for January last, because I think the question to be so important, that it deserves the fullest discussion, and the maturest consideration.

You say, "The Devanágarí has, in our opinion, the just and strongest claims to be the preferred alphabet. It is already known, to a greater or less extent, through every province of the country; and the natives everywhere are gratified with the attention which may be paid to it." I must differ from you in the very entrance of our discussion. As far as I know, there is not one Hindu in Telingana, the Karnataka, Támal, or Malaiálam countries, who knows the Devanágarí; although there may perhaps be a few in Madras, or in Canjiverám: all Sanscrit books in Telingana are written in the Telinga (or Telúgú) characters. Those in the Karnataka country, in Karnataka (or Canarese). The learned in the Támal country and in Maleiálam use a peculiar alphabet, called the *Grandam*, with which name also the common Malaiálim characters are designated, the parent of which it is, as also of the Támal characters.

It is true that the characters of all these languages are modifications of Devanágarí, as well as those of the Uriya, Butan, and Barman languages, as it appears from the comparative table, page 98, of the work under review; and it is a very remarkable fact, that the Grandam characters form a middle link between the Butan and Uriya alphabets as regards their shape and general appearance, as also that the Telúgú and Karnataka characters form the middle links between the Butan and the rounded Burmese letters: facts by the way which will furnish, I have no doubt, an important clue to some curious historical and antiquarian discoveries. But though all these alphabets are certainly modifications of the Devanágarí, or rather of the *parent* of Devanágarí, yet the Butan, Grandam, Telúgú, and Canarese on the one hand, and the Burman and Singalese (as I have reason to guess) on the other, are as dissimilar in form and general appearance from each other, and from the Devanágarí, as the Roman and Old English are from the Hebrew. Now, it is undeniable that the Greek alphabet is derived from the Canaanitish or Phœnician, as its forms and arrangement completely correspond both with the Hebrew and Samaritan, or rather with an alphabet which is the parent equally of the Samaritan, Phœnician, and Hebrew; and that consequently not only the Greek, but also the Latin, Gothic, Old English and modern German, are all modifications of the Hebrew; and the transitions can, in most cases, be pointed out very easily. Yet an English school-boy would be mightily astonished, were we to show him a Hebrew alphabet, telling him that these letters and the English characters are essentially the same, and that he could quite easily learn the Hebrew also, and use them in his writing instead of the English; exactly so a Butan, or Burman, or Támal school-boy would be greatly amazed were we to tell him that his respective vernacular alphabet is a mere modification of the Devanágarí, and that, if he know his own alphabet, he knows also the Devanágarí ipso facto. In short, an attempt to substitute the Devanágarí for the Támal, Karnataka, Telinga, Butan, and Burmese alphabets, would succeed just as little as an attempt to

substitute Hebrew or Greek for the English or German alphabets. We might just as well attempt to introduce throughout the Madras Presidency the Abyssinian or Russian characters.

Moreover, it is a fact that, even in Bengal, Sanscrit books are written and printed in Bengálí characters, in preference to the Devanágarí; a clear proof that the Devanàgarí does not really stand in so high esteem and veneration as it is supposed: respect is doubtless frequently professed for the Devanágarí, but this is done either from the superstitious idea, that it is the alphabet invented by the gods, or because a man who knows Devanágarí is presumed to be a *learned* man; just as one in Europe who can read fluently the many intricate abbreviations of an old Greek book, is looked upon with respect as a Greek scholar, but this respect paid to the reader of abbreviations will be of no assistance in the attempt to re-introduce them into our schools.

Since, therefore, the Devanágarí is quite unknown to the Hindús of the Madras presidency, and is not familiar even to the Bengalese, it is unnecessary to consider your refutations of Mr. Duff's positions; instead of which I beg leave to state some arguments in favour of the romanizing system as they present themselves to my mind, for Sir William Jones and Mr. Trevelyan, with his friends, were induced by various *other* motives to adopt the Roman alphabet, which are insinuated here and there in their papers on the subject, although not distinctly embodied in Mr. Duff's paper under review; and those other motives ought not to be lost sight of in the present discussion.

1. It cannot be denied that it would prove highly important for the diffusion of knowledge, and for the spread of the gospel, if, not only amongst the Hindús, but also amongst all nations of the earth, one suitable set of characters were introduced; particularly for the literary compositions, such as historical, philological, biblical, critical, geographical, &c.

As little will it be denied that if (e. g.) the Germans agreed to discontinue their Gothic (or, as they themselves call them, their monks) characters, and adopted an alphabet the pronunciation of which was easily and perfectly understood by the English, many more individuals of that nation would feel encouraged to study this language. Under this impression, and for other similar reasons, a treatise in German is now actually preparing, to represent to that nation the advantages which would arise from their adopting (much more generally than it is done now) the Roman characters, and to add the diacritical marks fixed upon by our Calcutta friends, with a few necessary modifications, so that the English and other nations may not only be able to read their works without difficulty, but also to pronounce each word correctly at first sight. It is hoped that such an appeal may not prove quite in vain. Some of your readers will perhaps smile at these "castles in the air;" but *he who attempts nothing, will perform nothing! Facilities* for learning this Roman alphabet exist more or less throughout the habitable globe; and even in India, if the schools where the English alphabet, and where the Devanágarì letters, are taught with energy and success, could be numbered up, I should think the English schools would be found to preponderate, both in quantity and quality, even now: and what may be expected a few years hence as British charity and British influence increase with every year? Whether all other alphabets shall *disappear* from the earth before the Roman, is a very different question, with which I have nothing to do. It will be decided by the lapse of 50 or 100 years much more satisfactorily, than by any discussion.

2. None denies that a more general spread of a *more competent* knowledge of the English language, than hitherto, would be a great blessing

for India; neither is it denied, that the printing of useful books in Hindú languages with Roman characters, would greatly encourage and facilitate a more general and successful study of this language. Why, then, should we not throw all our influence and exertion on the scale of the romanizing system?

3. The four Hindù dialects of Southern India are so nearly related to each other, that, if one knows *one* of them well, he can soon understand the other dialects too, and read the *good* books which may have been printed in any one of them. I know a Canarese man, who was so pleased with some Támal tracts which were read to him, that he began to learn the Támal characters, in order to study those books for himself, as he has an active and inquisitive mind; but having little leisure, he was forced, by the difficulty of learning a new set of characters, to relinquish his Támal studies again. And there are doubtless many such characters in public employments who would gladly read Christian books written in a cognate dialect not existing in his own; but want of leisure prevents them from learning the alphabet. As so many of them know the English, but not the Devanágarí, the more general introduction of the romanizing system, would be a powerful means of making good books written in one dialect, the common property of individuals of the other dialects too, and sound knowledge would be rapidly diffused in the Indian community. The same case is with the numerous energetic and respectable public servants of the Mahomedan creed: — they would never be prevailed upon to learn the Devanágarí alphabet in addition to the Hindustání, but *English* they know already, and would gladly read romanized books written in that Hindú dialect with which they are conversant, as well as romanized Christian or scientific books written in the Hindustání. *Mahomedans come to my house* for romanized Hindustání books which I lately received from Bengal. To obtain the important ends mentioned in this and the preceding paragraphs, a periodical will probably be soon commenced, containing selections of the best English pieces of a religious and scientific nature, with a translation on the opposite column, or one of the Indian dialects *romanized.*

4. Many pious ladies and gentlemen take a lively interest in schools, particularly in female schools. Many pious ladies would gladly learn one and the other of the Hindú languages, in order to examine themselves the pupils in their books, and talk with them on religion, *if the school books were but printed in Roman characters.* I know of an excellent lady of sterling piety who had resolved to learn one of the Hindú dialects, in order to be useful in schools; but when the sheet of pages with the formidable army of letters, with the different horns and spears on and over their heads, and the various kinds of daggers and tails on their sides and below their bodies, (misnomered "*flowers*," p'húlas,) was unfolded before her, she got so completely frightened, that she gave up the attempt at once, and would not even look again at the letters when a friend wished to explain to her, that the difficulty lay rather in the *appearance*, than in the reality. I myself, who began some time ago to learn a new Hindú dialect, have been obliged, after months of attentive study, to look again and again at the table of the compound consonants, in order to make out the meaning of the embryos of letters annexed to the body of the principal consonant. The romanizing system would have saved me much precious time. A friend of mine had the habit of writing his Támal sermons in the Támal character — but when he changed his plan and adopted the romanizing system, he found immediately that he could finish his task in a much shorter time than before. And saving of time is of much greater importance than saving of money and pages in *printing* Devanàgarí. I have lately become acquainted

with a gentleman who was about publishing a little book of easy English sentences with literal and idiomatic interlinear versions in a Hindú dialect, in order to facilitate to Europeans the study of that dialect, and chose the English letters for the Hindú dialect, although unacquainted with Sir W. Jones' system, and with the romanizing endeavours of our Calcutta friends. On my showing him the work under review, he adopted the Calcutta scheme in most particulars.

Suffice it to add only one consideration more, which appears to me to be of great importance, viz. If in all our Indian female schools the Roman characters were introduced, the girls would be able to read only such books which we thought useful and resolved to romanize for them; and they would thereby be most effectually prevented from reading those horribly polluting and immoral Hindú stories, which could not but fall into their hands, if conversant with an Hindú alphabet; and this, again, would probably remove the prejudices which many heathens entertain against our female schools, which, in their apprehension, assimilate their daughters to the dancing girls. And if thus the number of those who can read only the Roman character is so much increased, doubtless, ladies and gentlemen will not be wanting, who, stirred up by Mr. Trevelyan's noble example, will furnish their pupils, by their own private means, with romanized parts of the Bible, and with other romanized good books, and a Hindú generation would arise comparatively free from the pollutions of heathen books.

Up, then, Christian friends in the three Presidencies, let us soon come to an agreement to leave the Devanágarì to the Bráhmans; let us make one great effort to give to our numerous pupils the Roman character, the key to Christian knowledge and to European science, as well as to the numerous influential and intelligent adults who know English already, an abundance of solid books *romanized*, to feed their souls, and to rouse them to mental activity, and the search after sanctifying truth.

4th April, 1836. B. S.

Mr. Schmid, it will be seen, agrees with us in the desire, which, long before the origin of the present question, we had expressed, that only one alphabet should be in use among the inhabitants of India. He *differs* from us, however, as to the claims of the Devanágarí to be the universal alphabet.

These claims, we stated as resting on two circumstances, the facility with which it could be everywhere introduced, and its suitableness, beyond that of any other, and particularly the Indo-Roman, to express with precision and elegance the Indian languages.

Mr. Schmid, in reply to our remarks on the first of these points, directs our attention to various large districts of country in which, he states, the Devanágarí is scarcely, if in any degree, in use, while the ocular resemblances to it, or its parent, in the current characters, are not sufficiently obvious for practical purposes. Of the state of matters in these districts, we have been led to form an estimate in *some respects* different from that of Mr. Schmid. Our inquiries have been made at various gentlemen residing in different parts of the country and at learned Bráhmans from the districts referred to, whom we have seen in Bombay; and the result of them does not essentially differ from the testimonies which we now lay before our readers, and which were given to us without any reference to the present discussion. "Sometime ago," writes a native youth of education and intelligence, "I happened to go to Balárí, (Bellary,) a hill-fort on the other side of the *Tungabhadrà*, and having been an eye-witness, I can say with confidence that the *balbodha* character is in use to that length. On the road from Belgáum to Balárí, I observed

Bráhmans read, in different temples, books in that character. Books, such as *puránas*, &c. are written in it, in spite of the Telúgú and Canarese characters, which differ only in some minute points from one another. *Panchángas* (almanacks) are written in the Bálbodh, though they are confined to a few learned Bráhmans." "The Devanàgarí character," says the Rev. Joseph Taylor of Belgaum, "is used among the Canarese Bràhmans, or *Parohitas*, and those who go about the country reading the *Panchàngas*. During my tours, I have had application for tracts in that character, and in the Canarese language..... I believe I mentioned that if some tracts and portions of Scripture were printed in that character, they could be easily put in circulation among, and prove very acceptable to, the Canarese Bràhmans (who are ignorant of the Canarese character) through these parts, and in the Maisúr country, and ceded districts about Bellary." Mr. Taylor speaks the Canarese with a fulness and fluency, to which few of the Hindús can lay claim. He has resided and laboured as a missionary in various parts of the country; and, like Mr. Schmid, whose testimony we fully admit as conveying the result of his experience, he is a competent observer of what may pass before his notice. We have evidence before us of a similar nature respecting certain parts of the Telúgú and Málayàlím country. Independently, however, of the actual use of the Devanágarì to a very considerable extent in the Southern districts, it has *recommendations to the people of these districts which no other but their present uncouth alphabets, which it is wished, on both sides, to discard, actually possess.* A man who knows Devanágarí, even according to native judgement itself, and this is a point of some importance in reference to begetting a desire for imitation, is presumed to be a "*learned* man," as Mr. Schmid expresses the fact with regard to Bengal. The character is opposed by no religious prejudice, (we shall immediately advert to its claim to a divine origin,) and it is opposed by no national prejudice. Its letters, in name and power, accord generally with those of the provincial alphabets, and when they differ from them, evidently excel them. Whether either the Abyssinian or Russian characters, or any other alphabets in the world, stand on the same footing, or might with equal facility be introduced, we leave our readers to judge.

The Bengalí letters so much resemble the Devanàgarí, that the facility of the acquisition of the latter by those who know them, cannot be a matter of dispute. If the Devanágarì, with all its recommendations to the Bengálís, has been so slow to come into universal use, the supporters of the Indo-Roman, should have *their* hopes of success greatly chastened. In making this observation, we admit the power which education and the press might give them; but this power, as all know, is equally available for the Devanágarí. Nay, it is enjoyed in a superior degree, in reference to that character; for it is better suited than any in the world for the lithographic press, which can be most easily and cheaply managed, even by the natives themselves. The Devanágarí, it must never be forgotten, is also already the principal, if not the only, character used in books in some large provinces of the empire, as in those in which the Maráthí, Gujaráthí, and Hindaví languages are used. It is there taught in almost all schools; hence its name of *Bàlbodha*, by which it is known in the North-West of India. As it has already made this progress in the country, and, as it is much superior to the Indo-Roman with its diacritical marks, why should not the friends of education, while they supply an ample store of books in the provincial alphabets, use their best endeavours to give it a universal currency?

Mr. Schmid says, that as the "Devanágarí is quite unknown to the Hindús of the Madras Presidency, and is not familiar even to the

Bengalese, it is unnecessary to consider your refutations of Mr. Duff's positions." Only *one* of our paragraphs, we beg it to be observed, referred to the prevalence of the Devanágarí, and we have now sufficiently shown what the circumstances were in connexion with it on which we laid any stres, and on the ground of which we still claim support for our argument. The rest of our brief remarks referred to the intrinsic *excellence* of the Devanágarí. Is Mr. Schmid prepared to admit their correctness, since he speaks of "Sir William Jones and Mr. Trevelyan being induced by various *other* motives to adopt the Roman alphabet, which are insinuated here and there in their papers on the subject, although not distinctly embodied in Mr. Duff's paper under review?"

Those of our readers who are acquainted with the writings of Sir William Jones, know well that he never intended to use the Roman letters among the natives of India. As the reference which Mr. Schmid has made to him in connexion with Mr. Trevelyan, may be thought to intimate the reverse of this, we may mention that his scheme was intended *merely for Europeans, when they might find it inconvenient to use the alphabets of Asia.* Sir William Jones had perhaps too high an idea of the suitableness of most of the Oriental alphabets for the languages for which they are used. "A perfect system of letters," he observes, "ought to contain one specific symbol for every sound used in pronouncing the language to which they belonged: in this respect the old Persian or Zend approaches to perfection; but the Arabian alphabet, which all Mahommedan nations have inconsiderately adopted, appears to me so complete for the purpose of writing Arabic, that not a letter could be added or taken away without manifest inconvenience, and *the same may indubitably be said of the Devanàgarí system; which, as it is more naturally arranged than any other, shall here be the* STANDARD *of my particular observations on Asiatic letters.*"* We assent to what Sir William says of the excellence of the Devanágarí. None of the remarks which we have seen in the ingenious papers of our much respected friends the Indo-Romanists, have, in the slightest degree, shaken us in our opinion, which we have long held. But we must now notice Mr. Schmid's special pleas.

I. A universal alphabet, as well as a universal language, is undoubtedly a consummation most devoutedly to be wished. But do we diminish, or increase the number of existing alphabets, by making an Indo-Roman alphabet for the people of this country? The alphabet which we seek to introduce is *new* even to Europeans, who are not orientalists, in its *forms*, in the cases in which the diacritical marks are used, and in many instances, it is new in its *powers*. The most that can be said in its favour is, that with certain modifications, (and the same may be said of many alphabets,) it is applicable to the expression of the *sounds* of *all* languages. We shall be most happy, if a due regard be paid to *etymology*, with which *sounds* are often at war, to have it applied to German, or English, or any other languages which have not at present a superior alphabet. We have not yet heard of a single school in India where it is used to the exclusion of the native alphabets. Its progress certainly does not warrant what Mr. S. says respecting it.

2. We yield to none in the desire for "the spread of a more competent knowledge of the English language in India." We are decidedly of opinion, however, that if we press the use of the Indo-Roman alphabet much beyond the bounds of the influence of English schools, and the individuals who have already learnt English, we shall only raise up prejudices against the English language. We refer Mr. Schmid to what we have already said on this subject.

* Works, vol iii. p. 268, 8vo.—*Edit.*

3. The Devanágarí, Mr. Schmid will not deny, would suit the four dialects of Southern India, as well as the Indo-Roman. We know many Musalmáns who use the Devanágarí. We think that books in the Indo-Roman alphabet might be introduced with advantage among some Musalmáns who refuse to acquire the Devanágarí, and among such persons we are most most heartily willing that it should be introduced. The prejudices of the Musalmáns, however, it must never be forgotten, are nearly as rampant against the *languages*, as the *letters*, of the Hindús.

4. We have never denied that for many of our countrymen, books in the *Indo-Roman* characters might be useful. On the contrary, we returned our thanks, in our January number, to our zealous and enterprizing Calcutta friends for the supply which they have furnished. All who aspire at a respectable knowledge of the native languages, and such a knowledge is required by all who look to the efficient superintendance of schools, should study the native characters, especially the Devanágarí. They will find it a much more easy matter to associate the real sounds of the Hindú words with its simple and unvarying letters, than with the expanded and point-studded signs of the Indo-Roman. Every person knows how frequently permutations take place in the composition of Indian words. In the Indian alphabets these are connected generally with *simple* forms. In the Indo-Roman, the rules must play and reciprocate, on what to the eye appear more than simple forms, for example upon *bha*, *gha*, *ksha*, &c, and thus lead to greater trouble than if the corresponding Nágarí letters भ, घ and क्ष, were used.

Mr. Schmid's proposal as to the use of romanized books in female schools, is deserving of *consideration*. It is to be borne in mind, however, that if the native alphabets are to be superceded, we should soon have heathen books in the Indo-Roman alphabets; that few of the girls educated in mission schools, as matters now stand, ever touch a heathen book; that the prejudices against female education would probably be increased for some time by the use of a foreign alphabet; and that the parents, who are often encouraged to send their daughters to school by their attainments in writing in their own character, and ability to correspond with their friends, would not sufficiently estimate their progress and appreciate their attainments, were their acquisitions made through the medium of a foreign alphabet. It is exceedingly desirable that in education there should be the fullest play of parental and filial sympathy; and that the children should have every facility of using their knowledge among their countrymen to the best advantage. The mere change of an alphabet would do little to soften any prejudice which may exist in any part of the country from a fancied assimilation of the pupils to dancing girls.

We shall not further enlarge on our highly respected friend Mr. Schmid's communication. The perusal of the last head of his article has recalled to our remembrance a *new* argument for the romanizing system, which we lately observed in an interesting article in one of the most able journals of the day, The Presbyterian Review, a periodical with which we earnestly wish many of our readers would form an intimate acquaintance. Though the passage in which it is stated is rather long, we give it entire.

"It is decidedly our conviction that there are but two modes of representing language in the world, the *pictorial* and the *alphabetic*, — the *pictorial* used by the Chinese, the Mexicans, and the ancient Egyptians, and the *alphabetic* by all other nations, who have advanced so far in civilization as to have a written language at all, and that alphabetic writing may all be traced to one common origin. We do not, however,

agree with Jones in thinking, that its first symbols were merely rude outlines of the organs of speech. We conceive the Hindú tradition, that they were taught by the Deity himself, to be much more accordant with the truth. The origin of all writing must unquestionably have been the attempt to represent by pictures the information wished to be communicated. As knowledge increased, this would be found cumbrous and inconvenient, and abbreviations and combinations would follow, each figure continuing to represent an idea or object. This is the stage at which the progress of Chinese improvement stopped short. Another improvement consists in using figures to indicate sounds, in which case these figures are said to be *phonetic*. To this position the greater civilization of the Egyptians carried them, but left one main step unaccomplished in the production of a complete alphabet. They continued to use figures of real objects, so selected that the initial sounds of their names should compose the sounds of the word thus half-painted, half-spelled. This caused the symbolical meaning of the figures to be still in part retained, and enabled the priests to throw what obscurity they pleased over that knowledge of which they were exclusively in possession. Picture writing is of necessity symbolical, whenever ideas, not objects, are to be represented. Qualities and attributes could be represented only by delineations of the plants or animals supposed to possess them in a peculiar manner. All religious ideas must, of course, have been entirely symbolical, so far as regarded the attributes ascribed to the Deity. But the *esoteric* meaning of these symbols was beyond the reach of the common people, and thus the symbol itself became the object of adoration. From the worship of the symbolical image to that of the living animal represented was the next step of human degeneracy, from the ignorant veneration of their own pictorial mode of writing to the worship of brutes, plants, and noxious reptiles, as in Egypt, and of such symbols as Baal-peor, the Lingam, the Phallus, &c. in Syria, India, and Greece. Such is man when his own wisdom is his only guide, — when throwing off the salutary restraint of laws and authorities appointed by God, he assumes the government of himself, devises deities after his own mind, and rushes blindly and obstinately along that downward path which terminates in degradation, misery, and ruin.

"But God has not at any time left man solely to his own destructive guidance, having always in times of the greatest emergency provided a method of relief and escape. The idolatry of the Egyptians had arisen chiefly from their use of pictorial writing, in its various aspects, especially the symbolical representation of attributes ascribed to the Deity. When separating a peculiar people from among the nations, to make them the depositaries of divine truth, He strictly prohibited them from the use of any such symbolical characters,—from making 'any likeness of any thing in heaven or earth, or in the waters under the earth,' — 'neither shall ye set up any *image of stone* in your land.' The expression *image of stone*, would be more accurately rendered *picture of stone*, or *sculptured stone*, and, in all probability, was intended to apply directly to the hieroglyphic, or picture-writing of the Egyptians, by which that people had been seduced into the grossest idolatry. And to remove the leading cause, the last improvement was given to alphabetic writing, by which a set of arbitrary signs were made to represent sounds, without reference to pictorial or symbolical form or meaning. It would appear that the Hebrews had previously used either the phonetic hieroglyph of the Egyptians, or one very similar, since the name of each letter is also the name of a plant or animal, which, however, it has ceased to resemble. This change in all probability took place at the giving of the law from Mount Sinai, and may have been effected by divine appointment. May

not the Hindu tradition respecting the origin of Devanágarí have respect to the same remarkable event? At any rate, no alphabetic writing, truly so called, can be shown to have existed of an earlier date. It is difficult to suppose that the Egyptians would not have adopted the invention, had it been used by the Hebrews before their Exodus; unless, indeed, we were to conclude that the priests had resisted the innovation as likely to endanger their craft. Cadmus, who introduced letters into Greece about eighty or eighty-five years after the Exodus, was a Phœnician, and very probably acquired the knowledge of them from casual intercourse with the Jews. In the ruins of Babylon bricks have been found with inscriptions in the cuneiform, or arrow-headed character. 'The language,' says Mr. Rich, 'may be safely pronounced to be Chaldee; the system of letters an alphabetical, not a phonetical one; and each figure seen on the bricks a simple letter, not a word or compound character.' The inscriptions at Persepolis are also of the cuneiform character, and are certainly alphabetic, in contradistinction to the Egyptian pictorial, or the Chinese verbal character. None of these inscriptions can be with certainty attributed to a period more ancient than that of Cyrus; and their chief reference is to Darius Hystaspis, or to Xerxes, as has been ascertained by the laborious investigations of Grotefend and other learned Germans. Alphabetic writing had been known to the Hebrews, and the other nations of Western Asia, some centuries before, so that we are not entitled to ascribe to the Persians or Indians the honor of a separate invention, at least in idea. We are aware that there are some very marked distinctions between the Indo-Persian inscriptions and characters, and the early writings of the nations of a Shemitic origin. In the Indo-Persian, for instance, the writing is from left to right; in the Shemitic nations from right to left. If we might hazard a conjecture, we would attribute this marked difference to the different uses to which they were applied, and of course the different materials employed in using them. The Shemitic characters were originally used exclusively for inscriptions engraved on hard materials, such as stone and metal, and were necessarily simple and angular in their forms; and it is most natural to begin to carve and engrave from the right side, as may be seen by looking at the operations of a mason engaged in hewing and polishing the surface of a stone. On the contrary, the Indian characters seem to have been originally used for *writing*, in the strict sense of the word, on palm leaves, and other suitable materials wherewith the country abounds; and, indeed, it has been proved by Father Paulino, that the use of cotton paper in India extends beyond the commencement of our æra. These proofs of a separate adaptation by no means prove separate invention; and the most ancient of these inscriptions cannot be traced to a date more distant than some centuries short of that in which the Exodus must have occurred. It is generally admitted that the Jews on their return from the Babylonian captivity made use of the Chaldee character in their writings; but the ancient Chaldee was in all probability of Aramean, that is, of Shemitic origin, so it would possess the same characteristics with their own more ancient alphabet, both in mode of writing and purity of vowels. On the whole, the entire host of probabilities range themselves on the side of the idea, that the very earliest specimen of truly *alphabetic* writing, in which sounds are represented by arbitrary signs, was that of the law given to Moses on Mount Sinai, consequently that it *was* taught to men by the Supreme Being, and that it had all one common, and that a divine, origin; while, on the other hand, it is utterly impossible to produce any evidence even apparently capable of proving that such was not actually and really the case. We take the liberty, therefore, of assuming the point as proved, until at least those who think otherwise bring for-

ward documents and reasonings very different from any which they have yet done us the favour to produce.

"Having had occasion some time ago to make certain researches into the origin of nations and languages, we had gone carefully over the path thus hurriedly sketched out, and without the bias of having any such thing in view, arrived precisely at the same conclusion as that stated above. It had even occurred to us, as an idea worth further investigation, whether a lesson of importance to missionaries might not be legitimately deduced from that point in the history of God's dealings with the Jews. If it were a fair deduction from these premises, that the first arbitrary and pure alphabet was given to them, to withdraw them at once and effectually from the corrupting influence of the pictorial mode of writing; might it not, in like manner, be a wise scheme to give to the Hindús a totally new alphabet, unconnected with the ancient superstitions. It seemed to us, that to do so would be to follow the example of perfect wisdom in a similar case; and we longed to have a legitimate opportunity of bringing the idea before the public, and having it discussed by intelligent and unprejudiced men. It may easily be conceived that our surprise and gratification were extreme, when we learned that Mr. Duff had, by the force of practical necessities acting on a mind of great sagacity and judgement, been brought to entertain the very same idea, to which we had been led by a process so different."

The argument which is stated in the conclusion of this passage, we have denominated *new;* and this we have done because, notwithstanding the modest allegation of the reviewer, we have not found any thing corresponding with it in any of Mr. (he is now most worthily Dr.) Duff's papers. It is both ingenious and amusing.

It is too much to attribute the *phonetic* system of representation to the greater civilization of the Egyptians than that of the Chinese. The Japanese use *phonetic* characters in improvement of the Chinese model, while they are less civilized, and the Coreans, who are less civilized than the Japanese, use *alphabetic* characters in improvement upon their system, and that, as can be shown, without having had intercourse with any nation using simple letters. To the other *suppositions* of the reviewer, on which his argument is constructed, we find one parallel. "There is neither absurdity nor impiety," says the learned Maurice, "in supposing the wonderful and complicated Devanágarí character, in which they (the Vedas) were composed, and which the Bráhmans say was revealed by a voice from heaven, to be the shattered remains of an antedeluvian alphabet, bequeathed to the Indians by the virtuous Son of Noah, who first took up his abode in this secluded and happy region of the earth."* Which of the suppositions has the highest claims to our regard, it is difficult to determine. We should be slow to admit that the second commandment *absolutely* interdicted the making of any image not intended for the purpose of adoration, or that it was specially directed against the Egpyptian hieroglyphs, or that it was directed against pictorial characters in any form. It can never be precisely ascertained whether the *pictorial* or *alphabetic* system of writing is the more ancient, for in the absence of historical information, and with the tendency of a heathen priesthood to mystification in view, we can as easily conceive a departure from the alphabetic system, supposing it to be the first, as a tentative approximation to it; and we can as easily conceive a divine revelation, if we are to admit that such a revelation was made at all, directing to the use of it even before the flood, as when the Israelites were in the deserts of Arabia. But we have no proof that there was any revelation in the case. The reviewer, and also Dr. Wall of Dublin, who has lately

* Maurice's Hist. of Hind. i, 56.

published an interesting work on the Ancient Orthography of the Jews, draw their inferences, we conceive, from very insufficient data. If the Divine Being revealed an alphabet to the Israelites, with the view of weaning them from superstitious hieroglyphs, how did it come to pass that the *names* of hieroglyphs, as stated by the reviewer, continued to be given to the new letters? How did they become associated with them at all? The very fact that the Hebrew letters even now bear the names of plants and animals, and that they require supplied vowels to complete the enunciation, forms a strong presumption that they were pictorial before they assumed their present form. We know, at any rate, that the Jews in the day of Ezra actually laid aside their ancient characters, and borrowed a new set from heathen Chaldea. The reviewer hints that these did not much differ from the old. The fact that they did differ in any considerable degree, and this will readily be admitted by all who compare the more ancient with the present Hebrew characters, shows that the idea of the reviewer was not considered by them as applicable to the circumstances of the case, as we think it is certainly not applicable to the contest, if such it can be called, between the Indo-Roman and Indian characters, none of which are pictorial.

We cannot conceive how the use of Devanàgarí, can either directly or indirectly encourage the superstitions of the natives. If it be esteemed a sacred alphabet, we certainly do the opposite of increasing a superstitious veneration for it when we use it in the common affairs of life, and in books which will infallibly be destructive of superstition. It is not a fact, however, that it *is* regarded with a superstitious veneration. All the learned Bráhmans, who have seen or heard of the ancient inscriptions in the Sanskrita language, know well that they are not in the character which they now denominate Devanágarí. We have never met with a Bráhman, whether learned or not, either in Mahàráshtrà or Gujaràt, who knew that the theory of a divine origin had been laid down in reference to that alphabet. Sir William Jones committed a mistake in alleging a belief on the part of the Hindús respecting such an origin, and Europeans have to this day blindly followed him. We have communicated our suspicions on this subject to the native of all men, in this part of the country at least, most capable of judging in the case; and how completely he has entered into our views, the following letter, which we have this moment received, will clearly show.

"My Dear Sir — I am not aware of any Sanscrit work in which any allusion is made to the city of Nagar, which Sir William Jones supposes to be the original seat of the Balbodh character. The name is unknown to the Hindús of this country, as well as to those of the South; a circumstance that would argue against the supposition of Sir William. The letters of the alphabet, that is their sounds, are not believed to be the gift of the deity; but the artificial order in which they are arranged in *Panini's Vyákaran*, (which differs from the common one, and is extremely ingenious,) was, according to the Shásters, taught by Mahádéva. The sounds of speech are nearly the same in every language, and therefore nothing is gained by the substitution as far as they are concerned. As to the *forms* by which sounds are expressed, no Hindú ever adduces a divine origin for them: in fact, they are not the same as those in use in times of antiquity, which, after receiving successive modifications, have at last assumed their present form. Who would therefore say that the present form was taught by the Divinity?

"In either point of view, therefore, it cannot be maintained that, by the substitution of the new alphabet, the natives are weaned from a superstitious conceit, since the conceit has no real foundation.

"Yours most sincerely and faithfully,

Tuesday night, 9 o'clock. "BALL G. SHAṢTRI."

The Sútras of Paniní, with the ascription of them to Mahádeva, may be seen in the first page of the *Laghu Kaumudí.*

The argument of the able reviewer, we thus hold light of. It has afforded us much pleasure, however, to find the subject discussed in any form in a European publication of the greatest religious and literary merit, and by a gentleman of extensive and ready scholarship. We are to expect an article on the subject in the Nouveau Journal Asiatique of Paris. "Nous revi-endrons vrai-semblablement sur cette singuliere et presque incroyable tentative." Such is the announcement in the number for June, 1835.

Before leaving the question of what alphabet it is most expedient to bring into universal use in India, we beg distinctly to say that we are far from being averse to the Indo-Roman alphabet taking a place among the alphabets in India, and receiving any encouragement, short of the disparagement of an alphabet better suited than it to the languages of India, and which, *in the present circumstances of the country*, has the highest claims to be the popular alphabet, even though it should give place to another. We intend ourselves to make a limited use of the Indo-Roman publications; and we feel grateful to Mr. Trevelyan, and our other Calcutta friends, for furnishing them. We shall be delighted to hear of their increase in different parts of the country. Our partiality to Sir William Jones's system of notation, which has been adopted, is well known. We have been glad to find the Presbyterian Reviewer give it his decided preference. "In constructing his system Sir William Jones did not think it at all necessary to transfer 'into it those anomalies of spelling and pronunciation which disfigure the English language, and have rendered our mode of speaking and reading Latin almost unintelligible to the rest of Europe. But this, which was certainly a high merit in the scheme of this enlightened and accomplished man, actually proved a great obstacle in the way of its adoption. A new scheme was formed by Dr. Gilchrist, differing from that of Sir William Jones chiefly, or solely, in certain of the vowel sounds. This scheme has received a much greater degree of currency among the English officials, in consequence perhaps of its being more closely assimilated to the peculiarities of English pronunciation. We have taken the pains to compare the two systems, that of Jones being detailed at full length in his works, and we have no hesitation in saying, that every alteration made by Gilchrist is for the worse. But it adhered more closely to the English mode of misusing the Roman vowels, and therefore it was received with greater favour." Though many still adhere to it, without deigning to consider the claims of the other system, we verily believe that Mr. Trevelyan has given it the *death-blow*. Nay, we have now to show its *ghost* in a Dutch dress, by submitting to our readers the following communication from our able and esteemed fellow-labourer, Mr. Nesbit, who is at present at the Cape of Good Hope!

Maraathie in Dutch Orthography.

Vowels.

अ a, as in *stad*, a town.
आ aa, as in *staat*, state.
इ i, as in *bid*, pray.
ई ie, as in *bied*, bid as a buyer.
ए ee, as in *heel*, whole.
 oi, as in *heil*, safety.
ऍ œ, as in *boek*, the œ being shortened.
ऑ oe, as in *boek*, book.
ओ oo, as in *stoot*, push.
औ ou, as in *stoul*, naughty.
ऋ u, as in *kus*, kiss.

Consonants.

क k	ग g (2)	त t	ड D (3)	न n	य y
ख kh (1)	घ gh (1)	थ th.	ढ DH	ङ *n*	र r
च ch	प p	ट T (3)	ष s	ण N (3)	व w
छ chh (1)	फ ph (1)	ठ TH (4)	श sh	म m	ह h
ज j	ब b	ड d	ष SH (3)	ल l	ज्ञ dny
झ jh (1)	भ bh (1)	ध dh	क्ष KSH	ळ L (3)	

(1.) If a separate *h* succeed another consonant, let it stand separated, as in k,h.

(2.) The *g* has the German or hard English sound.

(3.) These palatial letters are called *large* by the MARAATHAAS themselves.

(4.) It would appear best to express the entire letter in capitals.

Lord's Prayer in Maraathie, in Dutch Orthography.

"hee aamachyaa aakaashaantalyaa baapaa tœjhyaa naamaacheen pawitriekaraN hoowoo. tœjheen raajy yeewoo. jasie aakaashaant, tasie pruthwiet, hi tœjhie ichhaa hoowoo. aaj aamacheen aajacheen ann aamhaas dee. aaNi aamachien deeNien kshamaa kar, kaan kin aamhiehi aamachyaa deeNaaryaans kshamaa karitoon. aaNi aamhaas parieksheechya waarees neeoen nakoo; tar aamhaas sarw waaiet jeen aahee tyaapaasoen soodiew, kaan kin raajy aaNi skakti aaNi gouraw hien sarwakaaL tœjhien aaheet. aameen.

"The above is the system which any Dutchman would naturally adopt in writing MARAATHIE in his own orthography; and his countrymen would, as far as the vowels are concerned, have no difficulty whatever in reading what he wrote. The chief advantage of the system is its freedom from dots and accents, which the compositor can never be brought sufficiently to attend to, and which the printer can never entirely preserve beyond half the number of sheets which require to be thrown off. Its chief disadvantage is the extreme length to which it protracts the words. But correctness is of infinitely greater importance, than cheapness of printing. To an eye accustomed to Dutch books, the words would appear of no extraordinary length."

Dr. Cotton Mather says of the words of the North American Indians that "one would think they have been growing ever since Babel." We have little doubt that the Maráthí words, which have only lately shot forth their sprouts, have only to vegetate for a little to get beyond them. The dots and accents of Jones are certainly great drawbacks; but who would part with them for such a system as that submitted by Mr. Nesbit, and which even the Dutch themselves never dreamt of applying to the Oriental languages, as may be seen by looking to the Romanized Malayan Bible published by them many years ago? If they can be got rid of, without immoderately increasing the length of the words, one of our strongest objections to the supercession of the Nágarí will be removed.

Most of the modifications of Jones, adopted at Calcutta, were proposed long before the present discussion originated. Our Calcutta friends render the *anusvar* by *ang*. They should yet introduce *am*, which is the correct power, as given in most districts of the country, and stated by Jones.

To some of our readers this discussion may appear uninteresting. They ought to reflect that no question pertaining to the medium of

communicating human and divine knowledge to 130 millions of the human race, can have this character in the view of those who are determined to aid the work according to the utmost extent of their ability, and in the use of the most efficient means. EDITOR.

IV.—ORIGINAL POETRY

The Dying Christian.

Yes, my race is nearly o'er,
  Life is fleeting fast;
Hated sin will vex no more,
  Peace has come at last:
Blessed hour, expected long,
  Mortal's happiest time,
Burst, my soul, in sacred song,
  Jesus, thou art mine!

Cease your weeping, kindred dear,
  I am going home:
'Twere grief indeed, to leave you here
  Earth's rough paths to roam;
But that I am satisfied,
  He who dwell's above
Ever will protect and guide,
  Those he deigns to love.

Visions pass before my eyes!
  Can that form I see
Be the monarch of the skies!
  Perfect purity!
Hark! I hear the seraph's note,
  Melody divine!
Heavenly forms around me float,
  Jesus, thou art mine!

Louder sound those strains of love
  Bliss! unknown till now:
Hark! they 're calling me above!
  Saviour, is it Thou?
Yes; fair robes of purest white,
  Ready laid I see,
Placed upon my maker's right;
  Can they be for me?

Hush! the Lamb's mild voice I hear
  Bidding me away,
Death is vanquished! — naught I fear!
  Friends, I cannot stay:
Farewell! loved ones — I have won.
  Spirit mount and flee!
Mortal, thou shalt soon put on
  Immortality! ALPHA.

REVIEWS.

Help in Acquiring a Knowledge of the English Language. Translated into Canarese. By the Rev. J. Reid, A. M. Bellary Mission Press, 1835. Price two Rupees* each copy.

This work was originally published in English and Maráthí, by the late Rev. G. Hall of the American Mission. It was designed chiefly to assist native youths in the prosecution of their study of the English Language. It has been revised and improved since Mr. Hall's death.

The ready sale the work has met with, and the demands which are still made for it, bespeak its great acceptableness to those for whose benefit it is designed; and it has doubtless been the means of communicating to the natives much useful and important information, and of preparing their minds for more extensive Christian instruction, either by tracts or the ministry of the word; and that too in some instances in which religious truth could not otherwise have found access to them. By the translation of the work into another of the languages of India, the sphere of its usefulness will be considerably increased. Such a work in the Canarese was a great desideratum, there being but few elementary books printed in this language, which is spoken in an immense district of Southern India. It commences at the Southern banks of the Krishna, and crossing the Tambudra, it comprehends almost all the ceded districts, together with the whole of the Maisur country, to the Naikánarí Ghât in the East, and all the newly conquered Kúrg dominions extending almost to the Nílgiris; and it reaches from the Western Coast North of Telicheri and throughout the extensive districts of Mangalur, Honawar, and Sadashivgad. The work must be valuable, not only to such natives throughout this large tract of country as may wish to become acquainted with the English language, but also prove useful to European gentlemen, who for official, or other important purposes, may be desirous of acquiring a knowledge of the Kanadí language. We give it our strong recommendation. It is neatly got up; and the respected and worthy translator has done justice to his department of labour. He has judiciously made a few alterations to suit the locality in which the work is likely to be in demand. We have little to suggest to him in a critical point of view.

We differ from him as to the pronunciation and representation of the letters D and T, and conceive the corresponding letters in the Canarese language to the Nágárí ड and ट should be used instead of द and त, which must cause great indistinctness and inaccuracy in speaking the language. Special care should be taken by the English learner in pronouncing the corresponding letters ड and द, ट and त; and a similar care by native scholars in their pronunciation of English words with D. and T. ड and ट. It is ridiculous to hear a European say आडडरि ड, *therefore*, which frequently occurs in speaking, instead of आद्दरि द, which is the proper way of expressing the word, and a native to say रोड् for रोड, डोर for डोर, ब्रैड् or ब्रैड, वाल for वाट, तु मील for ट मोट, गाड् for गाड, as they are given in the tract before us. The Nágarí should always be referred to as the standard both of native orthography and pronunciation. The word for *call*, in the 10th page, we conceive should be करो. In the 12th page, the word for *present* is not

* Orders for this work are received by the Agent for the Spectator, or by the Missionaries at Belgaum.

correct; the common word इनाम used for gift in Hindustání would be better, as it is generally understood. The word used for *guilt*, in the 29th page, means evil; and the substitution of दोष is required. In the first person plural of the imperative mood of the verb *to be*, we conceive हूंवा better than हूंरहो, though both are in use. A similar remark is applicable to the passive voice of *to see*. In page 146, the word given for *expose* means to *unloose as a knot, unravel*. The object of the examples in the preceding page being to illustrate the meaning of the sentences, any striking difference in the meaning should be avoided. Notwithstanding the errors now noticed, and others of a like kind, the translation is very correctly and creditably executed.

Mr. Reid has also given a translation of the same work in the Telúgú language, which in the South-Eastern parts of India is very extensively spoken. We wish him every encouragement in his valuable labours.

The Teacher: or Moral Influence employed in the Education of the Young. By Jacob Abbott, Principal of Mount Vernon School. Revised by the Rev. Chas. Mayo, LL. D. London, 1834, pp. 328, 12mo.

This work is from the pen of Mr. Jacob Abbott, Principal of Mount Vernon School in America, whose piety and literary talents have gained him great celebrity. It is replete with information, connected with school management, of a very interesting and valuable nature; and, viewing it as a whole, we can confidently recommend its perusal to the young teacher, and to all interested in school establishments. There is much detail in the various topics brought forward by the author, which by some may be thought tedious and unnecessary; but the inexperienced teacher will, we presume, think differently. The various subjects brought under the reader's notice are generally of an important character; and they are treated in all their parts, in such a manner, as to show that we have a master to deal with.

"The little volume now presented to the British public," says Dr. Mayo, with whose estimate we agree, "sets forth in a lively and practical manner the every-day life of a North American school. We are fairly ushered into the class-room, introduced to the pupils, made acquainted with the lights and shades of their characters, and all the physical, moral, and intellectual machinery of the institution, is set in motion before our eyes, and its principles familiarly explained. It is not indeed an elaborate exhibition of abstract truths addressed to a few philosophical minds, but a lively picture of school scenes, a minute detail of lessons, many of which were actually given, and a circumstantial report of cases which have really occurred, and may any day occur again. It is a volume for the practical educator; the teacher in an infant school, the master of a proprietary establishment, the professor in a university, the instructor in a private family, or in a school of any description, may study its lively narratives and judicious remarks with profit to himself and his charge. It exhibits to us how moral discipline and religious influence may be exercised, even in a day-school, and that without violating sectarian prejudices.

"I do not contend for the truth of all the opinions expressed, nor the propriety of all the measures described. The author admits in theory that a school should be an absolute monarchy, but in *practice*, his administration is too democratical. His pupils are, in my judgment, too much persuaded or coaxed to adopt the master's views; *he* exercises too little authority, and *they* learn too little submission. The want of discipline at home, and the early indications of the national character

may, perhaps, render this course more excusable in New England. Difficulties in moral discipline are sometimes ingeniously evaded, rather than manfully met, and a course sometimes pursued better adapted for the immediate correction of a particular fault, than for the solid improvement of character. Yet with these drawbacks I can conscientiously recommend the perusal of this unpretending work to all who like myself are engaged in tuition, or who as parents or members of society are interested in education. I have derived benefit from its perusal myself, and I must pity or admire very much the instructor who could read it without profit." A. A.

RELIGIOUS INTELLIGENCE.

In order to save space, we shall give our Religious Intelligence in a form somewhat different from that hitherto observed.

INDIA. I. *Second Report of the Bombay Sabbath School.* We have been favoured with this document by the zealous conductors of the school; and as it has not elsewhere appeared in a separate form, we give it entire.

"The first report of the Bombay Sunday School was published in the Oriental Christian Spectator for October, 1834. The rules originally laid down for conducting the institution were prefixed to it, and need not now be recapitulated.

"That Sunday Schools are well calculated, by the blessing of God, to advance the cause of true religion, is a truth which requires not so much to be proved by argument, as to be brought before the mind with reference to the duty which it involves. It is well known that such institutions have been instrumental in doing much good. There are cases in which the light which has emanated from such institutions, has penetrated the dark recesses of ignorance and indifference, in which the child who first heard in them of a Saviour's name and a Saviour's work, has been honored to carry the glad tidings to his father's house; and many parents have, with all humility and gratitude, acknowledged that they received their first impressions of divine things from those whom it was their duty to have made acquainted with them.

"It may truly be said that Sunday Schools are suitable in every country, and at every place where there are children to be taught, and Christians capable of teaching them the truths which relate to their eternal peace; but the state of things in India particularly calls for the establishment of such institutions. First, look to the circumstances of the children to be taught. If the Christian children of India are left unacquainted with the true nature of Christianity, they are likely, as they grow up, to view it as little else than a distinguishing mark appertaining to a particular section of the community; a mere badge of caste. They will be but too apt to class the revelation which God has given of the way of salvation, with the systems which man has invented in his vain attempts to find out a way for himself. Nor is it to be lost sight of that the occupations in after-life of many such children, will probably be such as to place them beyond the reach of regular instruction under a Christian ministry; and that the religious instructions which may now be communicated to them in their youth, may form the largest portion of all that they ever will receive through life. Next, look to the lamentable extent to which the Sabbath is disregarded by nominal Christians in India; an evil which Sunday Schools are well calculated to counteract. It has been wisely remarked that "the whole of religion fares according to our Sabbaths," and that "the strictness in keeping the Sabbath inspires a vigour in all our other duties;" and again "the Sabbath is a

hedge and fence about religion: if that is broken down, there will enter all the disorders of life which men are prone to. It is the great means of preserving in the world the knowledge and the worship of the one true God. Wherever the Sabbath is not, there is no worship, no religion. Man forgets God, and God forsakes man. This holy, heavenly season has regularly opened the correspondence between this miserable world and the world of life and glory, and preserved the connection between God and man." Another circumstance calling particularly for the support of Sabbath Schools in India, is the condition of the heathen around us. Christians in India are, and must be, (whether they will or no,) as "a city set upon a hill which cannot be hid." The eyes of the heathen are upon us, and they will judge of the religion which we profess, by the fruits which they see it produce. When we consider, on the one hand, the tendency which moral evil has to perpetuate itself; and on the other hand, that in Christianity alone are found the principles by which this evil is counteracted, who can say how great may be the difference in the consequences, immediate and remote, of the conduct of a single individual bearing the Christian name, according as that conduct may commend, or disgrace, in the sight of the heathen, the holy name by which he is called? and who then can estimate the sum of evil prevented, and of good done, by a Sunday School in India, if it be the means of turning but one such individual from darkness to light, and from the power of Satan unto God?

"The number of children at the Sunday School, to which it is the object of this paper to call attention, was 32 boys and 17 girls at the date of the former report. The number at present on the list is 42 boys, and 25 girls. The number in actual attendance is generally about 50 boys and girls, inclusive. The school commences at a quarter past nine in the morning, with a hymn and a short prayer. The children are then formed into classes; and such of them as are able to read, recite to their teachers passages of Scripture and hymns that they have learnt during the week. They then read some portion of the Bible. The teachers explain to the children what they recite and read, and endeavour to lead them to apply it to themselves, and to reflect on their own personal concern in it. Oral instruction on the simplest truths of Christianity, is communicated to such of the children as are unable to read.

"A supply of small books suitable to the capacity of children, chiefly publications of the Religious Tract Society, has been kept in the school, as a lending library for the children. A valuable addition to it has recently been made, by one of the members of the committee having presented the school with upwards of one hundred little volumes of the publications of the American Sunday School Union, which are admirably adapted to the purpose.

"A few months ago, one of the teachers opened in his class a subscription for the Bible Society, limited to half an anna a week from each child. Many of the other children shortly after came forward with their small subscription on the same account, so that from twelve annas to a rupee is now collected in this way every Sunday.

"Christians residing in Bombay are requested to afford their aid as teachers in the Sunday School. The frequent removals from the island which take place among a considerable portion of the European community, causes many changes among the teachers. It is hoped, however, that as one party is obliged to leave, there will not be wanting others to fill their places, and to undertake their duties. The mutable state of the society calls powerfully on each individual to diligent exertion while he has opportunity. The school is much indebted to the ladies who take a share in its duties; but it is for the girls chiefly that the want of teachers is felt.

"It has been the practice to assemble the children on Christmas-day, and distribute books among them as rewards for good behaviour during the past year. The cost of these books is about Rs. 50 per annum. There is also a further expence occasionally incurred in the purchase of Bibles for sale to the children at reduced prices. An abstract exhibiting the present state of the accounts is appended. It is hoped that the Christian public will deem this institution deserving of a share of the funds appropriated to charitable purpose.

"The Bombay Sunday School is under the management of a committee composed of the following gentlemen:—

"The Honorable James Farish, Esq.; George Smyttan, Esq.; J. P. Larkins, Esq.; E. W. Edwards, Esq.

"Subscriptions in aid of the objects of the institution, will be received by Mr. N. Spencer, the Secretary and Accountant to the Committee."

II. *Society for Promoting the Education of the Poor in Bombay.* The twenty-first report has been lately published. "There have been admitted," it states, "sixteen into the boys' school. There have been discharged for employments, or at the request of friends, nineteen; of whom five were apprenticed in the medical department, one in the Gazette Printing Office, one with a saddler, and five have been taken into military bands. Three boys have died. The number remaining in the school on the 31st of December, was one hundred and eight. Into the girls school twenty have been admitted. Nine have been married from it, and eight have been discharged at the request of friends. One girl died. There were remaining at the close of the year one hundred and fourteen. The teachers in the two departments have discharged their duties to the satisfaction of the managing committee and of the ladies directresses; and it is hoped, that the proficiency of the boys and girls, as it shall appear at the examination, will be deemed satisfactory to the president and the society in general."

The operations of the society have been carried on with increased economy and efficiency. We were particularly gratified to notice the proposal to bring out from Britain a "person qualified as a teacher in the most approved method;" and to notice the interest with which it was supported by His Excellency the Governor in the excellent speech which he made at the anniversary meeting.

To the report, there is prefixed an interesting sermon by the Rev. James Jackson. It breathes a most commendable missionary spirit; and is highly worthy of attention. The following passage, we cannot refrain from quoting. "Here are we, a comparatively small Christian body, diffused through a population of Heathen and Mahomedans amounting to a hundred millions, whose eyes are upon us with a watchfulness, more jealous perhaps from the relation in which they stand to us as subjects of a foreign power, and who are ever ready to imbibe from the living commentary of our conduct, impressions favourable or hostile to that holy and exalted faith to which our main distinction from, and superiority over them, is finally to be traced. What I would urge then most solemnly upon myself, and upon all who hear me, is, that we should never lose sight of the very serious responsibility under which our residence here more immediately places us, as the depositaries of God's revealed mercies in Jesus Christ: that we should not only maintain a watchful and circumspect walk, and abstain as much as possible from all appearance of evil, lest by any thing unworthy of our high calling we throw discredit upon the gospel, remembering that it was one of the worst charges against the Jews of old that through them the name of God was blasphemed among the* Gentiles; but that we should seek,

* Rom. ii. 24. 2 Sam. xii. 14. Ezek. xxxvi. 23.

through faith and prayer, to have more and more of the life-giving and soul-preserving power of its blessed truths in our own hearts, and then cast about and see by what peculiar fruits and evidences we can best mark our existence here as a Christian people, and commend our religion in the sight of the heathen — "*Having our conversation honest among them, that whereas they* have had in times past too much reason to *speak against us as evil doers, they may by our good works which they shall behold glorify God in the day of* their *visitation.*" A day, of which let us lift up our eyes, and in the signs around us, let us discern for our encouragement the dawn even now appearing. The God of Christianity is manifestly about to visit these dark corners of the earth, and the sound of His chariot wheels is even now in the ears of the faithful who are on the watch. Prophecy and Providence unite in giving us this assurance. The one tells us, that it shall be so; the other seems to announce, that the time is now come. Apologies for heathenism, and jealousies of missionary interference, are all hushed: labourers from all parts of the protestant world are in the field, and steadily and successfully at work: prejudices are shaken, idol-worship is denounced by intelligent Hindús themselves: the Brahminical system is gradually losing its hold: the native mind is awakened and enquiring, and schools are spreading themselves through the length and breadth of the land: piety and practical Christianity are on the increase throughout the body of the European population, and ecclesiastical order and discipline are rendering the profession of the faith more obvious to the natives, and more worthy of its character. There is movement, in short, in every quarter, and hope seems to break upon a land where, but a few years ago, all was darkness and despair."

III. *Baptisms in connexion with the Church of Scotland's Mission in Bombay, and notice of a Bráhman convert, &c.* The following is a *memorandum* written by Mr. Wilson on the 30th of May last.

I had the pleasure yesterday, of admitting two young Hindú females into the Christian Church by baptism.

The first of them, Anandì, is 15 years of age. She is of the Maráthá caste; and was born in, or near, Elachpur, in the territories of His Highness the Nizam. About two years and a half ago, during the prevalence of a grievous famine in that district, she was forsaken by her relatives, but rescued from destruction by the humanity of a British officer, and consigned to the care of Major Alexander, at that time in the civil charge of Khoderábàd. Along with two other girls, found in circumstances similar to her own, she was placed in the school for destitute native girls under the vigilant superintendance of my now sainted partner, who took the liveliest personal interest in her instruction, and whose anxious and prayerful endeavours were blessed not only to the speedy communication to her of the ability to read, and of a creditable knowledge of the gospel history and the principles of Christianity, but of those serious impressions and desires which appear to indicate the existence of genuine Christian principle. Her attendance on the means of grace, since in the providence of God she was deprived of her instructress, has been regular, and has apparently proceeded from a hearty appreciation of them as connected with her spiritual improvement. Her conduct has been marked by a prudence and propriety highly satisfactory. Her desires for admittance into the church have been often expressed; and, after many strict inquiries, I could see no reason for refusing to comply with them. The natives who heard her publicly examined, and not a few were present, must have seen that she was ready to give a reason of the hope which is in her; and that, as respects information, she is not to be despised.

The other is a young girl of nine years of age. She was not baptized on her own profession of Christianity, but on that of her parents, whom I had admitted into the visible church some time ago. She would have been baptized along with them, had she not been residing with her relatives in a distant part of the country. She is a scholar in one of the female schools, and is making rapid progress in learning.

After the service which I have noticed, I intimated my intention to receive as catechumens any individuals who might publicly solicit admission into the church. One man, and two women rose, and declared their desire to be baptized. They have all for a considerable time enjoyed Christian instruction; and of all of them, I have a favourable opinion. As they have now been marked by their countrymen, I shall obtain that knowledge of their character, which may aid me in deciding on their claims to the fellowship of the church, and also enable me to see with what feelings they are prepared to meet the scorn and opposition of their unbelieving countrymen.*

In the evening, the Lord's Supper was administered to the communicants, including Anandì. I enjoyed the valued assistance of Mr. Stevenson in its dispensation.

It was my expectation that yesterday I should have also been privileged to baptize a respectable Bráhman. He has been called, however, to appear before an assembly, where his profession have been submitted to a scrutiny, infinitely more solemn and searching than any practised on earth, even that of the unerring Judge himself. During his attendance on me for instruction, he was seized with fever; and that he might enjoy the benefit of a change of air, I sent him to his native village, about forty miles from Bombay. I visited him there a short

* On the subsequent Sabbath another native, a horsekeeper, imitated their example. Of the baptisms above referred to, the following unsophisticated account by a native, appeared in the Bombay Darpan.

"On Sunday before last, two Hindù girls where publicly baptized by the Rev. J. Wilson, before a large congregation of natives, and some Europeans. One of the converts (whose age is I think more than fifteen), or who is rather a grown-up person, answered many questions that where put to her by Mr. Wilson in as satisfactory a manner as could be wished from her; — by which it is understood that much pains have been taken to instil Christianity in her, as she understands the Christian religion so well. Her belief in that faith appears to be not from any temporal motives, but from a conviction of the religion she has now embraced. The other girl, being in her juvenile state, I believe she was baptized at the desire of her father, who is a Christian. One thing strikes to my mind, and that is, with what motives is the latter girl baptized? nor is she come to her age. We know many of the Christian parents, both in Europe and India, baptize their children at an earlier age than this girl.

On being asked by Mr. Wilson whether there were any who wished to be baptized, three individuals stood up and asked for baptism. Two of these are women, and the other a horsekeeper; but they were not immediately baptized, as I think they are kept for probation, and will be examined both as to their moral and public conduct, before they are received into the Christian Church.

These converts are poor, but this does not signify, nor does it depreciate the character of Christianity, as her standard principles are, that she never refuses to take into her arms, and shed her benign influence upon the most wicked, whether they may be poor or rich, great or small, low or high, white or black, provided their hearts be changed, and they set their hearts upon the dictates of Christianity, and believe that they will be saved by the new doctrine. This spirit of Christianity is highly admirable, and even superior to any. In the primitive ages, we are told, Christianity was preached to, and embraced by the poor. With reference to this subject, Mr. Wilson preached in Maráthì from Romans i. 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," and addressed the audience in an interesting and striking style. To the morality of Christianity none will object. On Sunday last another individual stood and asked for baptism in the manner above alluded to. Yours truly,

A Young Hindu.

time ago, that I might ascertain how he acted in the presence of those best acquainted with his circumstances, and do every thing in my power to mitigate the prejudices which they might entertain against him. Though very weak, he boldly declared, in my presence, to all the Bráhmans of the place, that they were following delusions to their own destruction; and that Christ Jesus is the only and all-sufficient Saviour. Some of them gnashed on him with their teeth, and others assumed a most malignant scowl. He, however, continued unmoved. He spoke to me with deep humility respecting his long resistance of the truth, often declared to him by the American missionaries and myself; and with fervent gratitude to that grace which had led him, when far removed from the public ordinances of the gospel, to determine to forsake all and follow Christ. He was affected to tears by the perusal of an account of the last moments of my dearest partner; and greatly encouraged by it, he said, to trust in that Shepherd whose sceptre and staff are mighty for defence against every assault which may be made in the dark valley of the shadow of death. Before I left him, he appeared to be convalescent; but he soon had a relapse, and he died on the fourth day after my departure. The Bráhmans refused to dispose of his body; and they have thus, to their own detriment, advertised his having died in a faith different from that of his fathers. They have greatly persecuted the members of his family; and they have consequently a large share of my sympathy. Two of the villagers, having had their curiosity excited by what has taken place, have come to me for instruction.

The following is a literal translation of a petition addressed to me by the Bráhman now referred to, on his offering himself as a candidate for baptism. "To the renowned missionary Mr. Wilson: Bápú, by the will of God, the Father, Son, and Holy Ghost, the Creator and Redeemer, respectfully represents: — I have been seized with the greatest distress on account of my sins; and in prosecution of the inquiry, What must I do, I have looked to the means of salvation prescribed by the Hindú religion, ablutions, pigments, invoking the names of the gods, burnt-offerings, and pilgrimages; but I have found them altogether useless and ineffectual for the putting away of sin. I am thoroughly convinced that they are calculated only for the deception of the world. From the perusal of the Christian scriptures and meditation upon them, I have seen the necessity of loathing sin, and repenting, and obtaining baptism; and having repented, I now come to you soliciting baptism, and acknowledgment by the Christian Church. I will provide for my own livelihood, as I am a Maráthá Kárkun (clerk); and I do not even wish to remain in Bombay, as it does not agree with my health. Trusting in the righteousness of the Lord, and taking refuge in the grace of God, and expecting to escape the eternal punishment of my sins, and unceasingly to glorify God, I come to you with joined hands, and with desires which continue day and night. Reject not my request; but let me be acknowledged by the Christian Church! Amen."

IV. *Arrival of Missionaries.* It is with much pleasure that we record the arrival in Bombay on the 4th ultimo, of the Rev. Messrs. Menge and Warth as a reinforcement of the Church Missionary Society's Mission at Násik. They are both natives of Germany; but they have obtained priest's orders in the Church of England. We wish them, and their fellow-labourers the most abundant success in the work of the Lord.

One of the most decided proofs of the revival of true religion in the Continent of Europe, is to be found in the fact that it is by no means unmindful of the state of the perishing heathen. It has furnished nearly one half of the labourers of the Church Missionary Society; and it has several

missionary institutions of its own with foreign agents. The *Evangelical Society of Basle* has established missions in Russian-Tartary, Persia, Western Africa, and Canara in India. It is about to send three additional agents to the mission at Mangalúr. The *Rhenish Missionary Society* has four stations in South Africa, and one in Borneo. The *Berlin Missionary Society* will soon have ten missionaries in South Africa. The *Paris Missionary Society* has a mission in the same quarter, and is about to commence operations in Algiers.

V. *Mahábaleshwar Mission School.* In the account of the American Mission at this place, which we inserted in our number for May last, there is a general notice of this institution. During the past month, we have received very gratifying accounts of a public examination of it, which was held on the 25th of May, and which was attended by about 50 ladies and as many gentlemen. The number of boys in average daily attendance, was stated to be 25, and the number of girls, of whom 17 are boarders, was also 25. Most of these could read with fluency, and answer questions in Scripture History, and on the principles of Christianity, with great readiness, and they evinced a degree of intelligence much beyond their years. The Ven. Dr. Carr conducted the examination. Lady Grant, Sir John Awdry, and many of the other visitors expressed themselves highly pleased with the result. The scholars in the course of eight months had realized Rs. 25 from the preparation of arrow-root, and their needle-work was estimated at about double that sum, while the whole expense of the school amounted only to Rs. 260. Its whole arrangements reflect the highest credit on its conductors, Mr. and Mrs. Graves, and their sister.

VI. *Labours of Mr. Schmid on the Nilgiris.* Mr. Schmid has been lately invalided by the Church Missionary Society; but the documents which we now lay before our readers, will show that, in his independence, he has lost none of his zeal for the welfare of the natives; and that he is even powerful in his weakness.

The first is an address "To the Contributors to the Fund for Ameliorating the Condition of the Original Mountaineers and other Inhabitants of the Nilgiri Hills."

"Ill-health having obliged me to return from Mayaveram, where I have been staying a year, and to settle permanently on the Hills, I beg to lay before the public an account of my proceedings during the past year, and my plans for the future.

"1. The three free-schools for native children at Ootacamund, mentioned in my last accounts, have been continued, and have been superintended, in my absence, by a native Christian, in the capacity of catechist or reader, who also conducted the two divine services on Sundays, in one of the school-houses.

"2. The Elementary School-book for the Mountaineers, mentioned in my former circular, has not yet been printed; partly from the reasons stated in my last paper, and partly in consequence of my absence from the Hills. Their low state of cultivation makes it necessary to acquire still a more perfect knowledge of their dialect, feelings, manners, and prejudices, before any definitive and decided plan of benefitting them, can be prudently entered upon.

"3. The want of good schoolmasters in India is self-evident, and has been pointed out in my former circular. The only thing which, for the present, can be done, is to collect and train up such individuals as may be expected to become willing and effectual instruments to enlighten the Mountaineers, and to improve their condition. This must be effected by collecting, at Ootacamund, any promising young men and boys who may offer themselves, of whatever class they be. The sum of 100

rupees having already been entrusted to me with the view to afford me the means to train up *Todawrs* for this express purpose, and several of them having already expressed a wish to be instructed, a beginning will be made with them without delay.

"4. In order to instruct and accommodate those who may offer themselves, and to assemble the children of the three schools for the usual weekly examination, a convenient school-house was indispensably necessary. This has been erected in my compound some time ago, and contains a lecture-room, some side-rooms for the students, and a study for myself, that I may be able, as much as possible, to have a watchful eye over their private conduct. The expense of building it amounts to Rs. 1505, 1 ana; and as I have no private means, I trust the public will agree with me, that the donations of Rs. 915, which I formerly received for the express purpose of benefiting the Mountaineers, and other contributions given to me in order to be employed at my discretion, are, under present circumstances, most suitably employed in defraying this expenditure; I beg to propose, therefore, that that bungalow *be considered as the property of the mission-cause*, although it stands on my own private ground. As I have devoted my life and faculties to the welfare of the Hindús, I trust the public will give me credit that I seek by this arrangement no temporal gain; and there is every reason to hope that, should I be removed, the work once begun will be continued by others, and *my premises remain mission-property:* but in the case that a change of circumstances should take place at any future period, I would suggest beforehand, that a number of gentlemen, residing on the Hills, and interested in the mission-work, form themselves into a committee, to make such arrangements with me, or my family, that neither the mission-cause nor my family be a loser, either by receiving from me a sum at which the school-house may be valued by them at that future period, (to be employed for mission-purposes,) or buying my other premises in the same manner. To avoid any such difficulties, it would have been desirable that the school-bungalow could have been built on a ground not belonging to me, but that was impracticable.

"5. As the Church Missionary Society have communicated to me their determination not to establish a mission on the Nílgiris, I must look for my future support to other quarters, and I trust Divine Providence will provide for me. But I am constrained to solicit the public on the Hills and elsewhere, that they continue their kind donations and subscriptions, in order to enable me, as hitherto, to procure from the different societies in India and Europe, the best books of elementary, scientific, and religious nature, for the use of natives permanently or occasionally residing on the Hills; as also, besides other similar mission expenses, to enable me *to print* such books. I am already preparing several treatises, &c. of a similar nature, which would soon be put to the press, if pecuniary assistance were afforded me; and the produce of the sale of such books would be scrupulously devoted for benefiting the natives of this country.

"6. In conclusion, I must not omit mentioning that Mrs. Schmid recommenced a native female day-school, but though she gave to the girls daily a meal, that they needed not go home during the day, they come so irregularly, and they and their parents seemed to value education so little, that Mrs. Schmid gave the school up again after a three month's trial. But this is no new thing, particularly in the mission work, which requires much patience and perseverances: if one undertaking does not succeed, another will; and what does not succeed now, will succeed at a future trial.

"7. From the accompanying accounts, it will be seen that the total of income is Rs. 2071 12 6 pice, and the total of expenditure Rs. 2224 6 anas, and that consequently Rs. 182 9 6 pice, have been expended above the receipts. I might have obtained many more contributions, had I thought it proper to apply to the friends of the mission cause, whilst I had still funds in hands, or during my absence from the Hills.

Ootacamund, 20th October, 1835. BERNHARD SCHMID."

The following articles are from the "Conservative" (Feb. 12, 1836), published at Madras.

"In a late number we noticed the circumstances attending a murder said to have been committed by the Tudas or Todawers of the Neilgherries. We have now the pleasing duty of bringing to public notice the efforts of the Rev. Mr. Schmid, the missionary, who has permanently taken up his abode among these truly ignorant, but very interesting, people. We have been favoured with extracts from Mr. Schmid's letter to a zealous friend of the poor Tudas and a circular by Mr. Schmid, to which we direct attention, in the anxious hope that the claims here set forth will be liberally allowed by those who, in the hour of sickness, sought a refuge in the aboriginal dwelling-places of these poor ignorant mountaineers. Who can have seen them in their low estate, without a wish to ameliorate their condition; and who can fail to do justice to good Mr. Schmid, who has devoted his life to this laudable undertaking, unassisted, as it appears, by the Church Missionary Society, and wholly dependent on private sources for furthering the good cause? Subscriptions will be receivd at Messrs. Arbuthnot's, and the progress of Mr. Schmid's labours will be from time to time noticed in our pages.

"'When I had, last year,' writes Mr. Schmid, 'the honour of laying my former statements before the Governor, he seemed to be satisfied with them; and if you think it proper to lay the present paper before His Excellency, I shall feel much obliged to you, if you will have the kindness to do so.

"'I am sorry to say that the Todawrs near the institution have, with the exception of some old men, been carried to Coimbatoor, to be examined about the murder, although they declare that they have no manner of share in the matter. They have now been nearly a month absent. It seems to be a hard case, that these simple mountaineers should be judged according to laws and principles, whether civil or religious, about which they know nothing. It is evidently our duty first to instruct them before we punish them, or get angry at their faults.'"

Ootacamund, 29th October, 1835.

"I have the pleasure to inform you," he writes in a subsequent letter, "that the Tudas of my acquaintance have returned to the Hills at the end of last week, only a little ailing from the long stay, in the, to them, unaccustomed heat of the low country. Notwithstanding this, one of them has yesterday come to my house, and commenced with great pleasure his studies. He takes much pains in curving his fingers to learn to write. To-day I expect him again with his son (about 12 years of age) and his brother. I intend to instruct them daily myself. Just a few days ago, when I had requested them to come to me daily, I took out of my library the Rev. Mr. Charles's Memoirs, and opening the book at random, my eye fell directly on the passage, that he had begun his work of establishing Sunday and other schools in Wales, by instructing one man as schoolmaster and then a few more, as the subscriptions, who subsequently instructed others, and thus Mr. Charles filled Wales with schools, and became a kind of reformer of that country. I pray and beseech the Lord of all mercy and grace that He may be pleased to lay a similar blessing on our endeavours for the welfare of the interesting

race of Tudas, for His glory's sake; because the promotion of happiness and holiness *is* his glory!"

Ootacamund, 10th January, 1836.

In the *Conservative* (March 22), we find the following statement. "We have much pleasure in transcribing from the *Herald*, Mr. Schmid's letter, and the editor's remark upon it. Besides the object of that remark, we contribute to its publicity for the purpose of showing the humility, meekness, and amiableness, of Mr. Schmid's disposition, qualifying him so eminently for the duties of a teacher of youth."

"Sir — When, in consequence of my having resigned my connexion with the Church Missionary Society from reasons of conscience, I had come in pecuniary distress, and was at the same time robbed, some of the Tinnevelly catechists hearing of it, collected amongst themselves and amongst the (mostly unbaptized) mission schoolmasters, the sum of rather more than 200 rupees quite of their own accord, and transmitted it to me (at the beginning of the year 1833). Now, whosoever knows the natives of India, will allow that *liberality* is by no means one of the most prominent features of their character. The catechists knew, that on account of my greatly debilitated constitution, I could not think of ever returning to Tinnevelly, when I could have rewarded them, neither did they even send me a list of their names. I, therefore, cannot possibly guess any other motive of this act of theirs, but *Christian and brotherly love.* Also European friends relieved my necessities at that time, but the bounty of my poor native brethren was larger even in amount than the total of what the kindness of European Christians contributed.

"As you, Mr. Editor, know the Tinnevelly Christians only from the documents before you, being personally unacquainted with them, you could not perhaps have come to any other conclusion than that which you have expressed in your late number 267 (March 5): "As to the once great and flourishing Tinnevelly Mission, we fear its character is ruinously shaken. The support gained to each party in the controversy, by exposing hypocritical and self-interested conduct in the leading native members of their congregations, gives fatal proof of the 'thousands of souls, numbering too many converts in name only." I mourn over the Tinnevelly controversy, and I had determined to keep aloof from it; but these very severe expressions of yours force me to inform you and the public of this fact, which, to the honour of humanity, as well as of Christianity, proves, I trust, that whatever serious faults may have been committed by some, into whatever inconsistencies others may have been betrayed, and whatever misunderstandings may throw doubt on the characters of many, the preaching of Christianity has produced a mighty change in Tinnevelly for the better. Many love God and man *in deed* and in *truth;* and, if the love of many has grown cold, it is *not entirely* their own fault. BERNHARD SCHMID."

Mr. Schmid proposes to proceed to Europe about the end of this year, for the restoration of his health. We trust that of the Basle missionaries will be found to take his place.

VII. *Notice of the Cochin Mission.* The following is an extract from a private letter dated the 25th April, 1835.

"John (the former Bráhman) has for some time been labouring at a new out-station, the residence of the Cochin king, where we hope an opening is made for the gospel to make a stand. He is superintending the erection of a building for preaching and schools. There have been several deputations from several places around, since we have had Mr. Woodcock here to share Mr. Ridsdale's labours." In a subsequent letter, the gratifying fact is mentioned that three adults were lately baptized by Mr. Ridsdale.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

AUGUST, M,DCCC,XXXVI.

I.—The idolatry of the human heart.—The Hindu.

Continued from page 310.

Romans i. 28 — 32.

I have already brought forward many of the customs which are connected with, or inculcated by, the faith of the idolater; but I have yet to show how entirely are his affections destroyed, how deeply is his character debased, by the influence which is exerted over him, not only by his own sinful heart, which is naturally unclean and impure, whatever be the creed of its possessor, but also by the evil example which is daily placed before his eyes, in the accumulated wickedness and abominations of ages, amongst which he is from his childhood permitted to revel, and in which he is daily taught to place his trust. No part of the moral law is, as I have before observed, to be found inculcated as an essential part of religion, in any of the systems of idolatry which have overrun the world; but in some of them, so much as is generally retained amongst men for their mere mutual convenience, is verbally recommended, though even that is in general practically disregarded; since it is, as we have seen amongst the Hindús, allowed to be infringed with impunity, on every trivial occasion. The violation of the first table of the law, — the love of God, is not confined to the idolater, but prevails throughout all the nations of the earth, whatever be their creed, whatever their denomination, if they know not what it is to "worship God in the Spirit, to rejoice in Christ Jesus, and to place no confidence in the flesh;" if they have not yet learnt to "set their affections on things above, and not on the things of the earth." (Phil. iii. 3; Col. iii. 2.) The transgression of the second table, — the love of man, is not less general, and scarcely less complete. In many parts of India, as formerly was the case in Europe, and is yet amongst some of the aboriginal inhabitants of America and its islands, the truth of this assertion is practically proved in the most fearful manner; the murder of parents by their children, of children by their parents, and of man by his brother, being not only acts of daily occurrence, but being even defended by the idolater, and sanctioned by his laws, on the pleas of custom and expediency.

One of the most ancient of these horrid practices is the sacrifice of captives taken in war, or of slaves and dependants in time of peace, at the funeral of the deceased. Homer represents Achilles, as having offered up twelve Trojan youths to the manes of his friend Patroclus; * and Æneas is asserted to have made a similar sacrifice at the funeral pile of

* Homer Iliad, l. xxiii. 215.

his son Pallas. * According to Cæsar, the ancient Gauls were in the habit of sacrificing at the funerals of their great men, such of the slaves and clients of the deceased, as he had been most attached to during his lifetime. † And the Spanish historians inform us, that a somewhat similar custom existed in several of the provinces of Mexico, where, upon the death of a cazique or chief, not only were his arms and implements of war buried with him, for his use in the other world, but a certain number of his wives, his favourites, and his slaves, were also interred, in order that he might appear with his wonted dignity, and be waited upon by his usual attendants. ‡ The sacrifice of the dependants of the deceased, or slaves purchased for that purpose, at the funeral pile, was amongst the Romans long esteemed a most necessary part of the ceremony; but in the course of time, probably either in consequence of the evident barbarity of destroying men like beasts, or to vary the entertainment, they were permitted to fight with one another, and to endeavour to save their own lives by killing their adversaries. These exhibitions were at first performed near the sepulchre, or about the funeral pile; but before long the Romans became so fond of them, that they were for greater convenience, removed to the circus or amphitheatre, and it soon became customary for not only the heir of every great and rich citizen lately deceased, but even for the priests, consuls, and emperors, and more especially for all candidates for offices, to make their court to the people, and seek to gain their affection by entertaining them with these bloody and inhuman spectacles; so that during several centuries, not only were all condemned criminals, but even slaves purchased and brought up for the purpose, to the annual amount of many hundreds, thrown to wild beasts, or made to slaughter each other, for the mere amusement of that barbarous people. The Emperor Trajan is stated to have brought forward during the continuance of a single festival, no fewer than a thousand pairs of gladiators;§ and the spirit in which these executions were carried on, is fully shown in the iniquitous sentence passed by that monarch on the excellent Bishop Ignatius, for no other cause than his being a Christian: —"We decree that Ignatius, who hath confessed that he carries about within himself, him that was crucified, shall be carried in bonds by soldiers to the great Rome," (from Antioch,) "there to be thrown to the beasts *for the gratification of the* ‖ *people.*" But the Romans were not content with the simple murder of these unhappy beings: they were accustomed also to introduce for their amusement, their gods dancing in the midst of the blood of the gladiators, and amongst the pollution of capital punishments, whereby was afforded a plot and history, in the course of which, the wretched victims might be put to ¶ death; who were themselves even sometimes obliged to support the characters of the gods.** "We have joined in the laugh," says Tertullian, "at the cruel entertainment with which ye beguiled the middle of the day, when Mercury went about to try with a red-hot caduceus, whether the bodies were really dead. We have also seen Pluto, the brother of Jupiter, dragging off the corpses of the gladiators, with a hammer in his hand, and another who personated Hercules, burnt alive." †† To such lengths indeed, did this horrid practice extend, that freeman were subsequently obliged to take

* Virg. Æn. xi. 81. † Cæsar Com. l. vii. cap. 17. ‡ Robertson. Book iv.
§ Encyclopedia Brit. Art. Gladiator. ‖ Martyrdom of Ignatius, p. 140.
¶ Zosimus, the church historian, relates, that in the reign of Probus, eighty gladiators who had been reserved with about six hundred more for the inhuman sports of the amphitheatre, disdaining to shed their blood for the amusement of the populace, killed their keepers, broke from their place of confinement, and filling the streets of Rome with blood and confusion, were not overpowered until after a most obstinate resistance, when they were cut to pieces by the regular forces. (Gibbon chap. xii.)
** Tertullian Apol. chap. ix. †† Ibid. cap. xv.

an active part in these exhibitions,* and in the reign of Nero four hundred senators and six hundred Roman knights are stated to have been brought on the arena; but Domitian is asserted to have refined even upon the cruelty of that monster, and to have exhibited to the populace, combats of women †.

The murders perpetrated in other idolatrous countries under pretence of custom and expediency, though not on so large a scale as the wholesale massacres of the Romans, are not however less inhuman, while they are in many instances far more unnatural; as the cruelties on which the Romans delighted to feast their eyes, were inflicted and suffered by strangers, for the most part unpitied and unknown; but in those which are daily perpetrated amongst the Hindús and other idolatrous nations, we find the hand of man lifted up against his companions, his relatives, and even against those who gave him birth. We are informed that in the South Sea Islands, a native when tired of waiting upon his aged parent, does not hesitate to pierce him with a spear; and that children, under the pretence of carrying their father to bathe, have been known to throw him into a grave previously prepared, and to stifle his cries by casting large stones upon him. ‡ A still more unnatural practice is related by Herodotus, as having formerly existed amongst the Massagetæ, a nation of Scythia, where the friends and relatives of the victim, not content with murdering him, were accustomed to boil his flesh with that of sheep and other animals, and to feast upon the horrid mess.§ And Dr. Leyden informs us, that the inhabitants of Sumatra, when infirm and weary of life, are accustomed to invite their own children to devour them. The individual who is to be eaten, ascends a tree, round which his friends and offspring assemble, and as they shake the tree join in a funeral dirge, the import of which is, — "The season is come, the fruit is ripe, and it must descend." The victim descends; and those that are nearest and dearest to him, deprive him of life, and devour his remains in a solemn banquet." ‖

Turning our eyes towards this country, we may again see more of the dreadful services, which are demanded by demons from their wretched slaves. In some parts of India, especially in Bengal and Orissa, every Hindú when expected to die, is hurried to the nearest river, which may be accounted sacred, where he is exposed to the burning sun by day, and the dews and cold by night. Just before the soul quits the body, he is immersed in the middle of the stream, while his relations stand around him, tormenting him with superstitious ceremonies, and increasing a hundred fold the pains of dying; and indeed when recovery might otherwise have been hoped for, premature death is often brought on by these barbarous and cruel rites. ¶ They spread the mud of the river on the body of the dying man, and with one of their fingers write in it the name of some deity; they pour mud and water down his throat, shout the names of different deities in his ears, and by this anxiety after his future happiness hurry him into eternity;** and the only

* The blood-thirsty character, and cannibal propensities of the Romans, are strongly shown by Tertullian (cap. ix.), who asserts that there were amongst them, those, who for the cure of epilepsy, would eagerly drink the fresh blood flowing from the throats of the condemned gladiators who were stabbed in the arena; that "the very entrails of wild boars were required for food, before they themselves had digested the human flesh which they had devoured," and that "human beings would gorge themselves to repletion, with the flesh of the animals that lived upon men."

† Ency. Brit. Art. Gladiators. ‡ Ellis' Polynesian Researches. § Herodotus i. 216.

‖ Asiatic Researches, vol. x. p. 203. quoted Buchanan's Christian Researches, p. 100.

¶ Rev. Mr Ward, quoted Horrors of Heathenism, p. 7.

** Rev. Mr. Ward's History, &c. of the Hindús.

excuse given by these cruel tormentors, when desired to desist from their barbarity, is, — "It is our custom, he cannot live; our god says he must die." * But if a person after having been thus taken to the Ganges, under the supposition that he is dying, by any means recover from his disease, and from his still more dangerous state, the hands of his relatives, he nevertheless is, by the Hindú law, considered dead; his property passes to his heir, and he himself becomes an outcast, his own children even, refusing to eat with him, or to afford him the least accommodation or assistance. † In cases of sudden and alarming sickness many, as may well be supposed, are actually destroyed by these violent means of sending men to Gangá; and numerous instances are on record, of individuals, in spite of their struggles and outcries, being stifled with mud and water by their inhuman relatives, in the name of their god.‡ We read of one man who, having been supposed to have died of an attack of cholera, was revived by the heat of the fire, kindled for the purpose of consuming his body; but his relations far from rejoicing at his recovery, struck him down with a bamboo, and killed him on the § spot. We are informed of another, who, having been bitten by a snake, was just about to be thrown into the Ganges by his fellow workmen, when he was rescued and cured, through the humane interference and care of an English gentleman. An old man having unexpectedly recovered from his illness, after having been doomed to die on the banks of the river by his inhuman children, is related to have returned home, but was so tormented by their sneers and taunts, that he put an end to his life by hanging himself on a tree. And to these instances may be added another which falls short of none of them in barbarity. Two respectable Hindús being seen by a missionary about to throw an old woman into the Ganges, the latter interfered to prevent them. They acknowledged her to be their mother, whom they were going to put into the water, that her soul might go to heaven, that she was not very ill, but was very old and had no teeth, and it was therefore useless her living any longer. They were restrained from murdering her that evening, but were seen the following day to cast her into the water, without performing even the usual ceremonies.‖

In the year 1795, it was found necessary by the Bengal government to promulgate, (such was the frequency of the practice,) a regulation, for preventing Bráhmans in the province of Benares, from establishing kunds,¶ and from wounding or killing their female relations and

* Missionary Magazine, vol. i. p. 117. quoted Ghaut Murders, p.7.
† Oriental Memoirs, vol. i. p. 220, quoted ibid.
‡ See Pegg's Ghaut Murders, p. 11. to 18.
§ Sumachar Durpun, Sept. 8, 1825, quoted ibid, p. 15.
‖ Ghaut Murders, p. 10.
¶ "The reverence paid by Hindus to Brahmins, the reputed inviolability of their persons, and the loss of, or prejudice to caste, that ensues from proving the cause of their death, have in some places in the province of Benares, and more especially in the pergunnehs of Kuntit and Budhooe, been converted by some, into the means of setting the laws at defiance, from the dread and apprehensions of the persons of the Hindú religion, to whose lot it must frequently fall, to be employed in enforcing against such Brahmins, any process or demands, on the part of Government. The devices occasionally put in practice under such circumstances by these Brahmans, are, lacerating their own bodies, either more or less slightly, with knives or razors; threatening to swallow, or sometimes actually swallowing, poison, or some powder which they declare to be such: or constructing a circular enclosure called a koorh, in which they raise a pile of wood, or of other combustibles, and betaking themselves to fasting, real or pretended, place within the area of the koorh, an old woman, with a view to sacrifice her by setting fire to the koorh, on the approach of any person to serve them with any process, or to exercise coercion over them, on the part of Government, or its delegates. These Brahmans likewise in the event of their not obtaining relief within a given time, for any

children. There appears to have been no other incentive to the commission of this horrid act, than the determination of making use of that baneful influence which the Bráhman has, by the detestible doctrines of his faith, obtained over other classes of his fellow creatures, and by which the deeds committed by the former, are charged by him as the offence of the latter. A most atrocious act of this description was perpetrated in the year 1806, in the peninsula of Kátiáwád. A Bhát of Vevingáum, named Kana had become security on the part of Dosáji, the chieftain of Mallia, for a sum of money payable to the Gaikáwár Government. The time specified for payment arrived, and Dosáji having refused to fulfil his engagement, Government applied to the zamin, or surety; who, after several fruitless attempts to persuade Dosáji to comply with his bond, returned home, and after passing some time alone, assembled his family, and desired his wife to prepare a daughter about seven years of age for *traga*. The poor child having been bathed and dressed in her best clothes, knelt with her head upon her father's knee, and holding aside her long hair, resigned herself without a struggle, to the sword of this unnatural barbarian. The blood of a Bhát not only caused the immediate payment of the money, but also presents of land to the murderer, and a handsome mausoleum or *dori* to the daughter, whereby was marked the desire of the Rajput, to avert the punishment supposed to await the spiller of a Cháran's blood *

The custom of murdering by the hand of her offspring, the living widow at the funeral of her deceased husband, though formerly practised amongst one or two barbarous nations of antiquity†, has nowhere reached that pitch of inhumanity to which it has attained in India amongst a people, who profess to abhor the shedding of even an insect's blood. In the year 1799, twenty-two females were burnt alive with the body of Unutio, a Brahman, the fire having been kept burning three days for that purpose. Another Bráhman, who died near Serampore, had married forty women. Of these, eighteen survived him; all of whom destroyed themselves in a fire, extending ten or twelve yards in length, prepared for the occasion, and leaving more than forty children. This practice was however until lately so very common, and its details are so well known, that it would be needless to adduce any more instances regarding it; but it will suffice to state that in nine years from 1815 to 1824, the registered number of suttees which took place in the Bengal Presidency alone, amounted to 5,997. ‡ And for the same reason I shall also pass over the details of the numerous self-immolations, which have annually taken place at Jaggonáth and other idol temples. §

loss or disappointment that they may have justly or unjustly experienced, also occasionally bring out their women or children, and causing them to sit down in the view of the peon who is coming towards them on the part of Government, they brandish their swords, and threaten to behead or otherwise slay these females or children, on the nearer approach of the peon; and there are instances in which from resentment at being subjected to arrest, or coercion, or other molestation, they have actually not only inflicted wounds on their own bodies, but put to death with their swords, the females or their families, or their own female infants, or some aged female procured for the occasion." (Extract from Regulation xxi. of 1795, quoted Pegge's Infanticide in India, p. 58.)

* Transactions Lit. Soc. of Bombay, vol. i.

† Herodotus (l. v. c. 5.) makes mention of the Crestonians, a nation of Thrace, who were accustomed when a man died, to sacrifice at his tomb by the hand of his nearest relation, the wife whom he had most loved, and afterwards to bury her with him.

‡ Horrors of Heathenism, p. 5.

§ Dr. Buchanan in his Christian Researches, (page 28,) thus gives an account of a self-immolation under the idol car of Jaggonnáth, of which he was an eye witness. "After the tower had moved some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude

Infanticide is another crime which has very generally prevailed throughout those parts of the earth, where the worship of Satan has been established, and is even repeatedly adverted to in the Scriptures, as having been adopted by the Israelites from the nations amongst whom they dwelt.* Numberless infants are annually destroyed amongst the roving savages of America, where the difficulty of rearing their offspring, has been generally urged as an excuse for this unnatural deed. Amongst the Choctaws the mother sometimes digs a grave, and buries her child alive as soon as it is born; sometimes she puts it to death by stamping on its breast, at others by strangling, or knocking it on the head. † In other countries the trouble and expense of bringing up too large a family, is alleged as an excuse; while those nations, who are in the habit of rearing male, and destroying female children, attribute their custom either to the "uselessness" of daughters, or to the fear that from remaining unmarried, marrying below their expectations, or other causes, they should in any way be the means of dishonouring their family. But custom is not the only excuse to which the infanticide can point, as a sanction for his crime. Laws, which, when justly framed and impartially administered, are ordained to protect the weak from the power of the strong; the peaceful from the violence of the turbulent, have not only been perverted so far as to sanction, but in some instances even to demand, the perpetration of this cruel deed.

The ancient Gauls possessed the power of life and death over their wives as well as their children;‡ and agreeably to the laws of Solon the Athenians were permitted to destroy their own offspring.§ But by the institutions of Lycurgus the Spartan law-giver, it was not even left to the Lacedemonians to rear what children they pleased; but the father was obliged to carry the infant to be examined, by the most ancient men of the tribe, who were assembled for that purpose. If the child proved strong and well proportioned, they gave orders for its education; but if it were weakly or deformed, they commanded it to be thrown into Apothetæ, a deep cavern near mount Taygetus, asserting that its life could be of no advantage either to itself or the public, since nature had not given it at first, any strength or goodness of constitution.‖ The Romans, by

passed round him leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile when the libation of blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed." The Doctor elsewhere (page 22) states, — "This morning I viewed the temple; a stupendous fabric, and truly commensurate with the sway of the horrid king." As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has representations, (numerous and varied,) of that vice, which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth; and where dogs and vultures are ever seen, sometimes beginning their attack, even *before the pilgrim be quite dead.*"

* See Isaiah lvii. 5. Jer. ii. 34; xix. 4, 5. Ezek. xvi. 20, 21. 2. Kings, xvii 23—31.

† Mr. Kingsborough, quoted Horrors of Heathenism p. 6. ‡ Cæsar Com. vii. 17.

§ Euripides in his tragedy of Ion, introduces a scene of this description, where Creusa daughter of Dreotens, king of Athens, is represented as exposing her son;—

> Creusa bore the infant, there for death,
> To the same cave,
> Exposed him, in a well compacted ark,
> Of circular form, observant of the customs,
> Drawn from her great projenitors, and chief,
> From Ericthonius, who from Attic earth,
> Derived his origin. What of ornament she had,
> She hung around her son, and left him thus,
> To perish.

‖ Plutarch in Lycurgo.

the laws of Romulus, not only possessed unlimited power over the lives of their children, but appear also to have been far from backward in availing themselves of it, as, at the commencement of the third century of the Christian æra, Tertullian charges them with exposing their sons, as soon as they were born, to be taken up by the casual pity of some passing stranger, and even of "drowning the breath of infants in the waters, and exposing them to perish by cold, or famine, or the dogs."* Previous to the establishment of the Mahomedan faith in Arabia, a custom was very prevalent amongst the Arabs, of destroying their female infants by burying them alive, lest their families should be reduced to poverty by providing for them; as also to avoid the disgrace that would ensue, should they happen to be made captives, or become scandalous by their behaviour. The birth of a daughter was, for these reasons, reckoned a great misfortune, and the death of one a great happiness. † Until eradicated a few years ago, by the increasing influence of Christianity, this unnatural custom prevailed to a most dreadful extent amongst the South Sea Islanders, scarcely a third of the children which were born, being brought up; and instances are related of six, seven, and eight infants, being successively destroyed by their inhuman and relentless mothers. ‡ In China, respectable families seldom take the trouble of rearing "the useless girls" as they term them. Gutzlaff relates that he found a female child lying dead on the beach, and in reply to his inquiries, he was answered with indifference — "It is only a girl."§ And another missionary in that country was informed by a native, that "it was a very common thing in China to destroy the female children, to save the trouble of bringing them up," and that in some families as many as five or six daughters had been smothered. ‖

This dreadful practice is also well known to prevail very extensively in different parts of India, amongst certain tribes of Hindús; and is even probably more general that can possibly be ascertained, as the privacy of the Hindú's dwelling, and the concealment of his women, render its detection extremely difficult. It has, however, been traced to the Rajkumár and Rájvansa tribes in the neighbourhood of Benares;¶ to the Jádejá and Jaitwa Rajputs of Kach and Kátiáwád; the Rhatores of Jaipur and Jaudpur; as well as the Jauts of Hindostan; all of whom are accustomed to destroy their female children from motives of avarice and pride. In the northern parts of Bengal, if an infant refuse the mother's breast or decline in health, under the idea of its being subject to the influence of a malignant spirit, a practice is very common, of placing it in a basket and hanging it on a tree, where the evil spirit is supposed to reside. It is generally destroyed by ants or birds of prey, but should it survive three days, the mother takes it home again and nurses it: this, however, seldom occurs.** Though infanticide does not happily, prevail on this side of India, to any thing like the extent it has reached in the Bengal Presidency, yet the Bombay judicial records afford numerous instances of its perpetration by Hindús of every class. But the practice of destroying children before birth, is well known to prevail throughout every part of India to a most dreadful extent, an act which but too often involves the life of the mother, in the fate of the yet unborn infant.††

* Tertullian, cap. ix. † Sale's Koran. Preliminary Discourse, p. 174.
‡ Ellis' Polynesian Researches, vol. i. p. 250, 252.
§ Gutzlaff's Voyages along the Coast of China, p. 153.
‖ Pegg's Infanticide, p. 19. ¶ Hindú Panthoon, p. 853.
** Ward's View of the History, &c. of the Hindús, vol. iii. p. 339.
†† Ward's View, &c. It is a well known fact amongst the natives, that in almost every large bazar in India, individuals are to be found, who gain their livelihood by selling and administering drugs for this iniquitous purpose.

The violation of the seventh commandment of the moral law, is not, less extensively inculcated and taught by the precepts of idolatry, than that of the preceding ones. Amongst the Babylonians, chastity was a virtue which was not by the laws of their religion permitted to exist;* and the only tendency of the religious doctrines and ordinances of the Lydians, Cyprians, Greeks, Romans, Hindús and other heathen nations, has been, not only to introduce and to teach from the earliest childhood the most detestible abominations, which have been enjoined as agreeable to their gods, and even formed part of the impure and horrid rites, which yet continue to be performed in this country by the ignorant and deluded victims of idolatry;† but also, as may be supposed, to make the practice of the idolater, to accord with the doctrine under which he has been educated. There is attached to almost every Hindú temple of any note throughout India, a band of dancing women, who have in their youth, either voluntarily or by compulsion, surrendered themselves to the impure service of their idol, or rather that of its priests and votaries. Female children of eleven and twelve years of age are bought and educated for the purpose, and have, during a succession of centuries, been the unhappy victims of this abominable traffick, numbers being found ever ready to fill up the vacancies that may occur in the establishment.‡ But I will not dwell on this subject: its details are unhappily far too well known to those who profess the faith which encourages such iniquity; and others are more happy in their ignorance.

The religious festivals which have been instituted by the idolater, bear no less strongly than the other ordinances of his worship, the marks of their evil origin. During the Saturnalia of Rome, a feast which lasted seven days, an universal liberty was allowed to prevail between all ranks of men; the slaves were permitted to ridicule their masters and speak upon every subject; all outward animosity ceased; no criminals were executed; schools were shut; war was never declared; but all was mirth, riot, and debauchery. § The Bacchanalia of Greece were similar in their nature, but even more licentious, than the Roman Saturnalia. During that festival, men and women ridiculously transformed in masquerade dresses, some representing Silenus, others Pan, or the Satyrs, their heads crowned with wreaths of ivy and vine branches, appeared night and day in public, running in throngs about the mountains and forests, screaming and howling furiously. Nothing was to be seen but dancing, drunkenness, and debauchery; and the most abandoned licentiousness prevailed amongst an entire people, reputed the wisest in Greece. Plato speaking of the Bacchanals, says in direct terms, that he had seen the whole city of Athens drunk at once. ‖ Similar to these diabolical festivals, is the Holi of the Hindús. "The common Hindús," observes a writer, who, though belonging to their nation, is superior to the prejudices and superstitions of his countrymen, "are naturally an ignorant people, and to such persons is granted during the Holi, the liberty of doing what they please. Naturally, they are ever ready to give abuse; at that season they are permitted to utter obscene jests, and say as many filthy words

* Herodotus i. 93, 199.

† "The characteristics of Moloch's worship are obscenity and blood, and the hoary Brahman who recites the obscene stanzas of the Cubbee in the ears of the people, even while he glories in his shame, yet blushes on these occasions in the presence of an European." Dr. Buchanan's Christian Researches, p. 27.

‡ This is confirmed by Tavernier, (Travels, p. 37,) who visited India nearly two centuries ago. Ward vol. iii. p. 319, and Buchanan, p. 32.

§ Lempriere. Art. Saturnalia.

‖ Rollin's Ancient History. Introduction, p. 33.

as they please. Naturally, they are black and by no means handsome; at that season they are directed to bespatter their faces and bodies with red pigment, cow-dung, and mud. In fine, they are naturally void of modesty, and they are then permitted to practise all kinds of immodesty. On this day no one reverences any one; from the great-grandfather of eighty to his grandson of five, all are engaged in amusing themselves. The father bellows putting his hand to his mouth. On seeing this the boys in the same manner, beating their mouths and bellowing, cry aloud."* During the continuance of this vile festival, the amusement of the lower classes of Hindús, is to insult most grossly every female who appears in the street, and to bespatter every native passenger with mud and dirt; and all, of course, for the honor of their gods, as the Phalguna, Mahátmya, and Puránas, teach that during the continuance of that feast, the most filthy and obscene language, and the most abominable conduct, are praiseworthy and becoming. †

There is, perhaps, no point in the character of the Hindú, more conspicuous, than his utter disregard for truth. But when we find so many exceptions in regard to its obligations enjoined by his sacred books, we can scarcely wonder at each individual who professes that faith, extending a little the provisions which affect only another class of his fellow creatures; and whereas the Shástras expressly allow perjury in the case of a Bráhman or a cow, that he will, when it suits his purpose, include therein, that of a Shudra or a rupee; and indeed so natural to him is the utterance of falsehood, that few who are acquainted with his character, will place the least reliance upon his word, not only when an untruth would afford him some worldly advantage, but even in the most ordinary and indifferent circumstances of life. In some of the large stations of India, six or eight false witnesses may be procured for a rupee, to swear in a court of justice to any one or two required points of evidence, such as the signature of a deed, the date or place of its being executed, and the persons present at the time. Occasionally, however, in their anxiety to make good their tale, they have been induced to state more particulars than was originally agreed upon, and thus by contradicting each other, have discovered their falsehood. The records also of our criminal courts, bear ample testimony to the frequency of stolen goods or forged documents, being clandestinely conveyed into the possession of an innocent person, and false depositions laid against him for the purpose of effecting his ruin. And Hindú prosecutors have been known to favor the escape of criminals who would otherwise have been convicted on their evidence, because rather than allow the truth to rest upon its own merits, they have, in attempting to make out a stronger case, added to their testimony, circumstances of their own invention.

It may well be supposed that a religion, which not only exalts in their own estimation, one set of men more highly above their brethren, than man is raised above the brute creation, but also admits of the burning of widows, and other cruelties of the same nature, cannot be a soil fitted for the cultivation of the love of man, under the form of humanity and compassion. We have already seen the effects of the superstition of the idolater amongst several nations of the earth, in its utter destruction of every sentiment of sympathy and compassion, and although the existence of these feelings is sometimes urged by the Hindú, in support of his rejection of the use of animal food;‡ a reason,

* Address to the Hindùs on the Holi Festival, by an unprejudiced Hindù.

† Wilson's Second Exposure, p. 57.

‡ This is an objection often raised by the Hindù against the Christian religion, which, though vain and untenable in itself, it would not perhaps be amiss here to notice, as it is one to which he professes to attach the highest importance. I would then in

which, were it the true cause of his reluctance to destroy the life of animals, would, however the opinion of others might differ, be entitled to some deference; yet as these virtues, though doubtless possessed in some measure by individuals, are amongst those, in which the Hindú is unhappily most deficient, but few would give him credit for the humanity of which he boasts. In corroboration of the truth of this assertion, I shall adduce several instances, which have at different times come to my knowledge. I was once, when witnessing the preparations for a sati with such feelings of disgust as may easily be imagined, asked by a respectable Hindú in broken English, if I was "come to see the pleasure;" and the loud vociferations of the officiating Bráhmans, but still more the indifferent and careless demeanour of the numerous spectators, evidenced on the part of the Hindùs, the existence of any thing but grief or compassion. I have seen instances of persons left to starve outside a populous town less than fifty miles from Bombay, not an individual considering it worth his while to assist them, but several acknowledging with the utmost indifference, that they had had nothing to eat for some time, and would be dead in the course of a few days.*

reply, remark in the first place, that Christianity teaches us: —"Not that which gooth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." (Mat. xv. 11.) And secondly, that we are expressly allowed by the Almighty to eat flesh, the permission to that effect which was originally given to our ancestor Noah, having been subsequently renewed to Moses and the Apostle Peter. (Gen ix. 3. Lev. xi. 2. Acts x. 2 — 15.) As it however appears from the books of the Hindùs themselves, that cows and other animals were not only sacrificed, but eaten by Bráhmans in former days, this objection ought in truth to have but little weight. In the Sanhita of the Rig-Veda, (Anuw vii. Adhy 3. Hyma 3,) is a hymn which is expressly ordered in the Sùtras to be used at the sacrifice of a cow. Menu (iii. 267—272) states that "the ancestors of men are satisfied a whole month with rice, barley, black lentils or vetches, water, roots, and fruit, given with prescribed ceremonies; two months with fish; three months with venison; four with mutton; five with the flesh of such birds as the twice-born may eat; six months with the flesh of kids," &c. &c.; and in short he states that the flesh of the antelope, wild boar, buffalo, hare, tortoise, goat and rhinoceros, are all permitted to be eaten. At the solstices, the Bráhman is desired to sacrifice cattle, in default of which, he is commanded to abstain from tasting flesh. "Let every twice-born man avoid carnivorous birds, and such as live in towns, and quadrupeds with uncloven hoofs, except those allowed by the Veda." (Menu, iv. 25 — 27.) The hedgehog and porcupine, the lizard, the tortoise, and the hare, wise legislators declare lawful food; and all quadrupeds, camels excepted, (cows therefore of course included,) "which have but one row of teeth." (Menu, v. 11, 18.) "Beasts and birds of excellent sorts may be slain by Brahmans for sacrifice, or for the support of those whom they are bound to support, since Agastya did this of old." (Menu, v. 22.) And numberless other instances of the same kind might be adduced. But the argument of the Hindù against the use of animal food, is, according to the doctrine of his religion, quite as applicable to that of vegetables, since his legislator elsewhere declares, that "animals and vegetables encircled with multiform darkness, by reason of past actions are sensible of pleasure and pain." (Menu, i. 49.) I do not bring forward these texts, however, as arguments of any weight in the estimation of the Christian, but merely to prove that the Hindùs themselves, formerly followed that custom which they now condemn in others, and which has been handed down to us since the days of our common ancestor Noah. Many classes of Hindùs, — Rajputs, Maráthás, &c. are, we well know, accustomed to eat the flesh of goats, fowls, and fish; and sometimes, as has been done by Shindia and the Rájá of Sátárá, to sacrifice them by hundreds and thousands; and wherein lies the difference between the slaughter of a cow and that of a sheep, except in the prejudice of the idolater, who has exalted the former to be an object of adoration? The European has also prejudices, and when he sees the Bráhman devouring pills of cowdung in order to render himself pure, he cannot but acknowledge, that 'there is no accounting for taste.'

* When a poor beggar is no longer able from debility or sickness, to wander about in search of food, he is left to perish by his countrymen without the least pity or remorse, and the number who are annually starved throughout India, even in the neighbourhood of the most prosperous towns, is incalculable. On the Bengal side of India, individuals have been known to perish of starvation, even when possessed of money,

I have known of individuals dying of famine, in the streets of a large town through which I was passing, and partly devoured by dogs, even before the breath had left the body. I have seen Hindú sepoys, after a skirmish in the streets of a village, unglutted with the effusion of blood, pointing their muskets, with intent to fire, at a band of women and children. I have known a Hindú sepoy of high caste, cutting down with his sword, a vanquished and suppliant enemy, a poor Bhíl who came crouching to him for protection, with grass in his mouth. I have known of a man who fell into the river at Surat, left by his superstitious companions to perish, as they conceived that it would be unlucky to deliver one, whose death was demanded by the river god. And it is not many months since the public papers mentioned the case of a poor man whose throat was cut in the middle of the day, in a small house, in Bombay. He afterwards found strength to crawl into the street, where, though a public thoroughfare, not an individual was to be found possessed of humanity enough to give him the slightest assistance. And lastly, to descend to a more ignoble, though in the sight of a Hindú, a far more heinous case than the preceding, I have seen a dying cow cast outside a village to be devoured by the vultures, which had already commenced their attacks, by plucking out its eyes, when I had it put out of its misery.

Amongst other heathen practices which have obtained most extensively throughout the earth, and the remains of which are even at this day to be found in countries professedly Christian, is the attempt to pry into futurity, by means of the false sciences of astrology, fortune-telling, and the interpretation of omens, and to avert evil, through the reputed power of charms and amulets. It is contrary to the nature of man to rest perfectly satisfied with his present lot; he is so constituted that whether in prosperity or adversity, in sickness or in health, a Christian or an idolater, he is ever looking forward to something beyond the passing time, which he conceives will afford him more happiness, than that which he now possesses. Revelation teaches the Christian what that "something" is — "The rest that remaineth to the people of God," (Heb. iv. 9,) and he is well aware that his rest is not in this world, but that he is a stranger and sojourner upon earth. (Micah ii. 10. Ps. xxxix. 12.) But the man of the world ever looks for that happiness in the world, and notwithstanding his continual disappointments, recklessly pursues the phantom which ever seems to be within his reach, yet still eludes his grasp. This natural disposition of man has ever rendered him restlessly desirous of foreknowing the hidden decrees of the Omniscient, and even of endeavouring to prevent the fulfilment* of what he believes has been predetermined in the eternal counsels; and therefore throughout the earth, are to be found those who claim the faculty of revealing His decrees; and not only from the commonest incidents of life, have omens, as they are termed, been derived for this purpose, but when these have been found insufficient, the selfishness of the human heart has not hesitated at the commission of the most cruel and barbarous acts, with a view to obtain the desired knowledge. From the

because the hard-hearted Bráhman, would not assist a brother of a lower class than himself. (See Pegg's Infanticide, p. 51.) In the Konkan it is well known that silver or gold is the only door to a Bráhman's compassion, even so far as to tempt him to give a cup of water.

* A remarkable attempt of this kind, is recorded in the Scriptures (Mat. ii. 16) as having been made by King Herod, who, though he possessed faith enough to believe the prophecy which declared that "out of Bethlehem shall He come forth, who is to be the ruler in Israel," (Micah v. 2,) yet madly imagined that by slaying the children of that city, he should be able to render of no avail the decrees of the Almighty, and destroy Him, "whose goings forth have been from of old, from everlasting."

entrails of slaughtered men* and animals, the flight of birds, and the position of the stars, have rules been laid down by astrologers and soothsayers of past and present times, whereby they have pretended to divine that which can be known to no created being. Eclipses and other natural phenomena have been magnified into prestiges of approaching evil, and scarcely ever has any great national calamity come upon an idolatrous nation, without its having been subsequently discovered, that numerous and fearful omens had predicted its approach.† From the scriptures, we learn that "sufficient for the day is the evil thereof;" but man "disquieteth himself in vain" concerning the future; he is not content with doing his duty, and leaving the result, over which he has no controul, in the hands of Him who ordereth all things "according to the good pleasure of his will;" he is not satisfied with the possession of moderate good at present, resting in the anticipation of that abundant happiness hereafter, which even the idolater professes to expect, but he would fain that all things should come to pass according to the bent of his inclination, and the desire of his heart, and as he generally attributes the cause of all the occurrences which come within the sphere of his observation, to the inevitable decrees of an incomprehensible agency, to which he has given the name of fate‡ or destiny, he is most anxious

* It was a prevalent idea amongst the ancients, that if a young child of either sex were slain, and the entrails inspected, the soul of the victim would be present, and reveal the knowledge of futurity, to those who consulted them. Dionysius, Bishop of Alexandria, relates that the Emperor Valerian was instructed by the priests of Egypt in this inhuman art; an example which was followed by the tyrant Maxentius. (Eusebius His. vii. 10; viii. 14.) Justin Martyr, (cap. 24,) charges the Romans with inspecting the bodies of young children for the purpose of divination; as also does Socrates, (His. iii. 13,) who relates that in the reign of Julian, the pagans not only murdered the young children of the Christians for that purpose, but even tasted their flesh. (See also in page 144, O. C. S.)

† The list of prodigies cited by a grave Roman historian, as increasing the dismay of the people, and as having been laid before the senate by the consuls, on the approach of Hannibal towards Rome, will give some insight into the credulity of the idolater. "In Sicily a number of arrows, and in Sardinia the truncheon of a horseman, as he was going the rounds of the watch on the walls of Sulci, took fire, as was said; many fires were seen blazing on the shore; two shields sweated blood; several soldiers were struck by lightning, and the sun's orb appeared to be contracted. At Præneste red-hot stones fell from the sky. At Arpi, bucklers were seen in the air, and the sun fighting with the moon. At Capena, two moons appeared in the day-time. At Cære, the streams of water were mixed with blood, and even the fountain of Hercules was tinged with bloody spots. In the district of Antium, while people were reaping, bloody ears of corn fell into a basket. At Falerii, the sky seemed to be rent asunder with a very wide cleft, and through the opening a strong light burst forth; the divining tickets, without any apparent cause, were diminished in size, and one fell out which had this inscription, 'Mars *brandishes* his spear.' About the same time at Rome, the statue of Mars, on the Appian road, and the images of the wolves sweated. At Capua the sky appeared as if on fire, and the moon, as falling amongst rain. Afterwards prodigies of lesser note were heard of: some asserted that goats were converted into sheep; that a hen was turned into a male, and a cock *into* a female." (Livy, l. xxii. cap. 2.)

‡ The ancients represented the Fates, whom they had deified, as being far more powerful as passive beings, than the gods themselves; since the latter were unable to act contrary to the decrees of the former. In the first book of the Æneid, is pourtrayed the impotent rage of Juno, the queen of heaven, and her vain attempts to destroy the remnant of the Trojans, who had escaped under Æneas from the destruction of their city:

> "Then am I vanquished, must I yield says she,
> And must the Trojans reign in Italy,
> So fate will have it." (Dryden's Virgil, i. 56.)

And as is elsewhere said:

> "Even mighty Jove himself must bend to fate."

The Brahm of the Hindûs is also, as before shown, represented as being subject to the same power.

that every act of his life, and more especially the commencement of every work, of which he is desirous of obtaining a favourable result, should be performed in such a manner, and at such a time, as may be pointed out to him by those deceivers in whom he places his trust, as being the most auspicious for securing the accomplishment of his wishes. For this purpose, as well as that of foreknowing the result of all their undertakings, oracles were established by the ancients at many of their idol temples, where one of the gods was supposed to make known the future by the mouth of the presiding priestess; * and both ancient and modern idolaters have been in the habit of retaining in their pay soothsayers and astrologers, men who profess to be able to pry into the secrets of futurity, by observations on the motions of the planets, and to avert evil by means of charms and amulets. And so completely has the Hindú brought himself under the abject slavery of his ungrounded fears, that he will scarcely perform any act beyond the ordinary routine of life, without first discovering from his astrologer, whether the day be propitious or not. If he be a father, he pays a Bráhman to reveal to him the future life of the infant; if he be under the necessity of proceeding a few miles from his home, a gold mohur, rupee or pice, according to his means, or a small quantity of rice coloured with turmeric, is, in addition to the ordinary talismans duly prepared on the day of an eclipse, which he always carries about with him, tied on his arm, as a preservative against an evil eye, and a safeguard to ensure his speedy return. And thus again does the idolater dishonor the Almighty, by placing that trust in the creature, which is due to his Creator alone.

With regard to the doctrine of the Metempsychosis, and the Hindú's ideas respecting a future state, I shall say but little. That soul which can convince itself that it will hereafter inhabit the body of a senseless brute, or a crawling reptile,† is indeed worthy of its expectation. But even after the termination of the countless myriads of transmigrations which he anticipates, to what state of happiness does the Hindú aspire? He does not look forward to the enjoyment of holiness, purity, peace, and love, in the glorious and eternal presence of an infinite being of boundless perfections; he does not anticipate the meeting with Him whom his soul loveth, and "who gave Himself for him," "the just for the unjust,

* So far is the idolater from conceiving an omnipresent deity, that he does not even allow to his divinities the power of ubiquity. Lucian makes Jupiter complain of the trouble which these oracles caused to the gods, — "As for Apollo," says he, "he has undertaken a troublesome office; he is obliged to be at Delphi this minute, at Colophon the next, here at Delos, there at Branchidæ, just as his ministers choose to require him." The inhabitants of Polynesia, in order to reconcile the absence of their gods with their answering the prayers of their worshippers, have invented an intermediate race of beings, between men and gods, who are supposed to be employed as messengers to fetch the latter, whenever their aid is sought by the prayers of the priest, from their abode near the foundations of the world; each god having his own messenger hovering about the habitations of men, in the form of a bird or a shark. (Polynesian Researches, vol. 1. p. 281.)

† The following ceremony is a most common, and indeed I believe, an almost universal custom amongst some classes of Hindús: — Twelve days after the death of a person, his friends place a small heap of sifted ashes on the floor of the r house, and cover it with an inverted basket, over which a wreath of flowers is suspended from the roof, so as nearly to touch it. The following morning an examination of this paraphernalia takes place, and if the wreath is found to have shrunk an inch or two, the deceased is declared to have been received up into heaven; if not, his fate is ascertained from the heap of ashes. If a small mark like a cloven foot be found thereon, his friends are assured of his having entered the body of a cow; if a strait line be visible, that he has taken the figure of a worm or an ant; if a spiral track, that of a snake; and if a mark which can be ingeniously tortured into any thing like the resemblance of a letter, that he has assumed the form of a Bráhman.

that he might bring us unto God," (Gal. ii. 20. 1 Peter iii. 18,) but he looks forward to a state in which the unrestrained indulgence of the basest sensuality which can degrade humanity, will be his only occupation; and as he has never learnt to curb his desires on earth, he hopes to be endued with the means of gratifying them to the utmost hereafter. But the indolence and apathy which are his chief characteristics in this world, (except when in the pursuit of gain,) furnish him the clue to the invention of another state of existence as the reward of the highest degree of merit, which is in his estimation one of supreme felicity, and in which he will be enabled to doze away the successive ages of eternity without the necessity of exerting himself to action. In the former case, the possession of a body a million times more glorious than the sun, a million of virgins, and multitudes of carriages and palanquins covered with gold and jewels, * are the objects of his hope; in the latter, absorption into the person of his supreme deity, whom he represents as a being destitute of ideas and void of sense, as existing in the happiness of idiocy; a self-existent without a mind, without even that which is possessed by the helpless worm, — self-consciousness †

This then is the system of superstition, which the idolater professes to have received by direct revelation from his Creator, and the effect of such a faith, as manifested in his life, conduct, and conversation; for however the minor details of idolatry may differ amongst nations far removed from each other, yet its grand leading features, its foundation, and practical influence, are the same throughout the earth, — the adoration and service of Satan, "the prince of this world." (John xii. 31.; xiv. 30.; xvi. 11.) But lest it should be supposed that I have in any way exaggerated the iniquities of the idolater, and exhibited the fruits of his superstition in too dark a point of view, I will adduce the opinion on that subject, held by a late highly respected nobleman, once Governor General of India. "If I were," says Lord Teignmouth, "to describe the Hindú character generally, allowing for individual exceptions, I should define it a compound of insincerity, servility, and dishonesty. Their master passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of falsehood excites no other sensasation, than that of regret for the failure of the purpose it was intended to answer. Their charity has more of ostentation than of benevolence. The apathy with which they see their fellow creatures suffering pain and distress, is also very remarkable. Their boasted tenderness to the brute creation is a negative quality, extending no further than to the not depriving animals of life, without any effort to prolong it or render it comfortable. The most unerring index to the national character of any people is, to learn their own sentiments of each other; and no people show more reciprocal distrust, than exists among the individuals of every tribe and family. In every country where idolatry has obtained a complete establishment, we not only find a general debasement of the moral principle, and corresponding corruption of manners, but even licentiousness, and the most shocking cruelty, deriving a sort of sanction

* Ward's View, vol. 1.

† The Hindú appears scarcely able to separate abstraction from the world and the contemplation of heavenly things, from annihilation of intellect. This, however, is not surprizing, as the Hindú Fakir whose senses are so intoxicated with opium and bháng, that he is scarcely sensible of surrounding objects, is generally supposed to be deeply engaged in meditation; and indeed in his sober moments, he will even acknowledge that without the potent assistance of these drugs, he is totally unable to fix his mind upon unseen things.

from the religion itself, or from the authority of customs and practices founded upon it."*

Now, if Satan were permitted to come visibly on earth to assume the open government of his kingdom, and remodel his spiritual dominion, could we conceive his inventing a system of ethics more subversive of the glory and majesty of that Eternal Being against whom he has rebelled, whose perfections he abhors, and whose children he has seduced from their allegiance? Could we imagine his inculcating doctrines more calculated to debase and enslave the mind and affections of his wretched subjects, and to prepare them for an eternal dwelling with him and his angels? He has not, it is true, entirely eradicated from the heart of man, either that spontaneous testimony which his soul bears to the existence of his Creator, † or that assurance which he possesses of his accountability for "deeds done in the flesh," to a superior Being. But he has so perverted these great truths, that but few traces of their existence are to be found, either in the faith or practice of the idolater. He has taught him, that he is the creature of a Being, who, after producing the earth and its inhabitants, has ceased to take any interest in its concerns, but has delegated its government to him and his angels, beings far more wicked and criminal than himself. He has, after setting aside the obligations of the moral law, that ordinance which was originally inscribed on the heart of man by his Creator, and entirely obliterating from his soul the first or great commandment, — the love of God, introduced in its stead a number of unmeaning doctrines, maxims, and ceremonies, well calculated to further his own evil designs, by perpetuating the slavery of his servants, adding to their wretchedness in this world, and increasing the weight of their punishment in the next; and apostate man, however contrary they are to the testimony of his soul, yet "loving darkness rather than light because his deeds are evil," has greedily adopted the poisonous suggestions. And though, with regard to the second great commandment of the moral law, (Mat. xxii. 39,) the enemy of man has ever been restrained by the gracious hand of all-ruling Providence, from exerting the whole of his power over the inhabitants of any district of the earth's surface, in so far as completely to root out that natural feeling of sympathy and affection, which is yet to be found in some measure impressed upon his heart; yet he has, as we have seen, succeeded in completely undermining, and, in numberless individual instances, in totally destroying it. And it is because Satan has so completely blinded the proud heart of man, which is "enmity against God," (Rom. viii. 7,) that the idola-

* Lord Teignmouth's Considerations on the Practicability of communicating to the Natives of India the knowledge of Christianity, p. 81., 82, 91. Quoted Pegg's Ghaut Murders, p. 25.

† When the idolater is asked who created him, he does not give the names of any of the numerous objects of his worship, but his soul bears immediate testimony to the truth, — "God created me." Tertullian, in his Apology, (cap. xvii,) says on this subject: — "Would ye have the existence of Him, of whom ye cannot be ignorant, from the testimony of the soul itself, which although weighed down and confined by its prison, the body, although surrounded by evil customs, although enervated by lusts and passions, although enslaved to false gods, yet, when it doth come to itself as it were from intoxication, or sleep, or some grievous sickness, from which it is restored to its natural state of health, then speaks of God by this name only, because it is the proper name of the true God. Then 'the Great God,' 'the Good God,' and 'what God shall give,' is the language in every one's mouth. In like manner the ordinary expressions, 'God knows,' 'I leave it to God,' and 'God will restore it to me,' all testify that He is the universal Judge. O glorious testimony of the soul naturally impressed with the truths of Christianity! And when she gives utterance to these sentiments, her eyes are directed not to the temple, but to heaven. For she knows that there is the habitation of the living God, that He is the author of her being, and there the place whence she came down."

later, notwithstanding his admission of the supremacy of his Creator, has yet forsaken his worship; and instead of offering up his petitions to the acknowledged author of his being, addresses himself to those evil Spirits, who, at the same time they are the objects of his adoration, are also those of his fear.* It is for this cause also that the Hindú, neglecting "the law written in his heart," (Rom. ii. 15,) has set up for his own guidance, another standard of right and wrong, perfectly opposed to that given by his Creator to direct his ways; and laying aside the pure doctrine, not to do evil that good may come, (Rom. iii. 8,) he declares that "good and bad actions are only to be known by the result," and that the most sinful acts are guiltlessly performed, if ultimate good be intended. (O. C. S. p. 302.) It is for this reason also that the Hindú, while he contemplates and adores the most impure and indecent emblems which his depraved heart can conceive; while he pours forth from his unhallowed lips, a torrent of obscenity and uncleanness; † while he entirely neglects and despises that purity of heart and mind which is demanded by the gospel, and which all must possess who would see God, (Mat, v. 8. 1. Peter i. 17,) contents himself with mimicking the purification of the soul, by washing and bathing his impure vessel of earth, vainly trusting that cleansing the outside of the platter, will render pure and wholesome its putrid contents. And wherefore is it, that the most flagrant acts of iniquity are tolerated by the Hindú, the most inhuman and unnatural deeds are permitted, while the commission of the most trifling acts, such as drinking water, or eating bread from the hand of a brother of lower degree, is immediately followed by expulsion from society and loss of character? How does it happen, that the Hindú who were to take the life of a cow, would be branded with infamy, and become an object of abhorrence to those around him; while the murder of his brother (according to rule) is regarded as an act of but little moment and no concern? Why do we, in short, find the idolater, to use the expressive language of scripture, strain at a gnat, while he swallows a camel? (Mat. xxiii. 24.) Is it not pride, that pride which, the cause of Satan's downfal, is the agent with which he preserves so powerful a hold over the energies and affections of his perishing slaves? For Satan is ever willing to permit each of the nations under his sway, to reserve to themselves, as a show of liberty, some pet hobby on which to place their trust, and lavish their affection; that by magnifying its value, they may be rendered more and more blind to their numberless iniquities, and thus be induced to yield themselves up more irrecoverably to his hopeless and treacherous yoke. For the idolater is far too proud to acknowledge, or even to be aware of his slavery: were he to feel its galling chains, and seek after freedom, there would be some hope for him, but he is like the courtier of the despotic monarch, one day basking in his master's smiles and the dispenser of his favors, the next groaning under his frown, and languishing in the dungeon; but whether in the palace or the prison, the veriest slave in the realm. But would the Hindú use the reason which is given him, and aided by that light, which, notwithstanding his multiplied idolatries, yet rests within his breast, compare the doctrine of his Shástras with that of the Christian

* A Hindú mentioning to me a few days ago, that a sick acquaintance had lately gone to the Konkan to propitiate his village deity, added, "Ye konkani deva bahut khrab log hain." "Those Konkani deities are a very bad set of fellows."

† A gentleman who has had much intercourse with the natives, a short time ago remarked to me, how surprising it was, that amongst the most respectable Hindús, their whole conversation, which he had often overheard, should be so much interlarded with the filthy expressions which are in such universal use amongst the lower classes of India.

Scriptures; he could not, unless he willingly do so, deceive himself so much as to believe that by any possibility, the former could have emanated from a pure and holy Being. For, whereas he demands that "if we believe the Shâstras which relate the acts of the Hindú divinities, we must also believe them when they declare that there is no sin in them;" * he should in the first place, before building his argument on an assumed point, perfectly assure himself that his position be true; since it is only after the divine authority of a book has been fully established by the most incontrovertible proof, that we must give entire credence to its testimony, and then, even though it be partly above our comprehension; but by parity of reasoning, we must also dismiss as false and unworthy of credit, that evidence, any part of which can be proved like the Hindú Shâstras, to be untrue, calumnious, and contrary to reason. Some, I am well aware, when arguments fail them, exclaim, — "We do not seek to overturn the doctrines held by any one, for as God has consulted the convenience of all people on the face of the globe with respect to food and clothing, so, for the inhabitants of other places, has he laid down different doctrines, with a view to their salvation; and that those doctrines and those alone, according to which they severally worship God,† are to them true, and according to the nature of these doctrines do they severally obtain rewards;"‡ while others, equally abhorring the glorious light of truth, yet unable to defend their dogmas, as a last resource take refuge in infidelity. But will the judge of all the earth reveal himself to one people as the Almighty Creator and Director of the universe, without whose permission not a sparrow falls to the ground, (Mat. x. 29,) and to another, will he exhibit himself as the slave of destiny, and delegator of his glory and power to the most vile and infamous of created beings? In one country will he manifest himself as "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty," (Ex. xxxiv. 6, 7,) and in another will he declare himself to be destitute of attributes, void of sense, and not only careless, but even ignorant, of the acts of his creatures? To one land shall the gracious invitation be sent, — "Believe on the Lord Jesus, and thou shalt be saved;" and to another the command, — "Pay well your Bráhmans, deck your idols with flowers, and bathe yourselves in the Ganges?" Will the Almighty, in short, hold forth to one nation, the happiness of eternity as consisting in an intimate union with their Creator and Redeemer; and to another, the wallowing in the filthy sensualities of earth, or existing in the helpless inanity of a zoophyte?§ Does He not rather exclaim to those idolaters

* Mora Bhatta Dandekara's Verification of Hindúism, v. O. C. S. p. 302.

† It is a common and favorite assertion of the Hindûs that they worship the same God as the Christians. A Hindu once endeavouring to justify himself thus to the pious Swartz, the latter replied, — "The true God must possess divine perfections; such as supreme wisdom, omniscience, omnipotence, holiness, justice. Now nothing of this is found in your divinities; but by your own records, ignorance, impurity, cruelty. How can it be said of such that they are Gods? You have a proverb, that where sin is, there is no excellence. Now you acknowledge the practices ascribed to your gods to be sinful, consequently by your own confession, they are unworthy of the name." "That is very true," said the Hindú, "but if we receive even what is false, and think it to be true in our heart, it is done to us according to our faith." "How can you adopt," answered Swartz, "a sophism which you yourselves on other occasions reject? You are accustomed to say, "If one write the word sugar, and then lick his finger, it will not on that account become sweet, though he believe it ever so firmly." (Swartz' Memoirs. Vol. I. p. 91.)

‡ Mora Bhatta Dandekara's Verification of Hindûism, v. O. C. S. p. 302.

§ The zoophyte, or animal plant, is a marine production which long puzzled the ingenuity of naturalists, whether to rank it amongst animal or vegetable substances,

who thus declare that "the way of the Lord is not equal," — Surely "thou thoughtest that I was such an one as thyself," "hear now, is not my way equal? are not your ways unequal?" saith the Lord. (Ps. l. 21. Ezek. xviii. 25.)

"Let not" then the Hindú "deceive himself, for he that trusteth in vanity, vanity shall be his recompence," (Job. xv. 31,) and more especially let him, who, when urgently pressed with the vile practices and abominable doctrines inculcated in his sacred writings, denies their authority, remember, that as long as he calls himself a Hindú, and refuses to lift up his voice against those Shástras which contain the doctrine he disavows, he, by his culpable silence, not only tacitly admits their obligations, and sanctions their authority, but encourages the idolatry, and casts a stumbling block in the way of his countrymen; and in so doing, is far more guilty than those who in blindness and ignorance, obey the doctrines in which they have been brought up, seeing others who have more knowledge than themselves, professedly following the same. If therefore he would be guiltless of the blood of the hundreds who are annually murdered under the plea of religion; if he would be free from the responsibility of leading in the paths of death and hell, the millions who go down to the grave, with no other hope than that of the worshipper of wood and stone; let him hesitate no longer to raise his voice against the truth of those books which inculcate and enjoin the works of sin and Satan. Let him then after diligently examining which of his Shástras gives to the Almighty a character, and attributes to him acts, incompatible with purity, holiness, and truth, exert his utmost endeavours to remove such from being the standard of his countrymen's faith; and if he himself will be saved, let him seek and enquire diligently, concerning the revelation the Almighty has made of himself, and the way of salvation He has appointed; and he will joyfully discover, that though "there is no other name under heaven given among men whereby we can be saved," yet, that the gift of God is eternal life, through our Lord Jesus Christ," "who is the propitiation for our sins: and not for ours only, but also for the sins of whole world." (Acts. 17. 19. Rom. vi. 23. 1 John ii. 2.)

TO BE CONTINUED. G. I.

II.—Journal of the proceedings of the Reverend Joseph Wolff, missionary to the Jews, in Egypt and in the neighbourhood of Mount Sinai.*

Oct. 19, 1835. I arrived at Malta from England. From that time to the month of January 1836, I occupied my time in preaching every other Sunday in the chapel of the Rev. Mr. Schlienz, Missionary to the Church Missionary Society; and every Wednesday and Monday I lectured partly in the same place, and partly in my own house, on the Incarnation of Christ, his Self-existent Godhead, his Second Coming, on Sacrifices, the Tree of Life, the Deluge, the Tower of Babylon, &c.

while by some it has been referred to the mineral kingdom. It has however, at length, had its place assigned amongst the former; but as the only evidence it gives of being possessed of life, is by alternately contracting and expanding itself, it may be considered as an apt emblem of the supreme god of the Hindûs, and indeed the latter when discovered, will probably be classed by naturalists, as a new species of the same family.

* We think ourselves privileged in being the first to communicate this interesting paper to the world. We have allowed Mr. Wolff, as well we may, to express his sentiments through our work, even on the prophetical subjects concerning which we differ from him in opinion. A letter, detailing his proposed route on the unexampled journey on which he has entered, will be found in another part of this number.—*Edit.*

The lectures were blessed among the naval officers. I was also visited there by Jews of Tunis, to whom I preached; and who informed me, that at *Warklé*, near Algiers, Caraite Jews are to be found.

Jan. 19, 1836. My old friend Charles Smith, of the dock-yard, drank tea with Lady Georgiana and myself; and at half-past 6 o'clock in the evening, I took leave of my beloved wife and child, and embarked on board the African, H. M.'s steam-packet, commanded by Lieutenant West, a very kind-hearted gentleman, and of good religious sentiments. He not only permitted me to preach on Sunday, but to lecture also on the week days. "Such things," he said, "can do no harm, but can do good."

Jan. 20. We had bad weather. The surgeon of the vessel, Mr. Brenan, and Mr. McGuir, the mate of the ship, were two Irish gentlemen of the Catholic persuasion. In the evening we had a quiet discussion about *transubstantiation*, invocation of saints, and infallibility of the church. I observed also that the Roman Catholic divines have never decided *when* the church is infallible. I agreed with Doctor Brenan, that the sick person ought to be anointed with the oil by the *elder*, or priest; but I believe that the Roman Catholics were in the wrong to make an *extreme* unction (James v. 14, 15) of it. Mr. Brenan tried to prove the invocation of saints by Zechariah i. 12. He argued from this verse, that the angels take an interest in the church beneath, and know their state.

I replied that one perceives by the context that the angel was sent on a special mission, and he was obliged "to walk first to and fro," until he knew the state of the land: besides this, even if granted that the angels and glorified spirits knew every thing, yet the Apostle tells us that we have only *one man* as Mediator, and this is the *man Christ Jesus*.

We came then to talk about Henry VIII. I observed that I never understood why the Roman Catholics put such a stress upon the fact, that the Reformation was favored by a base man, whilst history affords many proofs that God frequently brought good out of evil. Besides this, if the circumstance that a man like Henry VIII countenanced the Protestant religion, would prove any thing in disparagement of Protestantism, one might also prove the evil tendency of the Catholic religion by the circumstance that Alexander VI occupied the Papal throne. When I once sat in a coach with an Irish Catholic lady, travelling from Strabane to Londonderry, she also declaimed against the Protestant religion, for having been supported by a Henry VIII. When I spoke to her about the conduct of Alexander VI, she replied — "Sir, why do you talk scandal to me?" I then expounded to the captain, the ship's crew, and my Catholic friends, my views on the personal reign of Christ, the return of the Jews to their own land, the destruction of the earth by fire, the first resurrection, the reign of the saints at Jerusalem, &c. We touched then on the unity of the church. I showed to them that there shall be no *real unity* in the church, until Christ will come in the clouds of heaven, when there shall be *one language*, i. e. one confession of faith, consisting in the knowledge of the *triune* Jehovah, that he is *one*, and his name *one*; and when all shall know the Lord, from the least to the greatest!

Jan. 24. Being Sunday, I preached to the whole ship's company in the forenoon, and lectured in the evening. At night, Doctor Brenan, the captain, and myself, had a conversation, which lasted till 12 o'clock at night. Doctor Brenan tells me that the writings of the Roman Catholic Bishop, Doctor Milner, had never been answered by the Protestants. As I do not know Doctor Milner's writings, I cannot decide whether they are worth the while of an answer or not. I must, however, say that Doctor Brenan is a calm, quiet, amiable, and piously-inclined gentlemen.

Jan. 25. I again had a conversation with Dr. Brenan on the supre-

macy of the *Pope.* He tried to prove it from John xxi. 15, 16, 17; observing that he must have given him some superiority over the others, for having addressed the words solely to Peter. I replied, that our Lord spoke to several of his disciples different things according to circumstances: so for instance he said to Paul, and not to others, "I will make thee a chosen vessel to bear my name before Gentiles, Kings, and the children of Israel." Acts, iv. But it does not prove that he was the supreme bishop: thus, his having said thrice to Peter, "Feed my sheep," &c. does not prove Peter's supremacy over the rest of the apostles.

From 3 to 4 o'clock in the afternoon, I lectured to the officers and sailors about the renovation of the earth after the return of our Lord, when the whole creation shall again be subject to the second Adam, the Lord from heaven: and when man shall be again an image of God in character and office!

Arrival at Alexandria.

Thus conversing on these topics, we arrived at Alexandria, where I found in good health the friends Gliddon — my friends of 15 years standing. I dined with Colonel Campbell. In the evening I called on the modern *Philo* of Alexandria, Signor Caviglia, still occupied in allegorizing the sacred writ, and in reading the writings of the famous Claude de St. Martin. He told me that he has learnt, by perusing Joshua, that men have to expel the rebel nations; the evil passions from their hearts. The book called Le Nouvel Homme of Claude de Saint Martin, is his favourite book. He tells me that, though he never had left Alexandria, thousands in all parts of the world have been converted by him. I am convinced that mysticism leads to the adoration of nature and not of God, or rather of *man* himself; and that it also leads to a refined pantheism, as it is existing among the philosophers of the Bráhmans. And I am also apprehensive that mysticism may become the school of revolutionary principles: and mysticism is the more dangerous, as its espousers evidently have the art of concealing their real sentiments, until they believe that they have entirely entangled the enquirer; and, like the infidels, they talk of the excellency, perfection, and self-sufficiency of human nature, and erroneously consider knowledge of human nature as *regeneration.* In short, mystical philosophers are people of *knowledge,* or conceited knowledge, but certainly not people of faith. One of those mystics told me, that regeneration consists in the knowledge of phrenology and magnetism. This, I say, ought to be a lesson to our excellent friend *Fredrick Von Meyer* at Frankfort on the Maine, who is such a strenuous defender of magnetism. I have heard this time Signor Caviglia with patience, and this is the result to which I am come regarding mysticism. I preached at Alexandria to the British inhabitants when there. The English, Russian, and Austrian consul-generals, with the rest of the British inhabitants, were present. I also preached to the Italians and French there: but as Alexandria and Cairo are the New South Wales of France and Italy, I thought it better to give up preaching to them, for it is just as if one was to cast pearls before the *swine.* There are, however, some exceptions to be made with regard to the French and Italians in both above mentioned places. There is also at Alexandria a German infidel, Doctor Koch by name, who had the impertinence to ask me, whether I also believe what I was preaching.

Conference with Youssuff Boghos Bey, Minister for Foreign Affairs to Mahommed Ali.

Jan. 29. Youssuff Boghos Bey desired to see me. I called on His Excellency. He received me with uncommon cordiality, and still greater politeness, calling me "the apostle of the age." He is a complete French-

man in civility. His Excellency, after having interrogated me about my travels and pursuits, began to speak a great deal of the activity of the Vice-Roy, and his son Ibraham Pasha; that both sleep only a few hours, and that Ibrahim Pasha was the idol of the soldiers, and that he calls his soldiers *awladee, my children*; that he knows to obtain from the Syrian 80,000 stands of fire arms, i. e. from the Druses in Mount Lebanon, and that Mahomed Ali had no ambition than to establish general toleration in his country, and to organize Syria; that His Highness was sixty-six years of age, but there was every prospect of his reaching a great age, as all his relations at Cabala lived to 80 and 90 years; that His Highness was an obedient child of England, and from England he expects every thing; that he has no ambition to increase his power; that he hopes to realize his plans of making rail roads all over Egypt, as far as Syria; that under Mahomed Ali, Christians and Jews enjoy equal privileges as now at Damascus with Mahomedans. His Excellency also informed me, that deputies have been sent to Mahomed Ali from Daghestaun and Circassia; that His Royal Highness had presented him (Youssuff Boghos) with a decoration and the title of Bey, which never a Christian before had received; that Sir John Malcolm, six years ago, had told him that his name *Yousuff*, or *Joseph*, was a remarkable circumstance, and reminds one of Joseph of old, who governed Egypt.

I then spoke to His Excellency again about the religion of our blessed Saviour, pointed out to him the prophecies respecting Egypt, &c. He then asked me about Russia. I replied that I believe that Russia was Gog and Magog, which will go on conquering. Boghos Bey then observed, that it seems that Mahomed Ali will verify the prophecy respecting the highway out of Egypt to Assyria, by establishing a rail road. I observed that the nations will never be happy until they submit to the cross of Christ. He then observed that he takes a great interest in the children of Israel. I showed to him in Rom. xi. that the Apostle saith first conditionally that they shall be grafted in again, if they abide not in unbelief; and then he states it as a prophecy, that ungodliness shall be turned away from Jacob, in xi. 26. He then turned the conversation to O'Connell. I said, there are in the Turkish Empire Pashas with *three* tails, but O'Connell is a Pasha with *sixty* tails.

Feb. 1. I called on Mr. Harris, a respectable merchant, and a gentleman of scientific pursuits. My sermon on the Renovation of the Earth, gave occasion of his showing to me the following passage in Plutarch's Isis and Osiris. The Magian philosophers say, that there is a time fixed by the Fates, nor is it very far off, when the power of Arimanius (the bad principle) shall be utterly done away, and he himself destroyed by those very evils which he first introduced into the universe, by famine and pestilence, after which the earth shall live under the same laws and government: they shall all speak the same language, and all enjoy one uniform happiness. We are moreover told by Theopompos, that, according to the opinion of the *Magi*, each of these gods is to conquer and be conquered in his turn for the space of three thousand years, and that for other three thousand years they are to contend with each other for the preeminence, each destroying, as far as possible, the works of the other, but that, at the end of this time, Arimanius should be entirely cut off, and mankind for the future should live in perfect happiness, clothed with such bodies as should not stand in need of food for their support, and whose matter should be so extremely subtle as not to project any shadow, that the God who is to contrive and execute all this, does sleep for a time, but that this time ought not to be looked upon as long, when compared with the eternity of divine nature, nor longer in proportion than is the mode-

rate sleep of a mere mortal: such then is the mythology of the Magi."

Feb. 2. I gave an exposition of Scripture in the house of Mr. Gliddon, the American Consul at Alexandria. I also made some presents of Italian Bibles to Jews from Leghorn, and gave away some English and Italian prayer books.

Feb. 3. I preached on the restoration of the Jews to the British inhabitants of Alexandria.

Colonel de Hamel, Russian Consul-General in Egypt.

This gentleman is a Roman Catholic; but a most amiable gentleman. I conversed with him on prophecies predicting the spirit of democracy of the present time, which is not only destroying empires, but the evil tendency of it was also felt in families. Now, disobedience is taught to wives towards their husbands by a dirty set of Saint Simonians, in the institutions of Switzerland. The boy of ten years of age is taught to dispute with grey-headed men. I then proved to him that the Bible, well understood, will make loyal subjects.

Conversation with Doctor Laidlaw.

Feb. 5. I had a conversation with this amicable and clever physician, who *distinguished himself* during the plague, by curing many of that disease; but, as faith is a gift of God, he, in a modest manner, stated to me several of his objections. He observed that mysteries contained in the gospel, did not prevent him from believing it, but the consideration that the gospel had been written by partisans of the system.

Myself. "If you were to recommend to me a medicine by which many were cured, what would you say if I was to say, that I suspect this medicine for you are partial to it?" *Laidlaw.* "When I was a child, having been brought up in the Christian religion, I believed it, but then I thought that certainly I must go to hell, for I observed that I have no taste for holy things." *Myself.* "From this circumstance you may be convinced of the necessity of praying to God for a new heart, by which another taste and other affections will be given to you."

Conversation with Caviglia.

Feb. 6. I again saw Caviglia. He translates Genesis, i. 12 — "With the will, the Gods (he) created the heavens and the earth, and the active power of the God was brooding upon the face of the waters." And Genesis vi. he translates — "And the Lord suspended his conservating love and action which he had when he created men."

Feb. 7. I preached again on the Divinity of Christ to the British inhabitants. The English and Austrian Consul-Generals were present.

Saint Simonians.

I met one of the St. Simonians in the streets of Alexandria. He observed that Monsieur Dussop had died in his religion. *Myself.* "Of what religion are you?" *Monsieur Colin* (this was his name.) "Of the Saint Simonians." *Myself.* "How is your Pére, Monsieur Enfantin, going on?" *Monsieur Colin.* "Oh, he is a great man; he lives now with the peasantry of Egypt (Felahs), and eats like a Felah, sleeps like a Felah, and shoots like a Felah." *Myself.* "Has he lice like a Felah?" I then asked him, why so many of them had turned Mahomedans? He replied, in order to make ourselves loved by the Mahomedans. That contemptible and unprincipled sect is now generally despised in Egypt. Enfantin, their Pope, lives with three St. Simonian women, who sometimes with his knowledge give themselves over to public prostitution. It must be said to the honor of the French Consul of Cairo, that

he expresses his contempt for them. A horrid sect: they deserve to be whipped out of every civilized country, and banished to the canibals of Africa. I have no mind to preach to such pigs.

Feb. 8. I baptized the child of Alexander Thurburn, Esq., according to the rites of the Church of England, and then dined with Mr. and Mrs. Thurburn. Doctor Laidlaw was also there. After dinner a conversation took place about religion. One of the gentlemen observed that many have searched the Bible *wishing to believe*, and after a long investigation they found they did not *know* how God could do such and such things, and therefore they became infidels. I replied that the whole argument amounts to this, that many searched the Scriptures not for the purpose of *believing*, but trying to *understand* that, what their *finite, limited* capacities could not understand, and therefore they declined belief in the words of *infinite* and illimited wisdom.

Monsieur Laurin, Austrian Consul General.

I called to-day on this gentleman, who is a very well informed gentleman, indeed. He was formerly Secretary of Legation at London. I conversed with him about the state of Bokhara, and the spirit of the time, the writings of Stolberg, Schlegel, Werner, Veith, &c. He informed me that the order of the Redemtorists at Vienna, who are strictly attached to the Pope of Rome, are now reconciled with the Austrian Clerus, for one does never allow in Austria matters to come to a violent contest; so that the High Clerus of Vienna has now given the Passauer Hofat Vienna to the disposal of the Redemtorists. He also informed me, that lately one young Italian, employed in the Austrian Consulate, and supported by Government, died at Alexandria: when his effects were opened, one found most curious papers among them, by which it was discovered that the society called Giovani d' Italia was existing in *Alexandria*, and that the very fellow who ate the bread of Government was the head of it. In one of the essays the danger of religion in a State was asserted, and in his Will he left all his effects to the Janissaries of the Austrian consulate, except to one who had a decoration from the Austrian Government. He also informed me of the following account, which confirmed my views I already had entertained, that the strict Roman Catholic priests in Germany are more *moral*, and more respectable, than those who have become apes of the Protestant neologists of Germany. A certain Rev. Mr Natter, prior of the order of the cross-bearers at Vienna, was a popular preacher there; but when at Vienna I frequently went to hear him. He seemed to me always more of a coxcomb, than a preacher or a monk. In his sermon there was canted about the beauty of nature, the goodness of God towards the birds in the air, their melodious song, &c. All the ladies fond of theatres and balls went to hear him. Among others, a beautiful actress became his penitent, whose confession he heard a few years ago. The Reverend Mr. Natter made his escape with her the very day he was nominated *Dean* of a cathedral in Austria. He afterwards repented of his step; but the Emperor rejected him. I made a present to Monsieur Laurin of a German Bible. I received a letter from him in German of the following contents: "A Von Laurin offers his kindest compliments to Mr. Wolff, and thanks him most cordially for the two copies of the Holy Scriptures, which shall be frequently a dear memory to him, God willing, of the extraordinary man, who has courage enough to preach the word of God all over the world.

"A Von Laurin takes the liberty to send Mr. Wolff a few bottles of Lagrime di Cristo, to make use of it on his way to Cairo.

"Monday, 8th February, 1836."

Feb. 9. I received the following letter from Boghos Youssuff Bey.

"Monsieur — Je tenais pret pour vous une lettre de recommendation à l' adresse de Mr. Charles Bey Nubar, mais une lettre que Je viens de recevoir de ce Monsieur m' apprend qu'il est deja en chemin pour se rendre ici. J'ai du alors changer l' adresse, et ecrire pour le meme objet á S. E. Lamy Bey. C'est par l' entremise de ce haut fonctionaire que jái expedié la lettre dirigié a Mr. Farren que vous m' ávez remise, elle a été a chemin par la poste du Gouvernement. Veuillez envoyer chez moi, demain à mide, une personne pour receivoir objet de l' nos desirs. en attendant agréez l' expression sincere de mon estime et de ma consideration. J' ai l' honneur d' etre votre tres humble et tres obéissant serviteur.

Alexandria, 9 Fevrier, 1836. Boghos Youssuff.

Feb. 10. I called this morning again on His Excellency. He told me that Muhammed Ali, as soon as I shall arrive at Cairo, will receive me with the greatest kindness, and afford me every assistance in his power. I then preached to him Jesus Christ.

Feb. 11. I drank tea with Mr. Harris, and read to him my sermon about the signs of the times. He told me that as soon as he had heard my sermon about the Divinity of Jesus Christ, he went home and read the exposition of the Unitarians on the Gospel of John, and he thought their exposition to be very absurd. I then gave a lecture in the house of Mr. Gliddon on the Cherubim.

I called on Caviglia, and read with him Le Philosophe Inconnu of St. Martin, the Mystical Philosopher. I think that St. Martin and my friend Edward Irving agree together with regard to the views of *church government.*

Feb. 13. I called again on Monsieur de Hamel, the Russian Consul-General. The more I see of that gentleman, the more I like him, for, though devoted to the interests of his monarch, by whom he is employed, he is a liberally minded and principled gentleman in the *best sense* of the word. He is not a *Liberal*, for the Liberals are the most *illiberal* people in the world! Nothing is sacred to them: not the institutions of their fathers, nor those principles which gave such energy to all civilized countries. But Monsieur de *Hamel* is liberally minded in the best sense of the word. He observed, how is it that Abbé de la *Menais* proves his liberalism in his work, called Paroles d' un Croyant, from the Bible? I replied, that the word of God will be, in every age, to some a savour of death unto death, whilst it will be to others a savour of life unto life, just as a medicine not taken by the patient according to the prescription of the physician, and with prejudice, or taking counter remedies, will do harm. If one reads the Bible with an ardent desire of satisfying his spirit with the water of life, and if he is panting after truth as the hart panteth after the water brook, such a soul will be satisfied. He shall see revealed in the Bible the wondrous works of God, and it will teach him to lay prostrate at the feet of Jesus Christ; but, as soon as one takes up the Bible, as now many do, for the purpose either of cavilling or for deceiving the multitude, or for gaining some political object, the Bible will be to him a savour of death unto death. For instance, a person reads in the Bible the conspiracy of Core, Dathan, and Abiram against Moses and Aaron: if such a person who reads this history, if filled with the desire of being instructed by the word of God, he will make the following reflection.

Here in this history of Core, we see that God disapproves of every rebellion against constituted authorities: let it be ecclesiastical as that of Aaron; or political, as that of Moses; and such, after truth, the panting soul will perceive, in the present spirit of the time, the Spirit of Core revived, and he will foresee by it the judgments of God over the nations,

and he will be induced to lift up his voice and heart to God, and pray "Lord, spare thy people in the time of such awful judgments! Lord, spare thy people!" But should an Abbé de la Menais, or his followers, read that portion of the Bible respecting Core, Dathan, and Abiram, filled with the spirit of the devil, he will say, "Ah, here we see that Core, with his followers, had some sense for human liberty, and right of the people; they could not have the despotism of Moses, and the arrogance of Aaron, and they wanted to make a stop of it, but the party of Moses succeeded by some contrivance or other, which then was ascribed to *divine* interference in his favor."

Feb. 14. His Excellency Boghos Youssuff Bey furnished me with all necessary letters of introduction for Cairo and Prosetta. I have read at Alexandria the work of Abbé de la Manias, or Les Paroles d'un Croyant. I think that the Pope of Rome might have easily gained, and kept for ever, that raving gentleman by making him cardinal. When at Rome, I made there the acquaintance of a certain Don Pedro Ostini, Professor of Ecclesiastical History at the Seminario Romano. That gentleman was a great partisan of the French, but he used, like the unjust steward, precautions for adverse times, and converted certain Protestants of note to the Roman Catholic faith, as Schlosser of Frankfort, Overbeck of Luebeck, and Schadow of Berlin, and got them confirmed by Monsignor Menochio, the Confessor of Pius VII. After the return of Pius VII to Rome, His Holiness intended to banish Don Pedro Ostini from Rome. "No," (said Monsignor Menochio), "one must pardon *Ostini*, for he has done after all a great deal of good to the church; he has converted many Protestants." Ostini from that time became a humble servant to the Pope, and as a reward he is now Nuncio to the Pope at the Court of Bavaria, and candidate for the cardinal's hat. If the Pope had so acted with Abbé de la Menais, he would have remained a zealous defender of the rights of the Court of Rome, for I never met hitherto a *Liberal* who was not a politician of the modern time, i. e. an Egotist! I left the house of Mr. Gliddon, and set out upon a donkey for Prosetta, where I arrived on the 17th February, and was most kindly received by Mr. Praven, the superintendent of the steam rice-mill of the Pasha. On my way to Prosetta, I preached repentance to the donkey driver.

Feb. 19. I set out from Prosetta, and went to Atfé, where all the Europeans had died the year before of the plague, which they had caught from their native mistresses. The Society for Promoting Christianity in Europe, deserves the support of every English Christian, for what the Muhamedans cast into the teeth of every missionary in Egypt, is — "You come to convert us! Why do you not first go and convert those infidels among your own people, who laugh at every religion, and are drunkards, adulterers, and whoremongers, and set such bad example to the Muhamedans in the East!" And this is not only the observation of Muhamedans, but also of the Jews: and, alas! it is only but too true. I set out from Atfe, and arrived, on the 20th February 1836, at Kafar Sayid, a village on the Nile, where I gave an Arabic Bible to a Coptic Christian. The Copts are not addicted to unnatural crimes, but given to drunkenness.

Feb. 21. An Arab on foot passed our boat, and exclamed — "Your boat sails very fast!" My Arab servant advised the sailors to cast a good portion of salt into the Nile, to prevent the boat catching an evil eye.

Arrival at Cairo.

Feb. 23. I arrived at Cairo; and was kindly received by Mr. Leider, the missionary, and Mr. George Gliddon; but as I had a letter for Stephan

Saroff, a respectable Armenian gentleman, I resided with him. Stephan Sarroff went immediately with me to Samy Bey, the Pasha's General and Secretary. As soon as His Highness Muhammed Ali learnt that I had arrived, he desired me to come to him: a chair was offered to me. His Highness asked me whether he had altered since I had seen him last. I replied, that his beard had become completely white, but he looks still very strong and healthy. He asked me about the state of Bokhara; how many soldiers the King of Bokhara could place in the field, how many canons he had. Upon my telling him that he had 100 canons, he asked me whether those 100 canons were used in the field, or whether they were in fortresses. This was a question too deep for me to answer, and I therefore confessed my ignorance. His Highness then asked the extent of my travels, and the object of them, to which I satisfactorily replied. He then recollected smilingly that he was obliged six years ago to exile me from Egypt, but told me that he shall now be happy to afford me every assistance in his power; and he ordered Samy Bey to give me a strong Firman, and desired me to call often on him in the morning and evening, whenever I pleased. A curious circumstance happened to him some months ago. An old dervish entered his divan, and addressed the Vice-Roy in the following manner: "Oh, infidel! I want 100 piastres of thee!" He ordered that the money should be given to him. After this the dervish continued, saying, "Oh, thou infidel! Ahmed Bey's death, which occurred a few days ago, is a prelude of thy death!" The Vice-Roy ordered his head to be cut off, but Habeeb Effendi fell down upon his knees, and prayed that the life of that holy man should be spared. He retracted his order, but ordered him to be exiled to Muhallah. An old woman lately walked about the town, and sang "Muhammed Ali," "Fee Aishhoo Saeed, Fee Mowtho Saeed." This is — "Muhammed Ali who was fortunate in life, shall die the death of martyrdom."

Those dervishes are indeed extraordinary beings. Some of them, who are called Bektashe, are downright infidels; but others seem to live a life of austerity: and in religious contemplation, they wear in their caps the names of the seven sleepers, who slept all the time of the persecution of Diocletian, according to the Christian Legend, and which is mentioned also in the Koran.

Feb. 24. Gabriel Wardapiut, the Vicar of the Armenian Patriarch of Jerusalem for the Armenians at Cairo, called on me with his deacon; for both of them knew me when at Jerusalem. They stopt with me till 12 o'clock at night, reading with me in Scripture about the second coming of Christ. Other Armenians were present. Nothing engages the attention of Christians, Jews, and Mahomedans, more than the preaching of the Second Coming. And it is of importance to give *something* substantial to the Christians of the East. People, alas! too often spend their time in disproving to those wretchedly conditioned Christians of the East, that many of their doctrines are *superstitious*, without giving them any thing for it. They go on proving to them that a priest ought to be married, which many joyfully admit; that the Holy Fire at *Jerusalem* is *a fiction*: and thus many of those Christians laugh then at every thing. They become married to a wife, but they are not taught to look for the bridegroom of their soul!

Feb. 25. A person called on me with immense large hair of black colour, and glistening eyes. His name is Bethlehem, an Armenian, born at Tiflis, but who had travelled in Abyssinia, Java, and the whole of Batavia. He speaks English, Hindustani, Persian, Arabic, Malayen, and Tigre; and he is now in the service of the Chief of Tigre and Gondar, the valiant Oubea, by whom he was sent to Muhammed Ali

with letters of friendship, and a lion as a present, and with letter to the Captia Patriarch, desiring him to send any *Aboona* (bishop) for the Abyssinians, as they are accustomed from time immemorial to get from the Copts; but so degraded are the Copts, that they disdained complying with the wish of the Abyssinian nation, for their having neglected to accompany the request with the usual present of 6,000 dollars, &c. Bethlehem had also letters for the British Government for obtaining the firearms which the British Government had destined for the late *Sebagadocs* killed in battle, but he lost these letters in a shipwreck. The man is full of information about Abyssinia, and therefore I agreed with him to take him with me to Abyssinia, where he might be of great use to me; and he tells me that he could carry me throughout Abyssinia upon his head, and nobody will dare to touch me.

Jews from Smyrna.

Some years ago a Jew came from Smyrna to Cairo, and desired religious instruction from the Bishop of the Armenians, which he got, and was then baptized. He studied the Armenian tongue perfectly, and then went with an Armenian priest to Abyssinia. To give you an idea of the notions the Armenians of Cairo have of Christianity, I will only mention that Stephan Sarraff observed to-day, that polygamy ought to be permitted, in order that the number of Christians might increase; and there are three cases for which a husband should be allowed to divorce his wife. First, for unfaithfulness. Second, for having no children. Third, when her breath begins to smell disagreeably. The Armenians in Cairo actually divorce in these three cases their wives.

March 6. Preached again to the English at Cairo. All of them were present, and also some of the French Scavans, as Monsieur Fresnel, a great Arabic scholar, and Doctor Brunner, a German gentlemen of respectability. The Rev. Mr. Lieder, missionary to the Church Missionary Society, had the kindness to give the church to my disposal. Monsieur Fresnal has bought a girl of the Galle tribe, whom he has sent with the Rev. Mr. Mueller to Europe, to be educated there; and afterwards Mr. Fresnel intends to marry her. Though Monsieur Fresnel is not a believer, it is, after all, more cheering to find a gentlemen of scientific pursuits like him, than to see such canailles as the generality of French and Italians at Cairo and Juddah are, who are a disgrace to the very name of Europeans.

Jews of Cairo.

Rabbi Mercado, his son, and a Rabbi, from Safed, whom I saw at Teheraun in 1831, and who gave me information about the state of the Jews in Daghestaun, called on me. Rabbi Mercado observed: "In spite of all your exertions, we shall not believe until we shall see the Messiah coming in the clouds of heaven, and redeem us from captivity, or the very text the Christians apply to Jesus prove it," viz. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him, &c. as soon as we shall be able to look upon him." Rabbi Mercado continued, We shall not believe sooner. I admitted that the whole nation will not believe until the Lord shall send the Redeemer to Sion, and turn away ungodliness from Jacob, but the Lord has proved that he can call individuals before that time. I then gave him instances of individual conversions. He then took me home to his house, when I saw the ceremony of a husband divorcing his wife in the presence of the Beth Din, i. e. the court of the Rabbi. The Jews call divorce, *Get.* When the letter of

divorce was given into her hand by the husband, the Rabbi gave a blow upon her shoulders, and she ran off. I then called on my old friend Elias Haym, the father-in-law to the late Doctor Morpurgo, a German Jewish Physician at Alexandria, but an infidel, and Liberal by principles. In order to show to the world how the Liberals of the present day act liberally, I will just speak about his mother-in-law, the mother of his (Doctor Morpurgo's) wife. She told me in Arabic the following history, and in these words. "Doctor Morpurgo came to Alexandria twenty-four years ago, and the world saw that there was not such a clever physican to be found in the whole world. He came to us to Cairo, and desired our daughter as a wife; as she was beautiful and fair. We said to him it is a great joy to us that such a clever physician, whose equal is not to be found in the whole world, should desire our daughter as a wife. And he took her as a wife; and there was not such a wedding for a long time in the congregation of Israel. And he took her to Alexandria, and begat with her two sons and one daughter, but soon after he ceased to love her; and when he had a dispute with the Pasha, he was obliged to leave Egypt. His wife, our daughter, who loves him sincerely, followed him to Stambool (Constantinople), where he made love to another woman, and he sent back his wife to Alexandria. *We wept, we cried, we lamented,* '*bakeena sarakhna ayadna.*' Soon after he wrote to our daughter — 'If you can settle my affairs with the Pasha of Egypt, and procure me permission to return, I will come and take you again as my wedded wife.' Our daughter fell to the Vice-Roy's knees, and Muhammed Ali permitted him to return. His wife wrote to him: 'Light of my eye, thou mayest come!' He came to Alexandria, but instead of going to his wife, where all of us waited for him, he went to live with one of his nephews. Myself and my daughter called on him, and we wept, *we cried and lamented,* and desired him to love his wife again, and to love her as in former days, showing to him his children, how well his wife had taken care of them during his absence; and *we wept, we cried and lamented,* (bakeena, sarakhna, ayadna,) but in vain, he did not receive his wife again. We returned to Cairo. A few weeks after our return, the news reached us that *Doctor Morpurgo had died. We wept, we cried and lamented,* and set off for Cairo to take possession of the property of his wife and children, but nothing was to be found!" I called again on Muhammed Ali, the Vice-Roy. It was early in the morning. The King of *Bokhara* spends his morning in the society of Mullahs in reading the Koran, and prayer; but Muhammed Ali has around him every morning his officers and secretaries, reading to him translations of French *newspapers.* A paragraph was just read to him. He asked me whether I read newspapers. I replied, *sometimes* — he asked me whether I knew well Lord Prudhoe! I replied "*very well.*" He then again offered to me all the assistance in his power, and he repeated the wish that I should often call on him.

March 8. Several of the members of the Council of Instruction called on me, composed of American and Turkish gentlemen.

Hekekyan.

Some years ago a certain *Hekekyan,* an Armenian by birth, was sent to England by the Vice-Roy, where he had received a scientific education. On his return to Egypt, he was so much of an English gentleman, that he did not kiss the *Pasha's* garment. The Pasha displeased at this, turned his back to him, saying, that he had not sent him to England for the purpose of becoming a *gentleman,* but a useful subject to him: and thus he suffered him a long time to live in distress and misery, and kept in the back ground on purpose by the French party.

At last, he was brought forward by an Armenian, Artin Effendi by name, whose sister he is going to marry: and Hekekyan is now Director of the Polytechnic Institution, where the sons of the Egyptian Felahs are brought up — and it is, no doubt, a good place for civilizing the sons of the poorest classes of people in Egypt.

Church Missionary Society Establishment at Cairo.

Messrs Kruse, Lieder, and Mueller, the missionaries of the Church Missionary Society, have established a school and seminary for Coptic children; and Mr. Lieder has lately opened a school for girls. Mr. Lieder practises also as a physician, by which he gets access to the natives. Mr. Mueller has left Cairo for Switzerland.

Roman Catholic Missionaries at Cairo.

Though I am opposed to the tenets of the Romish Church as much as ever, it is only but justice to state that the missionaries of the Propaganda stationed at Cairo behaved most nobly during the plague. They went about giving spiritual and medical assistance to those afflicted by that awful calamity, and all of them, but one, became victims of their zeal: the one who survived is an amiable and excellent gentleman, and liberally minded.

Egyptian Society for Scientific and Literary Purposes.

Doctor Walne, Messrs. Gliddon, Trail, Fresnel, Brunner, &c. have established an Egyptian society for literary purposes; of which society they have made me an associate.

Departure from Cairo.

March 11. I left Cairo with my case of Scriptures, in different languages. Messrs. Leider and Signor Stephan Sarraff accompanied me to the gate. I had about six camels to carry my baggage, books, servants, and myself.

March 14. We arrived at Suez; and I was friendly received by Kodsi Manali, English agent at Suez, and his brothers. There I met also Monsieur Botta, son of the French historian of that name: Botta is a scientific gentleman: no believer, but no scoffer, as the generality of Frenchmen are, but a modest gentleman, who confessed that he knew nothing of happiness in his present state; he has no relish for any thing, nor joy in his professional enquiries in natural history: he does not wish to marry, for believing life not to be a happy thing, he does not wish to give life to others. He utters such sighs I never heard; and in order to drive away sometimes his gloominess, he takes opium. You are happy, he said to me; but happiness consists in living in delusion, and a kind of madness. There are also at Suez soldiers from the deserts around Algiers in the service of Mahommed Ali. I asked them how it came that the French took Algiers. They replied, that the French had brought a Firmaun from the Sultan; and this was the reason for the Dey's surrendering it. I then spoke to them about my intention of penetrating Africa, for the purpose of preaching there the gospel of Christ to Jews and Arabs. I read two days my various sermons to Monsieur Botta respecting the Divinity of Christ, the coming of the Lord, and the restoration of the Jews. You are a happy man, he said, with a deep sigh.

March 16. I left Suez with five camels for myself and two servants: my baggage consisting in four shirts, my journal, and twenty-eight Greek Bibles and Testaments, and one English, and one French Bible; one English, one French, and one Italian prayer book, with the intention of making a present of the Greek Scriptures to the monks of Mount Sinai,

and to leave it in their convent in the room where the travellers are received, and the English and French Bibles, and the English, French, and Italian Prayer-books, for the use of travellers. We arrived that evening at Ayoan Moosa's (Moses') well, where very good water is to be got.

March 17. We arrived at Waade Wardaan, twenty-seven miles.

March 18. We arrived at Kharandal, thirty miles distant, a fertile valley, with date trees, where the Arabs are encamped. My fellow travellers Messieurs Carne and Clarke, who travelled with me to Mount Sinai in the year 1821, will be interested and glad to hear that I met with the Bedoocen Jumaa by name, who accompanied us to Mount Sinai, and was with us when we were made prisoners. He still recollected my name, and our whole party. The Arabs at Kharandal treated me kindly; they slaughtered a sheep, and baked cakes, and brought milk. Sheikh Hassan, our camel driver, desired me to give him some remedy, by which his wife may get with child. I said to him that he should pray to God, that he may be able to walk in the ways of the Lord, and the Lord then would give him every thing which he only knew what was good for him. Sheikh Hassan replied, "I know that you are going about to tell people the way they should walk, but people don't hear, and they did not hear you five years ago at Cairo, therefore the plague is come to Egypt." Whilst we were talking, his wife came and brought the meal. Sheikh Hassan looked at his wife, and said, "O my wife is a clever wife; she always tells me that she would beat me with a stick, and tear out my beard, if I was to take again another wife: I have sent away three wives, and kept her alone. O if she only had one child!" I related to him the history of Abraham; how Isaac was given to him at an age, when he had no expectation of having another child, and of that Isaac came Jesus who was the expectation of the nations. We remained at Kharandal till the 19th; then filled our skins with water, and I preached to them Jesus Christ, and repentance towards God, and his second coming in glory.

March 20. We arrived near a mountainous desert place called Sarboot Aljaml, a journey of thirty miles.

March 21. We were to go as far as Kameila, but arriving near a tent of Arabs, our Sheikh instantly said, that we had arrived at Kameila, though we knew that we were fifteen miles distant from it. The place were we halted was called Jabl Nasab twenty-two miles distant.

March 22. We arrived at Berakh, a distance of thirty miles.

March 23. After a ride of 24 miles over high and lofty mountains, we reached the Convent of Mount Sinai, or rather Horeb, also called Convent of St. Catherine. We were drawn up upon ropes to the window, and received by the kind and hospitable superior of the monks. I took immediately my present of Bibles and Testaments, and gave them to the superior of the monks. I took immediately possession of the same room which I occupied fifteen years ago. An old monk, Gideon by name, 105 years of age, who has been already above sixty years in the convent, has been introduced to me; but I must confess that I was disgusted by several of the monks, who smelt so strongly of brandy, that one could hardly stand near them. Papas Neophytos, the superior, is, however, a respectable gentleman, and Papas Genadias; but Kali Stratas, the most enlightened of them, has left the convent, and gone to the Morea. That convent is immensely rich, for they have convents, or rather Ospidia, in the greater part of Europe and Asia: 1st, Calcutta and Dacca, two convents; 2d, Cyprus, 5 convents; 3d, Constantinople, Cæserea, Erzroom, &c., 20 convents; 4th, Poland, 5 convents; 6th, Moldavia, Servia, and Walachia, 20 convents. All of them sent money, pearls, jewels, golden crosses, &c. to the convent of Mount Sinai. Neophytos, the superior, is a native of Candia, but has travelled in Russia, Moldavia, Hungary,

Triest, Servia, &c.: there are several Russian monks also. A sailor from Corfu has made himself monk here, but is very discontented, and wished to leave the convent with me, but I could not give him any encouragement. The Arabs relate that 1,000 people had daily assisted in building the convent, but the history of the convent is 200 people: besides, their wives were sent in the year 527 after Christ, by the Emperor Justinian, from Walachia and Servia, for the purpose of assisting the Hermites around Mount Sinai to build themselves an asylum against the invasion of the Arabs. To them were added several people called Muatra from Helopolis. These were all Christians, until their descendants were forced by Sultan Selim of Egypt to embrace the Mahomedan religion, but they continued to consider themselves as soobean or slaves of the convent. They relate the following story of Muhammed. When Muhammed was still a young man, a long time before he had declared himself to be the prophet of God, he came near the convent of Mount Sinai, where he laid down in the road, and slept in the sun; the monks perceived by this, that that youth would one day become a great man. They went to him and told him what they had seen, and desired him to give them a letter of protection. Muhammed protested that he could not write: they brought a piece of wood and ink, with which he stamped the mark of his hand upon the wood. When Muhammed rose as a prophet, he came again near the convent. They came out to meet him, and showed to him the mark of his hand, upon which he granted to them a Firman. In the time that Sultan Selim took Egypt, Melindabar, one of Selim's generals, destroyed 360 convents, which had existed around Mount Sinai. They produced the Firman granted by the prophet for their protection, with the condition that they should erect a mosque within the convent, which they did; and made the Muhammedans believe in after times that Muhammed himself had built that mosque. Sultan Selim, however, took the mark of the hand from them, but gave them a Firman instead of it. They are in possession still of old Firmans, signed by Omar Khetab and the rest of the Khaleefs. They are also in possession of a great book, called Biblion Istorikon, which asserts that a certain Greek monk, Pachomios by name, had assisted Muhammed in compiling the Koran. In the persecution of Maxentios, a Christian lady, Catherine by name, suffered the death of martyrdom, and her body was carried by angels to Mount Sinai. The convent is therefore called the Convent of St. Catherine. The thorn-bush of Moses, the place were Moses kept the flock of his father Jethro, and the Rock of Meribah, are also shown to the travellers. I conversed with the *Soobean* about Christ, but they are dead and lifeless with regard to all religious feelings. Those *Soobean* are also called *Jibelea*, mountaineers. I learnt that the late Superior, Kallistratos by name, tried to convert these poor *Soobean* to the Christian religion, but he only succeeded with a few of them.

The monks keep a book in which strangers write their names. I found in it the name of a Roman Catholic sub-deacon from Plymouth, Mr. Norrington by name; and the following words written by a monk of the order of la Trappe — " Je suis arrivé le 25 de Fevrier 1833, au convent du Mont Sinai le 28. Jai couché mon front dans la poussiere sur la montague sainte, L' eternel, qui dans sa misericorde donna á Moise, le plus ancien des historiens, le plus sublime des Philosophes, et le plus sage des Legislateurs celte Loi, fondement necessaire de la notre. Parti L. 3 de Mars. Marie Joseph de Geramb, Religieux de la Trappe." Under these sensible remarks, a dirty French infidel had written, " When the devil becomes old, he makes himself an hermite!" And another had written some scoffing remarks about the miracles of Moses,

but they had not signed their names, therefore I wrote just below their writings these words: "Oh ye dirty infidels! you were after all ashamed to put your dirty names under it! Joseph Wolff." I told the monks what I had written under it, and they almost burst with laughter.

Monsieur Lynnant.

Near mount Sinai a certain French gentleman, Monsieur Lynnant by name, who was employed formerly by the African Society, has pitched his tent among the Arabs; and he calls himself *Abd Alhak*, and as he sometimes feeds the Arabs, they like him. He lives there with a black woman, and affects to be a Muhammedan. Sometimes he visits the monks, eats and drinks there, without paying them a penny. He makes the Europeans of Cairo believe, and perhaps those in France, that the Bedooeens had chosen him as their *Sheikh*, which is, however, as great a humbug, and as much truth in it, as the Arabs of Palmyra made a queen of Lady Esther Stanhope, and no more. All such things are written to fill up a *book*, to make something very interesting.

Conversation with Bethlehem.

My servant Bethlehem is a great advocate for the worship of the Virgin Mary. His argument is this: "God said, 'Honor thy father and thy mother.' Christ, who was God, honored his mother, and therefore we, who are men, are obliged to worship her who is honored by God." For the worship of images he brought the account of Christ having sent his image to the King Abgar, by means of which he was cured.

I, however, brought him to more serious considerations, by reading with him Isaiah xi, Revelation xiv, Daniel viii. and ix, etc. He said that the Abyssinians speak much about the millennium, and that on my arrival there, thousands would come to hear me. He regrets that the English Christians have hitherto neglected the poor Abyssinians: and he gives me a sad account of the conduct of the Coptic Aboonas in Abyssinia. In order that they may be looked up by the Abyssinians as supercelestial beings, they treat the chiefs and priests with contempt, and instead of ordaining them as priests regularly according to the rites of the church, they spit at the candidates and curse them in Arabic, which the poor Abyssinians do not understand; and after the ceremony is over, the Abyssinians rise from their knees, kiss the Aboona's hand, under the supposition that they had been ordained as priests, whilst they all the time had received curses. Lately they poisoned an Aboona, for he was too great a tyrant. The Armenians cry now to get a footing in Abyssinia; but lately one priest of the Armenians was sent out of the country in irons. Another Armenian, though only deacon, coming from Jerusalem, had more success at Shoah, where he was made patriarch. The monks of Mount Sinai are now no longer disturbed by the Bedooeens, who are afraid of Muhamed Ali. Neophytos told me to-day a curious fact, that the Bedooeens frequently leave their loads of merchandize in the midst of the desert, and make a circle around it, and then go and visit their families, and then return and find their merchandize untouched by the Arabs who passed it, whose footsteps they know, and they can tell the name of the Arab who had been there. If those dirty St. Simonians from France, or the rest of the Liberals, should get a footing in Arabia, among the Bedooeens, their merchandize will not long be safe to be left thus; for their liberality will teach them to disregard the usages of ancient time. *Cursed*, thrice cursed, be the light of French, Italian, and English liberalism: but especially that of the French and Italian liberalism, for the English are only mimics of it. The Arabs also know the footsteps of a monk of Mount Sinai.

Jews upon Mount Sinai.

The monks related to me also, that thirteen years ago a Jew from Smyrna was baptized upon Sinai by the Superior with great solemnity. They are here also in possession of a Greek book written by a Moldavian Jew, who was baptized in the Greek church, and then wrote a work in defence of the Christian religion. His name is Johannez Georgios Neophytos. He interprets the days of Daniel viii. 14, and chapter xii. as years, and he proves the future restoration and conversion of the Jews; and that the Jews shall be re-established in their natural glory, where those believers in Christ shall observe the law, and on which account Christ had said — "Think not I am come to destroy the law or the prophets, I am not come to destroy but to fulfil;" and as not yet all the prophecies (Neophytos argues) are fulfilled, they shall be at his second coming. But Neophytos continues — He had first to bring the other sheep who have to hear his voice, John x. 16. These are the Gentiles; but the vision respecting the Jews is yet for an appointed time, but at the end it shall speak and not lie, and the Gentiles, though it tarry, are to wait for it, because it shall surely come and shall not tarry, for the word of God is sure. As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall his word be fulfilled, and the sanctuary shall be cleansed after two thousand and three hundred days, i. e. years, than the martyrs, who have lost their lives shall find it, Matthew x. 39. Then his wonders shall be known in the dark, and his righteousness in the land of forgetfulness; then the poor and needy shall be delivered, and he shall rid them out of the hand of the wicked, and everlasting righteousness shall be brought in, and the vision and prophecy sealed; then he shall break in pieces the gates of brass, and cut in sunder the bars of iron, and the prisoners shall be sent forth by the blood of the covenant, Zech. ix. 11; and the approach of those events shall be known as one knows the approach of summer by the fig-tree cutting forth its leaves, Matthew xxiv. 32; and in that day there shall be a high way out of Egypt to Assyria, &c. Thus one sees that every Jew and Gentile, not shackled, nor bound down by the theology of our schools, and reading the word of God in simplicity of the heart, will find that the prophecy of the angel Gabriel is yet to be fulfilled; that Jesus the son of Mary who came in suffering flesh is to take possession by a special grant of the throne of his father David, of which he has not as yet taken possession, and that he has not yet assumed his government over the house of Jacob. It is quite absurd to say that these words are to be taken spiritually, for he has not been the son of David, according to the spirit, but according to the flesh, and there has never been a spiritual throne of David, but an earthly throne, and according to the flesh. Christ is to take possession of the earthly throne of David, the horn of salvation was raised up, but it has not yet been executed, for the Jews are not yet saved from their enemies; and I certainly take nothing from the power of Jesus Christ, when I say and assert that the redemption of the body of my nation shall be as visible by Christ, and the glory of the Lord as visible, and his mighty hand as visible, as in the days of Moses when every one saw the angel in the wilderness, and that he shall be as visible as He was upon Tabor, and as he was when he ascended from the Mount of Olives, and those who deny this, deny the plain words of Scripture, and are not spiritualizers, but phantomizers: they are no better than the Jews of old, for the Jews spiritualize the first coming, and the Christians of the present day spiritualize his second coming.

Conversation with Papas Genadios, a Monk.

Papas Genadios called on me. "What do you think about miracles?" *Myself.* "I believe that, that the Lord Jesus can glorify himself in every age by wonders and signs as he has done in former times in his believing people, for it is written that these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 17, 18. We are also authorized to pray that wonders may be done by the holy child Jesus, Acts, iv. 29. 30; but I believe that since the first three centuries of the church, these signs have been diminished, and those wonders related have not been so authenticated, as those of the apostles. However, the church of God has been in the time of Joshuah, where no such miracles were wrought as in the time of Moses, as well as in the time of Moses, and even more godliness than in the time of Moses, Joshua, xxiv. 31; and the church has also not to expect such a revival of the primitive power in her, until the great and glorious day, when the Spirit from on high shall be poured upon Israel, when the Lord shall be again jealous for his land and pity his people, Joel ii. 18, and when he shall pour out his Spirit upon all flesh, and the sons and daughters of Israel shall prophesy, and their old men shall dream dreams, and their young men shall see visions. Then he shall show wonders in the heavens and the earth, Joel, i. 28, 29. Then, only then, that prophecy which has been partially fulfilled in the day of Pentecost shall receive its entire accomplishment in the day of the restoration of the Jews."

Papas Genadios. "Why do the English reject images?" *Myself.* "For it was against the ten commandments." *Genadios.* "Moses forbade images, for he knew that images might be an inducement to them to imitate the religion of the Egyptians who had images." *Myself.* "If the worship of images is an imitation of the worship of the Egyptians, we are not allowed to have them at any time, and as soon as the Lord commands us any thing, we are not allowed to alter his law, until he *himself* abrogates it."

He then produced instances of miracles done by images, and also the authority of the Fathers. *Myself.* "Firstly, the miracles done by images are not authenticated, and no opinion of the Fathers can annul the commands of God." *Genadios.* "Do all the English people observe the gospel?" *Myself.* "No, but I don't want to make of you English, but bring you back to that religion for which Polycarpos and Ignatius died, to the religion of Christ." He at last observed, "Well, let us only love God above all, and love each other, then we shall come to God." *Myself.* "But this love to God must be shown by living conformably to the word and mind of Christ! Muhammed was sent by God for the punishment of the sin committed in the Christian Church! And whilst I am writing down these words, the Spirit of the Lord tells me, that we shall experience soon similar calamities in Europe, for the sins committed in all the churches; for the infidelity practised in the Protestant church, and the superstition and vice in the Roman Catholic, Greek, and other churches! Where do we find *faith* now on earth? O Lord! art thou not right to come?"

March 27. I saw the cemetery of the monks. One has to go through a dark subterraneous ground for two minutes, when he is suddenly surprised by thousands of skulls and bones. They also show the skull of the Servian Prince *Nemaniei*, and of some archbishops. They bury first the bodies, and excavate them after three years, to have places for

others, for every skull tells them the words which I saw written upon a tombstone of the Caraites in the Crimea:

"I have been like thee"
"Thou shalt be like me!"

Departure from Mount Sinai.

March 29. The superiors made me a present of Manna, which still falls at certain times near Mount Sinai, and of preserved dates, a picture of the convent, and the printed History of Mount Sinai, and then I took leave of them, and left for *Tor*. I slept ten miles from the convent.

March 30. Pitched my tent at Hebraun, thirty miles distant.

March 31. Passed a field of palm-trees believed to be the ancient Elim, where there is also a well, and arrived at Tor, also called Royethoo, on the 1st of April, where there are only eight houses of Christians, all shy of strangers, except Nicola, who is the English agent there. Originally the Christians of that place were descendants of the Arabs called Ismaelie, but they were since mixed with Arab Greeks from Syria. Their priest is perfectly ignorant. I asked him, whether he had a school. He replied quite coolly, What use is it to the people here to know how to read or write? Here I again met my friend Monsieur Botta, the French naturalist, gloomy and melancholy as ever. I told him with surprise the answer of the Greek priest. He replied with a deep sigh, — "He is happy, and the people are happy to think so, for knowledge makes people the most unhapy; the Bedoeens in the desert are happy; the brutal Shangala in Abyssinia are happy. O that I were one of them! O that I could be as happy as they are! You are happy also. Only enthusiasm, a species of madness, can make men happy." *Myself.* "Christ can make you happy." *Botta.* "Why do so many consider the Bible absurd?" *Myself.* "This is the reason for which I believe the Bible to be true, for if the Bible was not of divine origin, but a human production, it would be also liked by ungodly men, and then the Bible would not be true, asserting that it is folly to the wise of this world, and that the natural man receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." *Botta.* "I like the Muhamedan religion more than the Christian." *Myself.* "This again is another proof that the Christian religion is true, and the Mahomedan not; for the Mahomedan religion, congenial to the corrupt inclination of man, will naturally be liked more of men." *Botta.* "I am glad that I gave you so many proofs of the truth of the Christian religion."

Departure.

April 2. I left Tor. On the road we passed a place where a horse was buried. The Bedooeens cast dust upon it, and exclaimed: — "Eat thou, father, of the tail!"

April 6. I arrived again at Suez, and took up my abode again with Kodso Manoli. One of the brothers of Kodse Manoli, Nicola by name, who is a very inquiring fellow, observed that one could not clearly see from Genesis i. 1, when the world was created; for one cannot determine when that beginning was, but marriage may be known by numbering the sons of Adam and their posterity, and that the creation of man cannot have taken place a long time is clear by the few inventions which have been made, and that America has been only lately discovered. Kodsi Monoli had a conversation with Doctor Schuember, a German naturalist, and disciple of the celebrated German Philosopher Schelling. Kodsi Monoli told me, that Schuember believed all the miracles related of Moses, but he counted for all of them in a natural manner, believing

Moses to have been a prophet, and at the same time a natural philosopher, but that he was always silent about the miracles of Christ. Schuember seems to be one of the modern Gnostics of Germany. It seems to be the sin of the present church to try to explain the miracles of our Lord; and to explain them in a natural way merely, often for pleasing a dirty infidel; thus possessions of devils are explained as sicknesses. Why, it is a stumbling-block to an infidel; and many a half-christian, who makes pretensions to high evangelical principles, speaks often in this way — "One ought to try to explain some of the miracles in a natural manner; for by not doing so, the infidels believe the Christian to be superstitious, and one has no access to them, and can do no good among them." Thus such half-christians deceive themselves, forgetting altogether, that it is the devil who tells them such things in order to have a hold, and make them thus instruments of infidelity, i. e. of promoting infidelity instead of a child-like belief in Christ. I herewith declare my firm belief, that not sicknesses, but the devil entered the swine of the Gadarenes, and destroyed them all; and those accommodating half-christians, who have such lax principles, are in danger that the *devil* will make his abode in them, as he did in the swine of the Gadarenes, and destroy them also. I cannot speak warm enough on the subject, for I have seen the cowardice of such Christians, and the harm it does in the world, whilst the infidel is bold and daring. Such half-christians continually try to treat the devil like a gentleman. Kodsi Manoli is in possession of an Arabic book, in which it is asserted, that the Prophet *Jonah* was the son of the woman of Sarepta, who had been brought to life again by Elijah the prophet.

Jews from Yemen.

April 9. Two Jews from Yemen, Shalom Ben Zechariah and his brother Baruch, came here on their way to Jerusalem, poor, and miserable, and in torn clothes. I asked them — "Do you intend to return to Yemen?" They said, "God forbid, that once having arrived in the holy city, we should leave it again! There we will be and die until our Messiah comes!" I then said, "Jesus, the Son of Mary, who was crucified and who died for our sins, will come again, and establish his kingdom upon the throne of his father David, and then you will gather around him, and recognise your error and blindness! Then his light shall shine over Jerusalem, and the Gentiles shall come to his light, and Kings to the brightness of His rising." They inform me, that the deserts of Yemen are filled with Jews, and beside this, in the following places are great numbers of Jews.

Mocha, 50 families; Tanes, 50; Semean, 100; Satta, 200; Yereem, 100; Prada, 200; Sanan, 6,000; Amran, 70; Sar, 60; Shaban, 150. Total, 6,980 families.

There are the families residing in towns of Yemen. There are no Jews among the Aseeree Arabs. They say, "Yemakh Shemam, that is, their name be blotted out," for they hate the Jews. Thus there are in Yemen beside those in the desert about 34,900 souls of Jews, according to their calculations.

Kodsi Manoli did me the honor to dine with him on the day of their Easter, and desired me to give the blessing to their wives, and preach to them, which I did, and I liked their modesty. It is by far more decorous than seeing an old spinster, 35 years of age, panting after a husband, shouting with laughter in order to attract the notice of the gentlemen; and to see such spinsters dressed up like a girl of 18 years of age, as one knows to be the case frequently in Europe.

Complaint of the Arabs.

The Arabs complain that since the government of Muhammed Ali, the *wit*, humour, and *poetical* genius of their poets had entirely disappeared; for the tyranny of Muhammed Ali, leaves them no time to breathe. Kodsi Manoli told me, that it was the general opinion of the Greeks, that Satan did not know that Jesus had been the Son of God until he saw the earth tremble, the sun darkened, and the curtains in the Temple rent.

April 17. An Arab from Yamboo called on me; and observed, that the general opinion of the Bedooeens round Mecca was, that *Russia* was the God and Magog predicted in Scripture.

April 18. The Hugh Lindsay steam-boat, from Bombay, arrived, commanded by Captain Rowband. I immediately wrote to him, humbly requesting him to permit me to embark my eight cases of Bibles, which he most kindly permitted, though I had no right to it. Wherever I come, the naval gentlemen are very kind to me. I also met Lieutenants Porter and Campbell, whom I knew before. Captain Rowband knows well *Sir Pultney Malcolm.*

April 23. I read service, and preached on board the Hugh Lindsay, with the kind permission of Captain Rowband, and also lectured about the coming of the Lord, and the return of the Jews to their own land. My servant Bethlehem tells me, that he not only believes in the Bible, but also in the 318 Fathers of the Church, and in their expositions. He informs me that many who go to the grave of Aboona Tagle Amenot in Abyssinia, if they are blind, get again their sight; and if deaf, their hearing.

JOSEPH WOLF, MISSIONARY TO THE JEWS.

III.—BIOGRAPHICAL NOTICE OF FIRDAUSI.

BY JAMES BIRD, ESQ. M. R. A. S.

The following article gives a valuable and succinct account, from original sources, of the greatest poet of Persia. It is taken from specimens of Persian poetry, with the perusal of which we have lately been favoured. We feel obliged to the learned writer for the liberty of publishing it.

Several biographical accounts of Firdausí have appeared in the various languages of Europe. The incidents of his life, as stated by the authors of such, are so contradictory of each other, and so much at variance with history, as to excite a suspicion of the whole being a fable, substituted, in the absence of truth, to satisfy the world's curiosity. But, though the private history of the poet may have received a colouring from the warm imaginations of his countrymen, there are parts of it regarding which all agree; and the difference, in other parts, may be traced to the discrepancies among the original authorities from whence later writers have borrowed their materials.

All that is known regarding this illustrious person, may be found in the preface to his *Sháhnámah*, the great epic poem of the Persian wars, or in the *Tazkirat-us-Shoárá*, a memoir of the poets, written, in A. D. 1486, by Daulat Sháh Sámarkandí. The former was written, in A. D. 1426, at the request of Sultan Sáid Báisnagar, the grandson of Tamerlane; but, though thus sixty years prior to the other, it is so inconsistent and improbable, that the Tazkirat-us-Shoárá is to be preferred as an authority. I will, therefore, principally follow it in my account of this poet's life. What has been here collected in regard to Firdausí, will be found under

his own proper biography, or that of his contemporaries, the poets Assádí and Ansárí.

Firdausí, whose proper name was Hassan, was the son of Isbák Sharafsháh. He was born, as would appear, in the year of the Hejireh 935,* or A. D. 946, and has simply styled himself Sharafsháh in some part of his warks. According to one account, his ancestors were cultivators in the village of Rizan, which was then a dependancy of Tus, now called Meshid, in the province of Khorassan. Other statements declare that his father was employed, as a gardener, by Suri-bin-Moiz, one of the chief men of Khorassan, who possessed a garden and water-course, in the neighbourhood of Tus; and that this, being called Firdaus, or Paradise, gave origin to the poet's appellation of Firdausí. No authority is given in proof of this assertion; and though there be other reasons assigned for the poet having assumed it, the truth of either account is not material in his biography.

It is universally admitted, however, that Firdausí early numbered himself among the scholars of Assádí, a native also of Tus; who, living distinguished among his cotemporaries as a poet, had been often requested to versify the Sháhnámah, or the historical book of Persian Kings, which then existed in prose. He shrunk from the labour of the task, however, constantly offering as an excuse his old age and infirmity, but pointed out the undertaking to his scholar, as one worthy of his genius.

It would thus appear that the history of the Persian Kings was a thing generally known; and that there is no foundation for an assertion made by some writers, that Sultán Máhmud of Ghazní was the first to present Firdausí with those annals of the Persian empire, from whence he derived the materials of his great heroic poem, the Sháhnámah. There is a story equally unworthy of credit which assigns to the General the Khálif Omar Said-bin-Wákas, the possession of a valuable manuscript, containing a history of the ancient Persian monarchy; and which, being compiled in the reign of Yesdejird the III, was afterwards translated into the Abyssinian language, when it finally found its way to the library of Máhmud of Ghazní.† The tale bears internal evidence of falsehood; and is directly contradicted by the circumstances attending Firdausí's first introduction to Ansárí, as detailed by Daulat Sháh. Every thing on record, regarding the origin of Firdausí's poem of the Sháhnamah, authorises this conclusion, that its author, who was well skilled in the ancient history of his country, had commenced the work previous to leaving Tus for the Court of Ghazní, which was then a general resort for both poets and historians, seeking patronage and protection from the greatest conqueror of that age.

A dispute with the Governor of Tus, and a desire to obtain redress against oppression, proved, at length, sufficient inducements for Firdausí's journey to Ghazní. Having preferred his complaint to the Sultán, he remained at that capital a considerable time, without having at all forwarded his cause; and, being distressed for the means of subsistence, commenced writing poetical pieces and elegies for the nobles and others, who gave him in return a sufficient livelihood.

Ansárí was, at this time, high in favour at the court of Ghazní, and had been commissioned by Sultán Máhmud to examine and report on the pretensions of the poetical aspirants who might seek his favour. Agreeable to this order, he had instituted a daily levy, where all such candidates were examined. The most celebrated and learned men of the

* Daulat Shah does not give the year of his birth, mentioning only the year in which he died.

† See Mr. Champion's Life of Firdausí, and his translations from the Sháhnámah.

age attended these assemblies; and the poets Asjadí and Farakhí had enrolled themselves among the scholars of Ansárí.

Firdausí from this saw that Ansárí's friendship was the first step to honour, and naturally became anxious to gain an introduction to this dictator of the Muses. He for some time considered how such might be best accomplished; since Ansárí's rank and character placed such a disparity between them, as rendered him difficult of access. Firdausí, at length, found an opportunity of obtruding himself on the society of Ansárí, while in the company of Asjadí and Farakhí. Ansárí, on observing his clownish appearance, said to him, in the manner of a jest, — Oh, friend, none but a poet frequents the society of poets." To this the other replied, "I have already some knowledge of the art;" and Ansárí, by way of proving his abilities, recited the verse —

Chun arazi-tú mahnah báshad roshan.

Thy brow is brighter than the moonlight ray,

Asjadí saying,

Manindi rúkhat gúl nahbúd dar gúlshan.

Thy cheeks more beauty than the rose display,

And Farahí having added,

Mizhgánat hamí kúnad az jaushan.

Thy piercing eyes through armour find their way,

Fírdausí completed the quartera.

Mánindi sinán-i gìv dar jange poshan.

Like Gìv's bright lance on Poshan's glorious day.

The assembled poets were much astonished at his appropriate application of an historical poet; and Ansarí, having complimented Firdausí for the eloquence with which he has produced it, asked him if he was at all acquainted with the ancient history of the Kings. To this the answer was affirmative: — "I carry with me a history of the Kings of Ajam."* Ansárí now tried him with various kinds of difficult poetry, and finding that he was well versed in all, apologized for his former rudeness, saying, "he was not aware of his qualifications." Firdausí was then admitted among the companions of Ansárí.

Sultán Máhmud had some time previously requested Ansárí to versify the history of the Kings of Ajam, but the poet constantly urged as an excuse, for not complying with the Sultán's wishes, that his numerous engagements prevented him. The true case might have been that he found himself unequal to the task; but meeting with no one capable of undertaking it, he at length asked Firdausí to do so. The latter gave his assent; and Ansárí glad of his success, in at last finding one capable of so great work, immediately communicated this intelligence to the Sultán: telling him, that a person of a lively disposition, and an excellent poet, had arrived from Khorassan, who was, in his opinion, well calculated to fulfil an engagement for versifying the history of the Kings of Ajam. Ansárí was instructed, by Máhmud, to request that Firdausí would write his eulogium on which he composed several encomiastic verses on the King, among which was the following distich:

Soon as the infant moistens its lips with the mother's milk,
It first articulate from the cradle the name of Máhmud.

This praise pleased the Sultan; Firdausí was ordered to employ himself in the Sháhnámah. It is currently related that apartments were

* The name given to Persia by the Arabs, after they had become civilized by letters. It is a term similar to that of barbarian among the Greeks, being applied to all the people they subdued.

assigned him in the vestibule of the palace, that he might be in close attendance at all times; and a suitable income and establishment were provided for him.

Firdausí now spent four years at Ghazní, and was occupied in the composition of the Sháhnámah; but, subsequently obtaining permission to revisit his native country, passed four more years at Tus, and continued the versification of that work. Having at this time completed four parts * of the poem, he presented them to the Sultán; who continued his kindness and favour to him on his return to Ghazní, where he persevered in his labours for some time longer.

A connexion thus happily established was interrupted by one of these causes which have at all times influenced the fortune of courtiers. A jealous favourite found means for gratifying a vindictive spirit in prejudicing the Royal ear against him, the object of its aversion; and produced a series of results by which Firdausí was robbed of his sovereign's good will, and denied the well-earned reward, which talents of no ordinary kind might claim as homage, and years of labour demanded as a right. Firdausí, it is said, had frequently celebrated the name of Ahmad Maimandí, the son of Khojah Hussen, and was instigated to do so, both by gratitude and interest; as that person, having received the Sultán's order to supply him with whatever he might require, had become his immediate patron. He, on the contrary, was at no trouble to win the good opinion of Anjáz, one of the Sultan's favourites, who, when annoyed by this studied neglect, repaid it with aversion. An opportunity was not long wanting for the favourite to gratify his malignity. Anjáz, who knew well that the Sultan was a bigot in religion, and a zealot of his sect, artfully used this temper as an instrument which might be successfully turned against his opponent. It was accordingly insinuated that the poet belonged to the heretic sect of Muhammadans, called Shiahs; and the Sultán conceiving that there were no greater enemies to Islamism than the heterodox followers of its doctrines, immediately ordered that Firdausí should be brought before him.

Máhmud, on meeting the poet addressed him, saying — "I know you are an unbeliever, and will trample you under the foot of an elephant, as an exemplary punishment to all such heretics." Firdausí, falling at the Sultán's feet, protested his innocence, saying, that he belonged to the same sect as himself, or that of the Sunis, and being an orthodox believer in the traditions, he must have been traduced by some one to his majesty. Máhmud replied to this, by saying that the principal supporters of this heresy had come from Tus; but that on this occasion he forgave him, provided he abandoned the sect.

Firdausí, who had forfeited Máhmud's good opinion, now lived in great terror of his anger. He, nevertheless, continued the versification of the Sháhnámah to its completion, eagerly expecting that his labours, on being brought to a close, would meet with distinguished favour; and that himself, on being admitted among the Sultan's privy counsellors, might receive an assignment of land, as a provisional estate. It was decreed, however, that these flattering anticipations should never be realized. The Sultán, still harbouring a secret dislike to the poet, contented himself by ordering that sixty thousand silver dirhims† should be presented as a recompense for versifying the Sháhnámah. The latter, thinking himself very inadequately rewarded, as the sum given was

* The word Dáng being used, the author evidently means he had completed four sevenths of the whole. Most Muhammedans understanding a Dáng, the seventh part, such as the seven Dángs or climates of the globe.

† A coin of which from twenty to twenty-five are equal to a dinar, or about 9*s*.

at the rate of a dirhim for every line, and having no remedy, took the money. Going into the market place, however, he gave away twenty thousand thousand of the above sum as the hire of a warm bath, and twenty thousand more, in payment for a draught of Fuka beer; and distributed the remainder among a crowd of scrambling beggars. Firdausí remained for some time concealed in the city of Ghazní; when having dexterously managed to gain possession of the copy of the Sháhnámah, which had been sent to the Sultán's library, he added there to the celebrated satire: every line of which expresses the noble indignation of conscious but neglected merit.

After lurking about Ghazní, for the space of four months, the poet made his way to Herát; where he lived for some time in the house of a book-seller named Abulmálí. Sultán Máhmud's spies were sent in pursuit of the fugitive; and as a description of him was proclaimed in every city on the road, he had great difficulty in reaching Tus. Finding it unsafe to remain here, Firdausì continued his flight to Rustumdár, leaving behind him his family and relations. Isfendiar Jurjáni was, at this time, Governor of Rustumdár on the part of Manuchehr, son of Rabus. He, having afforded Firdausí an asylum, and showed him much attention, purchased his celebrated satire for a hundred and sixty mishkáls of gold, stipulating that it should be expunged from the Sháhnámah. To this the poet consented; and being now far advanced in years, returned to Tus, where he continued to reside in obscurity and neglect.

The name and labours of Firdausí, which had almost passed from the memory of Sultán Màhmud, were at length brought to remembrance. When the Sultán had resolved on invading India, and had apprized the chief of Dihli of his intentions to visit that country, turning one day to Ahmad Maimandí, he asked him his opinion of what ought to be done provided his message was not favourably received by the Indian. Ahmad Maimandí replied by quoting the lines of Firdausì:

> If there be any answer but such as is agreeable,
> Then must I meet Afrasiab's spear in hand upon thee.

Sultán Máhmud was moved by the words; and in asking what had become of Firdausí, acknowleded that he had been treated with hardness, and unmerited neglect.

Ahmad Meimandì, finding this a fit opportunity for advocating the interest of his friend, told the Sultán that Firdausì, who was now old, helpless, and poor, was living in obscurity at Tus. Máhmud gave an immediate order for twelve camel loads of money being sent, as a present to the poet.

But while the camels and treasure had arrived at Tus, and had reached the ford of the river near that city, the dead body of Firdausì was at that instant carried out at the city gate. The treasure was subsequently offered to the poet's sister; who rejecting it with great self-denial, said "I need not the wealth of kings."

Firdausì's death happened in the year of the Hejireh 411, A. D. 1020. He was interred in the burying-ground of Abassia; where the attendants of his tomb, which is frequented as a place of pilgrimage, have an allowance granted for their subsistence.

It is currently reported that Abul Kassim of Gurkán, who refused to pray at the tomb of Firdausí, as the poet's muse had sung the praises of fireworshippers, beheld him in a dream exalted to the highest heaven. On Firdausí being asked wherefore he had attained such pre-eminent exaltation, he replied that he had been thus rewarded on account of the following verse:

> Thou art the heighth and depth of the world.
> I know not what thou art; thou art every thing.

Firdausì, at the period of his death, had attained the advanced age of seventy-six lunar years. He could not, as often stated by his biographers, have spent thirty years in composing the Sháhnámah: such an admission being at variance with the acount of its commencement during the reign of Sultán Máhmud of Ghaznì. His Sháhnámah, as he himself states in the last chapter of that work, was finished in the year of the Hejireh 402, A. D. 1011; and, as Máhmud succeeded his father Sabuktaqín, Hejirah 387, or A. D. 997-8, it would be necessary to palliate an anachronism to favour the belief, that the poet was engaged for thirty years on that wonderful edifice of genius, which has consecrated his fame to posterity. The heart which melts in pity over the misfortunes and unmerited disgrace of him who reared it, can find gratification in whatever tends to aggravate the offences of his enemies, or increase its aversion to their conduct. To the influence of such feelings we may trace the oft-repeated and readily credited tale of Firdausí's thirty years' labour, and subsequently inadequate reward. There seems no good reason, however, for admitting the former part of it. The error has, I think, originated in a misinterpretation of the following line from his satire —

Bá-sí sál burdam bar ín námah rang.

For thirty years, on account of this work I experienced vexation.

Adopting instead of the true reading,

Base sál burdam bar ín námah ranj.

For many years, on account of this work, I experienced vexation.

This last interpretation harmonizes with Daulat Sháh's admission, that the Sháhnámah was commenced under the patronage of Máhmud of Ghizní. As it does not, moreover, contradict the poet's own statement, regarding the year when the work was brought to a close, we may receive it as correct, and as more consonant to truth than one which involves a contradiction.

The biographers of Firdausí are equally at variance with respect to the name of the individual, who, by exciting the Sultán against the poet, deprived the latter of his just reward. According to the biography we have followed, Ajáz was the malicious author of *his disgrace*. Others aver, that the Vizier Khojah Hassan Meimandí was the person: but, as would appear, he could never have held the office, having been put to death in the reign of Máhmud's father. Hassan Ahmad Meimandí, however, obtained the rank of Vizier, and retained it for eighteen years, as mentioned by Ferishtá, the historian. He preferred the use of the Arabic language to Persian in translations of public business; but being celebrated for his talents and learning in days when a poet's praise was fame, was more likely to have been the patron than the enemy of Firdausí.

The merits of Firdausí's writings are generally acknowledged by his countrymen; and may be briefly stated in the words of his biographer. All the learned, says he, agree, that no poet, since the establishment of Islamism, has appeared to rival Firdausí, in beauty of composition, or eloquence. His Sháhnámah is evidence of this, and establishes his claim to both: for, during the five hundred years since it was written, no one has appeared capable of producing a work comparable to it; and of all the poets none have equalled the fervour of Firdausí. He was peculiarly gifted by the Almighty; and there is a saying of him, currently repeated by the learned,

I am an infidel if e'er again
Language be found to assist Firdausí's strain:
Since born in heaven, she left the skies to give
Life to his page, and there immortal live.

Another incomparable saying, regarding him, is equally marked by truth(?): "There are three persons who through poetry have raised themselves to the rank of prophets, notwithstanding it was said by Muhammad, that there would be no prophet after him: the epic, elegy, and ode having conferred that honour on Firdausí, Ansárí, and Sádí."

It is true, the elegies of Anwárí and Khákání approach very nearly in beauty to each other, just as the odes of Sádí and Amír Khosro; but what poet is there, who, in description and narrative may bear comparison with Firdausí? Surely, there is none. It is sometimes said, that in poetry Nizámí is a miracle: and, certainly, we must allow that his style, while grand and lofty, is full of sentiment. But in this matter let the reader carefully compare both authors, and then deliver an impartial judgment.

REVIEW.

The Means of Ameliorating India, deduced from personal observations, more especially the Useful Employment of British subjects and capital in that country. By Archibald Graham, Surgeon Hon'ble E. I. Company's Bombay Establishment, with a Preface by the Rev. H. Stowell, 18mo. pp. 119. 1835. Glasgow, John Reid & Co.

This is an unpretending little work, by a gentleman of our own Presidency, written during some of the leisure hours of a residence in his native land, while on furlough in search of health. The author is well known amongst us as an active Christian and philanthropist; and the opportunities he enjoyed as civil surgeon, at different periods, of Zillahs both in Guzerat and the Deccan, with the experience acquired from a personal concern in a silk manufactory, and an almost missionary intercourse with the natives at Ahmadnagar, peculiarly fitted and disposed him to write on such a subject as that which he has chosen. It is a praiseworthy effort to rouse the people of Britain from their blameable apathy regarding this vast country and its many millions of intelligent creatures, by pointing out the capabilities of its soil, climate, and population for extended commercial produce, and the opportunities afforded for profitable employment of capital, and an intercourse that may be in every way beneficial for India as well as Britain. And surely the close connection which an all-wise Providence has established between countries so widely separated by geographical position must be for some great purpose! The sovereignty of the nations of India cannot have been bestowed upon a small island of the West for the purpose of commerce merely, or for enriching the few individuals who resort to it! Yet how many have come to India, and returned, after a long sojourn, and how many now reside in it in affluence, without once thinking that anything else is required of them! If this be the case with the majority of Europeans resident in India, the apathy of the people in distant Britain is not to be wondered at. Mr. Graham's work will not have been written in vain, should it have the effect of leading to a better mode of thinking and acting in this respect. Britain may do much for the best interests of India, and her responsibility is great! A wiser and more liberal policy has been acted upon of late years, and a door is now opened for the admission of natives to situations of honor and responsibility; but this will avail little while they continue the slaves of gross superstition, and of false systems of religion, which lay the foundation of the most depraved morality. Britain herself at one time stood even lower in the scale, while blinded by a rude and degrading superstition. What

has not Christianity done for her! What may it not accomplish for the millions of dark India! In all plans for ameliorating the country, therefore, this must not be lost sight of. In the little work before us, it is not forgotten; and every British Christian should remember that a responsibility rests upon him in the example he sets, and in the use of the means within his reach for giving efficacy to this powerful engine, aided by which the progress of commerce and civilisation in ameliorating the condition of our fellow subjects in the East, will be rapid.

Mr. Graham, in the outset, alludes briefly to the early history of the British power in India, the conflicts it was often in a manner forced into, and the conquests obtained by apparently inadequate means; remarking, by inference, that "He who ruleth the nations" has some great purpose of wisdom and mercy, to be accomplished by the instrumentality of England, towards those He has thus mysteriously placed under her influence; and that even the benefits reaped by her from the connection impose an obligation to further the obvious ends of providence by the efforts she makes for the improvement of their condition.

He combats the erroneous views which are apt to be formed of the wealth and luxury of India by Europeans, from the extravagant and unfounded notions existing at home, and the first impressions of casual visitors to one of the great cities of Calcutta, Madras, or Bombay, or any of the principal places where the English are stationed. A more intimate acquaintance with the people, and a few visits to the native villages of the interior, soon banish the illusion, and display forcibly the discomfort and wretchedness of the houses and poverty of all around. He then considers the great means to be had recourse to for ameliorating the condition of India, which, in his opinion, are "the employment of the natives in agriculture and manufactures, under the superintendence of Europeans; the example of the latter in morality, industry, and the use of machinery; the establishment of schools for the moral and religious education of the children; and the preaching of the gospel by missionaries throughout the whole, or in any distinct portion, of our Eastern empire." The comparative value of these means he does not wish to be estimated in the order in which they are here placed.

The few Englishmen hitherto permitted to go out to India, he considers, from the early age at which they resort to it, and the circumstances in which they are placed, to be generally disqualified for unfolding the resources and capabilities of the country. "But were a class of men who have been differently educated to settle in India, with different objects of pursuit, than those to which the attention of the military servants of the Company has been directed, we might reasonably hope that other results would flow from their presence and influence, than we have hitherto witnessed. It is only now when the unrestrained employment of men matured in British skill and enterprise is permitted, that we may expect the resources of the country to be gradually developed."

For the encouragement and information of those who possess the requisite funds and character, Mr. Graham attempts to show that "there is in India, an immense and unoccupied field for the employment of British capital and skill in rearing the various products, for which there already exists, or may easily be created, a great demand." Its vast variety and extent of soil and climate, he considers adapt it for furnishing every sort of colonial produce, with the requisite encouragement. Even tea, he thinks, might be supplied, — and, from the recent discovery of the tea-plant of indigenous growth in our own provinces of Assam, this will, in all probability, very soon be attempted. Silk, our author thinks deserving of being classed in the first rank among the products likely to answer expectation, although it has only recently been tried on this

(Western) side of India. The high table land of the Dakhan, he views as superior to the flat, low plains of Bengal, or almost any other country, for the cultivation of the white mulberry and the raising of the silk worms; and, instead of one crop of leaves and of silk being obtained, as in Italy, he is of opinion, that six crops of each may be had in one year. The cheapness of labour, the delicacy of the Hindú fingers, and the nature of the climate and soil combine to render this district peculiarly favourable to the raising of raw silk; and, in its various processes, employment will be found for thousands of the natives of a nature quite suited to their habits. He here gives an account of an experiment made by himself in the cultivation of silk, being the substance of a report, made to Government through the Collector of Ahamdnagar in 1832, of his proceedings at the Farria Bágh, which he had obtained a grant of for the purpose. He enters into a detail of the different processes, his mode of planting the mulberry trees, the transmigration of the silk-worm, the feeding rooms and different modes of feeding, the Hindú mode of reeling, as well as that practised in China and Italy, and the quantity of pure silk obtained from the weight of Cocoon, which is greater in proportion than that obtained in Italy or Bengal. The rude machinery in use among the Hindús for winding and reeling silk, is described, and the advantages to be obtained by the introduction of English machinery are pointed out. Two plates are given of Chinese reels, illustrating the mode of winding the silk. Mr. Graham had the assistance of some Chinamen, who had become acquainted with silk cultivation in China, and from them he obtained some interesting information, which is given. The detail entered into is interesting, and must be useful to others engaging in silk cultivation. The experiment fully proved the practicability of cultivating silk in the Dakhan, although the author himself was not permitted to follow it out, or to reap the advantages of the little capital embarked, by his having been obliged to repair to Europe for the recovery of his health. The establishment languished, or was quite at a stand, from want of proper superintendance after his departure, and the result still remains to be proved. The Farria Bágh has lately passed into the hands of others, from whose zeal, intelligence, and activity, as well as fitting opportunities, we have a pledge that its cultivation will yet be prosecuted with vigour. Other experiments have been made in the neighbourhood of Puná by an active and intelligent Italian gentleman, who has been zealously at work to introduce the Italian mode of cultivation, especially in regard to the mulberry plantations. The standard old trees, which he considers essential, take a long time to be matured; and although, from want of capital, and a number of untoward circumstances, his difficulties hitherto have been great, the success of the experiment is, we believe, fully calculated upon. Perseverance and skill will still be necessary to attain this; and surely the fostering hand of Government should be liberally extended to all such experimentalists, from whose success so much benefit must accrue to a large and poor class of the natives, and ultimately to the State exchequer.

The cultivation of cotton, sugar, indigo, and coffee, may, our author thinks, be greatly extended, as well as improved. Many species of the cotton tree are indigenous to the East, and there are many thousands of acres of the *rich black cotton soil capable of constant croping without manure*, with merely a little alternation, which now lie untouched by the plough, a perfect waste, and this too in a country where labour is so remarkably cheap, that a man may be hired for agriculture at something less than £4 (30 to 36 rupees) per annum! The inferiority of Indian cotton in the home markets, is owing principally to the careless mode of

packing and preserving it, and the imperfect instruments used for separating the seeds. It is capable of great improvement in these respects, as well as in the cultivation, and from the introduction of varieties of seed; and various efforts have been made of late, and are still making, by the Agricultural Societies, and by the Government, to bring this about. With regard to sugar, the author quotes the opinion of the late Sir John Malcolm, that it may be manufactured to any amount in India. Considerable advantage is likely to be derived from the cultivation of the Mauritius and other superior canes lately introduced. These are found to thrive, and are already preferred by the cultivators; and there cannot be a doubt that a favourable reply to the petitions lately sent home for an equalisation of the duties upon West and East India sugars, will be followed by a rapid increase of production, much to the profit of the country.

The variety of oils that India might afford, would form a long list. The olive-tree is not now grown in India; but it might easily be introduced from the Mediterranean, and would, the author states upon the authority of Admiral Sir P. Malcolm, prove a great blessing to the people. The production of these, especially the essential oils, the mode of making which the natives are unacquainted with, would, he thinks, be much aided by the introduction of more Englishmen into India; and an extended consumption of them in England, and over Europe, would follow. Caoutchoue, or Indian rubber, an article becoming of much importance, — cochineal, aloes, catcehu, cinnamon, and a great variety of drugs, and gums might be afforded in any quantity. He has omitted to mention *Opium* which, in one province alone, (Málwá,) has been of late produced to an extent sufficient for the supply of the whole world for medicinal purposes; but of this we by no means wish to see the cultivation extended, since in its commercial application it goes towards the demoralization of the Chinese, through an illicit traffic.

"Iron exists in abundance in many of the hills. It is said to have some particular properties, partaking of the nature of iron and steel. This seems to be owing to the manner in which the natives prepare it. There can be little doubt that this, and other valuable ores, would be improved by Englishmen, and rendered extensively useful to India and Great Britain."

The light English cart and iron plough (of which a favourable trial is reported lately in the Agricultural and Horticultural Society's proceedings) would prove of great use to the Hindûs. The introduction of the English thrashing machines, and a few wind or water mills would be of great benefit to India, where the primitive modes of thrashing and grinding, as described in the Bible, still exist. But many other improvements must take place before these can be generally applicable.

On the other hand, hints might be taken from India, which might be useful to the people of England. Some of its valuable grains, forming a nutritious food for many poor people, and capable of nourishing a dense population, might become naturalized. The rapid mode in which the natives of India tan leather — a very simple drill machine, and their plan of sowing other products along with their grains, are worthy of consideration for adoption in England. The author "trusts, however, that the few suggestions which he has been enabled to offer will be sufficient to evince the importance of our Indian possessions, and to induce some of our enterprising countrymen to form new settlements in this highly interesting region. By the cultivation of the various products of the East, and by the introduction of British arts and British commerce, such settlers may confidently hope, under the divine blessing, to reap a rich and abundant harvest."

In treating of the third class of means, the moral and religious education of the children, the author forcibly points out the total inadequacy of the old village school system of the country, where reading, writing, and a slight acquaintance with accounts, form the only acquirements, and along with which, from the books given them to read, a foundation is laid for much of that immorality which distinguishes them on attaining to manhood. We rejoice to say, that in the Dakhan a *new* system of village schools has lately been instituted, at the suggestion of a philanthropic gentleman, well known to the community, from which, we doubt not, very different results will take place in due time. Our author no where mentions the education of *females*, which we consider to be an important means for improving and elevating the people of India. It has attracted much attention of late; and from the judicious efforts of the missionaries in various quarters, by establishing female-boarding schools, &c. with the offering up of many prayers, success, and great ultimate good to the country, we are encouraged to hope, will follow.

The author speaks strongly as to the efficiency of the schools established over the country by the different missionary societies, which far surpass, and are more numerously attended than, all the other schools. While describing, in lively colours, the evils of the prevalent false systems of religion and superstition, with the numerous holidays, he bears willing testimony to the faithfulness and judiciousness, the unwearied zeal and assiduity, with which the missionaries of his acquaintance pursue their various important labours of love, in teaching, and preaching the truth as it is in Jesus.

We cordially agree with him in the sentiment, which we hope his work will tend to diffuse more generally, that "Christianity will prove one of the strongest bonds of union between India and Great Britain, and that whilst the blessings which it imparts will subdue superstition, and dtend to prevent the increasing poverty of the country, they will effectually counteract that complication of evils which at present prevails amongst the natives of India, and of the extent of which Britons do not seem sufficiently aware." Without confering such benefits on our Eastern subjects, we shall greadually lose all hold on their affections, and be regarded by them with cold indifference, or with feelings of hostility.

RELIGIOUS INTELLIGENCE.

AFRICA. I. *Rev Joseph Wolff.* The following article is from the Darpan (native newspaper) of the 2d of June.

"We have been favoured with the following extract from a letter of the celebrated Joseph Wolff, dated Suez, 4th May, 1836.

"I am going now to Jiddah, thence, God willing, cross over to Masowah and from thence I intend to proceed to the capital of Abyssinia, Gondar, where the Jews called *Falasha* are residing. After having stopped with them four or five months, and given also Bibles to the Christians, I intend to go to Shoah, thence to Narea or Enarea, where Christians are, and thence to Timboktoo, and the Cape of Good Hope. Should I not be able to succeed to those places from Narea, I intend to go from Narea to Melinde, Mozambique, and the Cape of Good Hope. And, after having proclaimed the tidings of salvation in the Cape, I intend (D. V.) to come again to Bombay, thence to Candahar, Kokan, Yarkand, Orenburgh, Kamtshatka, Petersburgh, America, Marseilles, and Malta. The journey will take me again three years and four months, Oh! dear Wilson, it is a glorious office to be made an instrument of preaching

the tidings of salvation through all the parts of world; and I know that the gospel is a light which kindles the fire of the love of God in the sinner's heart in a manner inconceivable. Let us therefore disregard the censure of the world, and go on exclaiming CHRIST, THE LIGHT OF VERY LIGHT.

"Even comets have their regular orbits. Mr. Wolff, it will be seen, adheres to the *plan* which he laid down for his *movements* about three years ago. Those best acquainted with the character of his mind, have sanguine hopes that if his life be spared, he will accomplish the unprecedented journey on which he has now entered. Who can forbear to wish him success, and who can with hold from him the approbation to which his spirit of adventure and philanthropy, now so well established, so justly entitle him?"

II. *Infants' Schools in the Colony of the Cape.* The following facts, communicated in a speech of our friend Mr. Nesbit, are interesting.

"With the exception of the infants' school, which was lately in opetion at the Kat River, I have, if I mistake not, seen all the infants' schools in the colony. Four of these are supported by local and private subscription; I mean those of Cape Town, Uitenhage, and Graham's Town. With the exception of the first, these schools have not fulfilled the exceptions of those who instituted them. When I was in George Town last May, the infants' school there had an average attendance of not more than nine or ten: and the whole institution was on the point of being broken up. Exertions, however, were made to maintain and improve it. A new school-room was procured; the instructress was sent to Pacalsdorp to perfect herself in the knowledge and practice of infant training; and the school, I am happy to learn, still continues, and its numbers, I should think, have increased rather than diminished. The infants' school originally established at Uitenhage was given up altogether; but another one on a small scale was set on foot about a year ago, which will, I trust, meet with better support, and both maintain its ground, and extend its operations. Your Excellency has, I believe, seen both of the schools of which I speak, and will join with me in lamenting the paucity of their numbers, and the little countenance they appear to receive from those whose interests are most deeply involved in their continuance and prosperity. The school at Graham's Town, is somewhat larger than those at George Town and Uitenhage; but the proficiency of the scholars is of a very inferior character, and the attendance is altogether unworthy of the eastern metropolis of the colony.

The infants' school on the missionary institutions, which make up the remainder of such schools in the colony, are, I rejoice to bear testimony, in a very different state. The average attendances are sixty, eighty, a hundred, and a hundred and twenty, according to the extent of the respective stations at which they are planted. The Moravian infants' schools are all conducted in Dutch; those of the London Missionary Society, with one exception, all conducted in English. The former labour under disadvantages in the matter of books, and printed texts and lessons; and if, in these circumstances, they should be found to be inferior, it is a matter not to be wondered at.

III. *Miscellaneous Notices.* The kirk-session of St. Andrew's Church, Cape-town, has petitioned the General Assembly of the Church of Scotland to establish a mission in that town. One gentleman, of great learning and benevolence, we have been informed, has devoted the proceeds of an official situation which he holds in the colony to this important object. We trust that the appeal, like that lately made from Madras, will prove successful.

The South African Christian Recorder has been revived. We have seen the first number of the new series, which promises well.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

SEPTEMBER, M,DCCC,XXXVI.

I.—The Almighty's Everlasting Circles.

BY THE REV. H. JEFFREYS, A. M.*

The line of demarcation which separates the works of man from the works of God, and constitutes the peculiar feature of each, is this — In the works of *man*, and in all human machinery, the *effect* never can be made either to reproduce or repair its own *cause*. The cause acts for a time: Its energy dies away, and the effect ceases. Man can never make a watch which, having gone down, will wind up itself again. Here is the limit over which man can never pass. Thousands of other instances might be adduced, but this *one* is characteristic of them all. But in the works of God the *effect comes round again*, and acts upon its *own cause*, repairs it, sustains its energy, often aggravates and increases it, and, if necessary, *reproduces* it altogether. Thus in the works of God the cause and the effect, act and re-act, generate and re-generate each other, till it often becomes difficult for man to say which is the *cause* and which is the *effect*. Thus the Almighty acts in *everlasting circles*, and his works contain within themselves, a self-restoring energy, or a self-re-producing power capable of enduring for ever and for ever. This is true in every variety of his works and in all his appointments, without one solitary exception. It is true in the whole kingdom of matter; it is true in the whole region of mind; it is true in all those wonderful works of the Almighty where both mind and matter, are concerned, where mind acts upon matter and matter upon mind. It is true in morals; it is true in physics. It is true in all that relates to time, as well as all that concerns eternity. It is true in religion, and all the Christian graces of the soul. It is true in politics, political economy, and the causes of the wealth of nations, and of the rise and fall of empires. It is true in health; it is true in disease; it is an everlasting energy for ever-increasing good, or (horrible reflection!) it is an everlasting energy for ever-accumulating evil.

And here I feel obliged to interrupt my subject, in order to say that I utterly decline entering into the question of the origin of evil. If man be wise, he will let this awful question alone for ever, as being infinitely beyond his comprehension. But *this* we might expect, that when once *man* has introduced evil among the works of God, it will *then* obey the universal law which he has established among *all* his works, of increasing for ever and for ever. For evil produces disorganization

* This able paper we consider particularly valuable as suggesting *trains of thought*, which our readers may profitably pursue. — *Edit.*

and disorder among the lovely works of God, and these produce *effects* which, according to *his own* immutable laws, tend to increase their own *causes*, and to multiply, and grow worse and worse, to all eternity. This is the natural *tendency* of evil, and may throw some light upon the nature and the equity of eternal punishment. But if in any instances this tendency is counteracted, and moral evil does *not* multiply itself for ever, gathering food and strength from *its own effects;* if the moral disease is healed, and *good* implanted in its stead; this must be a distinct provision, by the power and mercy of God.

I shall produce a variety of examples to illustrate this grand feature of the Almighty's works, taken from the whole nature and constitution of man, from his body, and from his mind; from those complex operations in which *both* body *and* mind are concerned; in health and in disease; for good and for evil. And I humbly hope, that I shall be able to throw some little light upon a beautiful and mysterious subject, and to extract from it some valuable lessons, and some wholesome warnings. And while we contemplate this wonderful property of the works of God, *the Almighty's everlasting circles*, may we all learn to tremble and adore.

The first example I shall take, shall be a case embracing both mind and matter, both the intellectual mind of man, and that organ of the body which is the appointed instrument to execute its designs. The human hand is both the servant and the schoolmaster of the soul. It is the servant to obey its commands, and to execute all its vast designs. But it is also the tutor to expand and enlarge the ideas of the soul a thousand fold, and is *itself* the *cause* and *origin* of millions of those very commands, which itself obeys. The first part of this proposition, that the hand is exquisitely constructed to be the *servant* of the intellectual mind of man, is very obvious, and can be overlooked by none, who reflect for one moment upon the subject. If man had no organ of the body better adapted to execute the designs of the intellect than the hoof of an animal, it is evident that he would long in vain for such instruments as the chronometer, the printing press, and the steam engine, even supposing him capable of *conceiving* such ideas. But it is easy to show that, if man had been created without that beautiful instrument, the hand, he would have been utterly incapable of *ever* conceiving such ideas. The intellectual soul of man is continually expanded and enlarged in contemplating the works of her *own hands;* or in using *these* again as instruments to examine the works of nature, she imbibes countless millions of ideas. History informs us in what a rude and barbarous state the most enlightened nations once have been, and what once was the barrenness and paucity of their ideas. Suppose then our savage forefathers, the naked Druids in the woods, had been created with the hoof of an animal instead of the human hand, will any man say that such beings would ever have formed a nation of mighty and gigantic intellect such as Britain now is? On the contrary, such a supposition must carry us far below the most barbarous nation upon earth. For even our rude forefathers derived the few ideas they had, from contemplating the works of their own hands. They could make huts of the boughs of trees, and clothing of the skins of beasts, and in killing these, or making those, they would acquire a vast variety of ideas, besides the *moral* ideas of *property*. But we may go backwards yet again to a still earlier stage of this beautiful process. Every observing man may see it with his own eyes, without going among savage nations for an example. There probably is not a creature upon earth so utterly destitute of ideas as the new-born offspring of man. But let any observer mark it well, and notice it, as soon as it begins to make use of its little hands; say, from ten months old and upwards; let him mark the eager-

ness with which it seizes, examines, and handles things; let him mark how soon it begins to be busy and troublesome with its hands in a thousand ways, pulling every thing out of its place and order, examining, tearing, destroying; and here he will behold ADAM ACQUIRING IDEAS. Its little hands never rest: no, not one moment of its waking hours. Young Adam, in his eagerness to acquire ideas, often pulls down mischief on his own head. Thus in the new born-infant and the savage, and in man in every stage of culture, the hands mightily increase the rapidity and power with which ideas are acquired, and the intellectual soul expands more and more continually, and multiplies her ideas in proportion as the *works* of her own hands increase in number, variety, and beauty. But if mankind never had members capable of making these things, they never would have conceived these ideas: and this, not from any defect in the *capacity for acquiring* knowledge, for (to come to our conclusion at once) I assert that if such creatures as these had the brain so constructed as to have the largest *capacity for acquiring* knowledge that nation ever had, their *actual* knowledge, and the scope of their reasoning powers, would have scarcely extended beyond those of a cunning animal. Thus the hand is the schoolmaster of the soul; expands and enlarges her ideas, and is the cause and origin of millions of commands from the soul, which the hand itself is the servant to obey. There are now in this world millions of ideas and things, which, if it had not been for the human hand, "eye would have never seen, nor ear heard, neither would they have entered into the heart of man to conceive." Here is a beautiful instance of the *Almighty's everlasting circles.* The *cause* commands the *effect*, the *effect* expands the *cause*, and unfolds its energy; and how far this may go, what wonders the hand may further execute at the command of the soul, and what amazing powers the soul may *yet* develope, what new ideas she may *yet* acquire in contemplating the works of her own hands, none but the Creator himself can tell.

The next example of the *Almighty's everlasting circles*, I shall take from the body alone, without any relation to the mind.

It is well know that the nerves in some wonderful manner are the source of all life and motion, so that if a nerve be divided, or palsied by disease, the member which that nerve supplies with vital energy, becomes helpless and palsied too, and looses all power of motion. Thus the circulation of the blood for instance (in common with all other motion) is owing to the nervous energy. But the brain itself, the source of all this energy, if it be not duly nourished by the blood, has no nervous energy at all. Therefore the brain and the nervous system cause the circulation of the blood; and the blood gives life and energy to the nerve. The cause causes the effect, and the effect causes the cause, in one eternal circle, till man with all his wisdom is puzzled to say which is the cause, and which is the effect. A countless multitude of similar examples might be found in the structure of the body of the *Almighty's everlasting circles.* The complete circulation in the arteries and veins, the digestive organs and absorbent systems, the stomach itself, the *feeder* of the whole system, and the *father* of the family, having its *own* coats nourished in its turn, all are examples to the point, and generate PERPETUAL MOTION, that problem which man well *never* solve, the boundary over which he will never pass. And all this curious frame-work, these bodies so fearfully and wonderfully made, seem to contain within themselves the principle of immortality; at least, nourishing themselves, and repairing their *own* waste, by food of their *own* culture, *man* can see no visible reason why they are not immortal; and old age, decay, and death are as mysterious and incomprehensible as life itself. And in fact, they *are* perpetual, only it has pleased the

Almighty that the perpetuity is not vested in the *individual*, but in the *species*. The spark of life once kindled; life's motion once commenced, in the parents, is never extinguished, never ceases; but is handed down to the children from generation to generation; and the *effect reproduces* a "fac-simile" of its own *cause* for ever! The same is true of the seed of trees and vegetables. The present generation of "living things" must return to the earth from whence they were taken, and their corrupted remains will hereafter form the food and nourishment, and the very substance too, of future generations, in one everlasting circle! And, except by revelation, man could discover no reason why this process should not go on for ever and for ever.

The rain of heaven watering the earth, and returning to the sea from whence it came, is another instance of the Almighty's everlasting circles.

Whence the *perpetual motion* of that ever-flowing river rolling on from age to age, while successive generations of the human race disport as children on its banks; attain life's appointed period of old age, decay, and death; then return again to that earth of whose materials they and their fathers were formed, and leave their seed behind them to undergo the same process in *everlasting circles*. But the lovely *river* still rolls on. If it were man's contrivance, it would soon run dry: or the mightiest engine with which he could feed its source, would itself want feeding. But not so the Almighty's rivers. They are supplied from the salt waters of the sea by nature's great distillery! This beautiful process feeds the fountains, springs, and rivers. These, having performed their appointed task, making the earth to bring forth food for men and animals, *again* return to the waters of the ocean; *again* are raised above the earth, and fall in refreshing showers, *again* form fountains springs and rivers, which *again* mingle with the waters of the sea in one perpetual circle.

But the *chemical* change which takes place during this process, also illustrates our present doctrine no less than the mechanism by which this mighty circulation is performed. For it appears that every drop of spring water in the earth thus becomes salt, after having served its appointed period. And as the Almighty does nothing in vain, there is reason to believe that if it were not for this periodical change of state, it would at last spoil, and become unfit to perform its functions in the field of universal nature. Spring water is more beautiful than man's imagination could have conceived if he had not *seen* it. It is the life's-blood of universal nature, and circulates through all her veins, making the earth to smile like a garden. Having performed its allotted duty, it now requires that *change* which it undergoes by mixing with the *salt* waters of the sea. The Almighty sees this change to be needful; when it is again raised from the ocean and becomes nature's *arterial* fluid. For it has now returned to the *heart* of this mighty circulation, and the winds of heaven which appear to be nature's *lungs*, *arterialize* it, and bear it on their wings to the summits of the mountains, or drop it on the plains beneath, again to nourish all animated nature, again to contract defilement, and again to be distilled *pure* and *regenerate* from the waters of the sea, in one everlasting circle.

Let us now take leave of this earth, and see if we cannot discover among the heavenly bodies traces of the *Almighty's everlasting circles*.

What shall we say of the sun that vast body of fire? But how shall we form a conception of the light and heat which it pours forth on every side? Our earth, as seen from the sun, (if visible at all,) would be the smallest speck that the eye can behold. Suppose then a hollow sphere as large as the diameter of the earth's orbit. And suppose

as many millions of millions of worlds as would complete the shell of this sphere, of which the sun itself is in the centre; and then remember that *every one* of these would receive as much light and heat as our earth now receives, and we may form some faint conception of that flood of light and heat which the sun pours forth on every side. But how is it that this stupendous fire does not *burn out?* We can conceive no fire that shall not at last exhaust itself by consuming its own materials. But here comes into play the doctrine of the Almighty's everlasting circles. We cannot indeed assert it, but the whole *analogy* of universal nature which I have hitherto traced, renders it more than probable that, within the substance of that vast body the sun, a process is going on which is the *exact reverse* of what is taking place at the surface, and that (if I may be permitted to coin such a word to suit my purpose) its materials are burnt and *unburnt* in one everlasting circle.

And last of all, as the spheres revolve in their orbits they trace out huge diagrams of the *Almighty's everlasting circles.*

To this part of our subject, the life and structure of animals and living substances, belongs the consideration of *health* and *disease.* And here, too, I shall briefly observe, that the same circles may be traced in these. It is well known that the symptoms of a disease often extremely aggravate the disease from whence they sprung. Sometimes they become more important than the disease itself, and sometimes they act and re-act upon each other in so curious and complex a manner, that the physician finds it hard to say which is the symptom, and which is the original disease.

To this class may be referred those habits, either of mind or body, which appear to be the effect of certain states of the constitution as their cause. Thus a tendency to grossness and obesity in very young persons, being unnatural to youth, may be fairly set down as a species of disease. Even the smallest degree of it during the active years of youth, may be almost termed incipient disease. Now, it is well known that in proportion as this temperament exists in youth, it induces indisposition to exertion, and a dislike of that activity which is the life and joy of early youth. But here too the *effect* aggravates its *cause.* For the sedentary and indolent habits which are the effect and consequence of this temperament themselves become the cause of that torpor and inactivity in the absorbent system which continually increases the weight and grossness of the body. And this again produces a still further unwillingness in the unfortunate subject to run, and race, and sport with his young companions, so that his constitution and his daily habits now act and re-act upon each other in a continual circle, which is growing worse from day to day.

We now come to a branch of this subject, which is by far the most important of all, as furnishing lessons of practical instruction in which our duty and happiness are most intimately concerned. For the universal law we are now considering, of the effect increasing for ever the energy of its own cause, holds true in the department of *mind,* and in the whole range of morals. And surely nothing can be more important to our happiness than so to discipline the mind and regulate the conduct, as to get into a system of ever increasing good, and nothing can be conceived more horrible than to be involved in a system of ever increasing evil.

The first instance we shall produce, is in the effect of faith upon a man's life and conversation, and the effect which a man's life and conversation will produce upon his faith. Faith is represented in Scripture as that living principle which unites the sinner to Christ, works by love, overcomes the world, and brings forth all the fruit of holy obedience

in the life. And it is in *proportion* to the greatness of real faith that these effects are produced. It is in proportion as a man really believes the truths of Scripture, lays hold of its promises, and fears its threatenings, that this belief will produce its effects upon his life and conversation, in all holy, bedience. But these very *effects*, if they be the genuine fruit of faith, will powerfully increase, nourish, and invigorate that holy principle from whence they spring: for a watchful obedience to the commands of the gospel tends exceedingly to increase a man's faith and love. "He that will *do the will* of my Father, shall know of the doctrine."

On the other hand, whence comes sin but from an evil heart of unbelief? It is because men do not really believe the truths of the gospel that they live in sin. Sin is the natural fruit of unbelief. But if unbelief produces sin, it is no less certain that sin will produce unbelief. For St. Paul takes the other end of this connection and speaks of some who having *first* put away a good conscience concerning faith, have made shipwreck. Nothing will so surely lead a man to unbelief in the truths of God's word as such a life as will lead him to *wish* those truths untrue.

Again a hardened concience emboldens a man to sin, while every act of sin more and more sears and hardens the conscience; and these tend in their own nature to aggravate each other, and to go on for ever; the effect increasing the cause, and the cause increasing the effect. Nor does there appear any limit to this process in the nature of sin itself, set free from the restraints of providence and grace. So that sin in eternity would seem to have a self-creating energy and an ever-growing power to increase for ever.

On the other hand, the same principle we are considering holds good with respect to a *tender conscience.* A tender conscience renders a man watchful of his steps and fearful to offend, and causes him to dread sin. But, on the other hand, every whisper of the conscience, instantly listened to, and faithfully obeyed, makes the conscience still *more* tender, and makes her voice more and more a faithful monitor. In this way the *tenderness* of a man's conscience, and the high and holy standard of excellence that his conscience will demand of him, will outstrip his actual attainments, and leave them far behind. His conscience will become daily more and more tender the more it be obeyed, till at last it will shrink, like the sensitive plant, at the least touch of defilement, or the least approach of evil. The world in general have no conception of the range through which the human conscience is capable of extending. Comparing the conscience of mankind to a *graduated scale*, they do indeed know something of the lower end of the scale, for they see the depths of degradation to which the conscience of individuals is capable of sinking; but they know nothing of the upper end of the scale, the height of heavenly holiness, the exquisite tenderness that it is capable of attaining. Hence the fair every-day characters of the world conceive themselves to be somewhere near the top of this scale, but they are grievously mistaken: they are not even so high as the middle of it. For it is a fact that some eminent Christians, by watching, praying, and striving to be holy as God is holy; by trying in good earnest to do the will of their Father as the angels do it in heaven, have at last attained a tenderness of conscience as far above that of the fair every-day characters of the world, as their's is above that of the felon or the murderer. But such a Christian's *actual attainments*, though far higher than those of the world in general, are by no means higher in the *same proportion.* Hence it is that if we could put our hand upon the man who has attained a greater degree of holiness in the heart, and excellence in the life, than any other man in the whole world, we should find this is precisely the

man who most deeply feels, and most bitterly laments, his immense distance from his *own standard.* For if he "*could* do what he *would*," he would indeed attain angelic holiness. But such a man never can even approach his own standard; for the further he advances, the further it recedes before him. His standard, indeed, is the holiness of Christ, but as, in following after it, he becomes more and more sensible *what that holiness is*, his conscience becomes so *exquisitely* tender, that, while he daily draws nearer to the mark, he is daily more and more sensible of the distance that remains.

Here is a mighty instance of the *effect* aggravating its own cause — a tender conscience producing a holy life, and a holy life making the conscience ten thousand fold more tender.

May I be permitted here to make a short digression, to observe that the view now before us, will explain how it is, that to talk to such a man as this about being justified by his good works, will seem to him as little less than the ravings of insanity. He wants no disquisitions and labored arguments about faith and works to settle this point. For although his good works were better and holier than those of any other man in the world, yet, when brought to the test of his own *still higher and holier* standard, they seem to him to be execrable pollution and defilement, and to have contracted a hideous stain, which nothing but the blood of Christ can wash away. This will explain why St. Paul seemed to himself to be the chief of sinners; and he, who was perhaps the holiest and most laborious of all the apostles, desired most of all to renounce his own righteousness and to be justified by faith in Christ.

"*An important digression from the main subject.*"

The reverse of the picture we have just drawn, of a tender conscience and a right belief resulting from a holy life, or rather being both the *cause* and the *effect* of a holy life in one perpetual circle; the reverse of this picture, I say, will explain to us the *guilt* of having an ignorant and misinformed conscience, or (to speak more generally) the guilt of having formed wrong opinions on any important points of religion or morals, which it is the duty and happiness of all men to know and understand. Reader, it is well worth our while to digress a little from our main subject to consider this point, because much delusion and fallacy prevails upon it, bearing the sanction of very high names; and the parade of much false philosophy has been employed to defend a grievous error connected with it. It is a favorite theory with many who set up for philosophers in the present day, that no man can help his belief or his opinions, inasmuch as they are not under the control of the will; that there is therefore no guilt in a man's holding wrong opinions, provided he *sincerely* entertains them; that therefore right or wrong, belief or opinions are not proper subjects of reward or punishment.

Now, reader, I beg your patient and candid attention, while I prove to you, in opposition to these assertions,

1st. That a man's belief on points of religion and morals, *is* under the control of his will, and that he *can* help his opinions.

2d. That therefore a wrong belief in religion, or a wrong opinion in morals, is sinful; and that this doctrine of *sincerity*, in the sense here used, is nonsense.

3d. That therefore a man's belief and opinions *are* a proper subject of reward and punishment.

In the first place, it is evident that Scripture stands committed on this point. No one can open the word of God, and read it, even with common attention, without perceiving that the most encouraging and engaging promises are everywhere held out to faith; while on the other hand the

most awful threatenings are denounced against unbelief. And it is a principle evidently assumed throughout the Scriptures, that belief and unbelief, knowledge and ignorance, moral light and darkness, *are* proper subjects of reward and punishment. Now, in opposition to this principle, several modern writers of great talent have argued in this manner. "How can this be just? My belief is not optional. It does not in any case, or on any subject, depend upon my will. It is the decision of my judgment upon the evidence before me, and is the result of that evidence. It is utterly out of my power to say I will believe or disbelieve any thing, even facts and propositions relating to worldly matters, much less can I choose whether I will believe or disbelieve matters of Revelation. I say then, that my belief on the contrary is in no degree the effect of my will, and therefore is not in its nature a proper subject for reward or punishment. And since my opinions are not the result of choice but of evidence, I contend that there is no guilt whatever in my opinions and belief whatever they may be, provided I sincerely entertain them."

Now this plausible reasoning would be all very true, if man were a being consisting *solely* of intellect, and if there were really nothing but reason sitting in cool, deliberate judgment upon the evidence before her. But the misfortune of this theory is, that it leaves out the *heart*, which is by far the most important, the grand constituent part of man. Indeed, this theory is true enough in mere abstract questions of natural philosophy, in which the heart has no concern, which involve no practical consequences upon believing them, which point to no painful duty to be done, no besetting and favorite sin to be overcome; in short, no self-denial of any kind. But in moral questions where all these are involved, the heart, and the affections, and the passions, have far more influence than the reason and the judgment, not only in determining a man's actions, but also in forming his opinions and belief. Therefore the Scriptures refer unbelief to an evil heart: "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." And is there no sin in an evil heart? Is there no sin in indulging the passions till they so blind and hood-wink reason, that she becomes unable to form a sound and sober judgment upon the evidence before her? Is there no sin in having debauched and corrupted the heart, till the passions are all enlisted on the side of evil, so that when reason tries to form a judgment they clamor for an evil and deceitful sentence? Is there no sin in having contracted such a love of sensual pleasure, that reason *cannot* seriously entertain a proposition showing the necessity of self-denial? Is there no sin in having the heart so thoroughly worldly, so utterly alien from God and heaven, that the judgment is unable to balance the value of his love and favor, the importance of the soul and eternity in any thing like a rational scale, so that when reason comes to decide upon these her conclusions are most perverse and absurd?

But it may be proper here to explain more particularly and definitely *how* it is that the heart and the passions bewilder the judgment. When a man sets himself to enquire into the nature and evidences of the gospel, and the true state of his own heart respecting it, or indeed into any moral proposition involving self-indulgence or self-denial, a vast variety of thoughts and reasons will present themselves to his mind on both sides, some for good and some for evil, some tending to lead, and some to mislead him. Now as these cannot all be present to the mind at once, but can only be entertained by the mind one at a time, a corrupt heart and inflamed passions make reason an unjust judge, by fixing the attention almost exclusively upon those views and arguments which tend to their own indulgence, and keeping the opposite views and arguments out of sight, or at least hurrying the mind away from them,

and thus blinding the reason, and stifling the still small voice of conscience. It is well known how any soul-absorbing passion disables the mind from attending to any thing else. And will any man say that there is no sin in all this? Or will he venture to assert that the *opinions* and decisions which a man forms in this way, are the honest decisions of the judgment? So much for the *innocence* of wrong opinions and belief of which our objectors are so confident! But further, it is easy to prove that the assertion that a man's opinions and belief are in no degree under the control of the will, is a false proposition. It is easy to show that a man *has* the power of controling and modifying his belief on questions of religion and morals, and that, too, by adopting a course so *honest* and upright as shall carry with it irresistible conviction to the man's own bosom that he is not deceiving himself. A part of our objector's assertion is perfectly true; namely, "that belief is *not* the result of *one solitary effort of the will.*" No man can sit down on a given day, and say, "I am determined I will believe such a proposition in morals, or such a truth in God's word." But it does not therefore follow, that belief depends *merely* and *solely* upon the evidence presented to the mind, and that, therefore, man has no means of controling it. It depends also upon the state of the heart and affections. And this state of the heart and affections depends upon the course of habit and conduct which he has uniformly pursued through life, and which it has been within his power to discipline. A life of self-indulgence, on the one hand, or a life of self-denial, on the other, will make all the difference in the world in a man's views of the *same moral evidence.* A man may, by God's blessing on his prayers and honest endeavours, by self-denial, by mortifying the fleshly lusts, by keeping the body under, give the soul as it were the ascendancy, and spiritualize *the mind,* so that it shall for the most part be holy, heavenly, and spiritual, in all its actings; and not the mere slave of the passions. Thus opinion and belief are the result of a *series of voluntary actions*, though not the result of *one solitary effort* of the will. And for these actions, and their effect upon the purity and strength of the reasoning powers of the soul, man is answerable to his Maker. But here let me not be misunderstood. I do not mean to say that man, by any course of conduct, can give himself living faith, that faith which "worketh by love and overcometh the world." Such faith as this God alone can give. But I mean, that the result of this conduct will prove, that simple conviction of the truth is INDIRECTLY *under the influence of the will, and not the naked result of evidence.* Nor is this all: the man has now entered upon one of those circles of whose celestial arc *faith itself* forms a part. He is now "waiting upon God," and God will not suffer him to come to a false conclusion upon any matter, which it is of real importance that he should understand; and he will soon carry him forward to that faith which enables a man to love and to obey as well as to understand.

On the other hand, a man may pursue a conduct which is the very reverse of all this. By *sensual* self-indulgence, or by *intellectual* self-idolatry, he may so sear the conscience, harden the heart, and stupify the understanding, that he is *utterly unable* to come to any conclusion which does not either *flatter his pride*, or gratify his sensual passions. And may a man corrupt the powers of the soul to any degree, so as to deprive himself of all power of judging soberly, and yet remain innocent in the opinion he last forms, provided only he be *sincere* in his belief? If we say that nothing more is necessary than sincerity, taken in this sense, to make a man innocent in his opinions, whatever they may be, we do, in fact, assert that, "be a man's opinions ever so absurd and preposterous, ever so mischievous and hurtful to mankind, ever so contrary

to right reason and right morals, we are nevertheless bound to conclude that these opinions are as much the result of fair, candid, and impartial examination, as if they were agreeable to all that is good, and right, and virtuous."* For, by the supposition, he *sincerely* entertains them; and this, according to this theory, is all that is necessary to make the entertainment of them *innocent*. And as for the fact that the said opinions are contrary to all right reason and right morals, for this the man has the notable plea of ignorance. Our Lord said to his disciples, "The time cometh when whosoever killeth you, will *think* that he doeth God service." By this rule it is quite sufficient that he *thinks* so. The persecutors of the primitive Christians bound children and tender virgins to the stake, and burnt with fire mothers that had living children in the womb. But for these monsters we have the compendious apology, that they thought that they were right. But religious persecutions are not the only difficulties the case presents. In feudal struggles for power, wars for glory, nay, under the staid and sober plea of preserving social order and obedience to the laws, acts of murder, robbery, and bloodshed, have been perpetrated, and the perpetrators have been so convinced that they were right, that they would have been perfectly astonished if you had suggested the possibility that they might be wrong. Here then is a ready apology for all the crime that has been *sincerely* committed in the world. For once admit the principle, and you cannot stop. It is impossible to draw the line. You cannot judge of a man's sincerity. If indeed you judge of a man's sincerity by the *tendency* of his opinions, and the moral quality of his *actions*, as you would judge of a tree by its fruit; and as common sense, as well as Scripture requires us to judge of every thing, then, indeed, you admit all that I am contending for, namely, that such a sincerity of opinion as produces immoral actions is a wicked sincerity, and the ignorance from which it proceeds is a wicked ignorance. Indeed, ignorance on questions of religion, morals, and duty, are always more or less wicked. It is not meant to assert that ignorance in all cases is *equally* wicked, God alone is the Judge, what means of better information have been neglected and abused, what talents have been thrown away. But ignorance, though not *equally* so, is, in all cases, sinful; for there is not a man upon earth that might not have known more of pure religion and sound morals, more of his duty to God, and man, and to himself, than he actually does know, if he had made the best use in his power of the means of information Providence had placed within his reach. And I may here add, that there is not a man upon earth who lives up to what he does know, and walks in all respects agreeably to his *own rule*. So that what with the sin of having so little knowledge, and the equally heinous sin of not walking according to the little that we have, it is but a poor account that we could render to the Almighty if he were to enter into judgment with us.

A great deal of nonsense has been talked in this world about sincerity, and a man's being sincere in his opinions. But it often happens that the speakers know not what they mean by sincerity. With them, if you enquire after it, it proves to be a nonentity, a loose indefinite shadow, which it is impossible to grasp, Christian sincerity is, indeed, a noble, a magnificent idea. Christian sincerity means an earnest desire to know the will of God, a humble and a trembling fear lest it should be mistaken. The sincerity of a true Christian is the anxious longing of a duteous and affectionate child to learn his heavenly Father's will in all things, in order that he may please him in all obedience. It is a hunger-

* The Author does not feel quite certain whether this sentiment is his *own*, or whether he may not possibly be writing from recollection of some author he has read.

ing and thirsting after conformity to the will of God. The habitual posture of the sincere soul, is that of a creature saying to its Creator, Here I am Lord; Lord, what will thou have me to do? This is the Christian's idea of sincerity. I do not mean to say that this is the state he always can attain. Alas! no, for the *flesh* lusteth against the spirit, and the spirit against the flesh, so that he cannot do the things that he would. But this is his notion of sincerity, and this is the state he *endeavours* to attain.

But sincerity with the world too often means careless ignorance, or wilful ignorance, of the will of God through pride, or the love or sin. It may be very convenient for a servant, when, from some sinister motive of his own, he is predetermined not to obey his master's will, to take care not to know it, and then to plead ignorance as an excuse, and to *call it* sincerity. But this excuse will not pass off with man, much less will it satisfy Him "to whom all hearts are open all desires known; and from whom no secrets are hid." It is strange that men are sensible of the fallacy in worldly concerns, and that they will not admit it for a moment. And yet they can build upon it an excuse, and a security that satisfies their consciences in the far more momentous concerns of Eternity. Men will not take the excuse, and yet they think that it is good enough for God.

It is plain then, that the plea of sincerity is vain, since unbelief, or indeed wrong views of religion and morals, do not proceed from an innocent mistake in the head, but from a proud, perverse, careless, obstinate, wicked and corrupt state of the heart. "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them."

In spite then" of the confident assertions made by objectors in the present day, I have proved, on the principles of sound philosophy,

1. That a man's belief *is* indirectly under the control of his will.
2. That a wrong belief in either religion or morals is sinful.
3. That, therefore, a man's belief *is* a proper subject of rewards and punishments.

But I do not here assert, that a wrong belief is a proper thing for *man* to punish. That is quite another affair: it is only asserted it is sinful, and that it is just in God to punish it. Lord Brougham, who has undoubtedly in many things an exceedingly powerful mind, has written somewhere a sentiment to this effect. "It is to be hoped that the days are gone by when punishments or disabilities of any kind shall be laid upon men on account of their opinions and belief, which they can no more help, than the color of their skin."

In this sentiment there is a mixture of truth and error. It is indeed very much to be doubted whether it is wise, or expedient, or even right, for human laws to punish or disqualify a man for holding a wrong belief, or wrong opinions, or even for publishing them. For, 1st, It is not a likely way to convince him, or to do him any good — 2d. It is not a likely way to suppress his opinions. Such is the nature of man that persecution, on account of opinions, or even the *appearance* of it, is far more likely to spread than to suppress them; therefore it will do no good to others. And lastly, once justify the principle of putting down opinions by the civil sword, and you sanction a power which is liable to be abused to the very worst purposes. Indeed, force is more likely to be employed in putting down sound arguments and sound reason, because

they cannot be answered in any other manner. Besides, the proper instrument to correct the mischief of the press, is the press. And it is very hard if truth and reason, fairly and clearly stated, are not able single-handed to combat falsehood and error, without the assistance of the civil sword.

In the first part of Lord Brougham's sentiments, then, I agree; but the second part is all error and delusion, and the man, though a great man on many points, is here utterly in the dark, and knows not what he says, or whereof he affirms. It is utterly a mistake to assert that a man can no more help his opinions, and has no more power to change them than the Ethiopean the color of his skin? It is not asserted that he has an *extempore* power to shake off wrong opinions or belief by an effort of the will. But, in the path of *honesty*, humility, *real* sincerity, a willingness to mortify pride and to deny the appetite, in patience, perseverance, and prayer, wrong opinions may be abandoned, and right opinions may be found. As for the *helplessness* above asserted, however great it may be, the man has *brought it upon himself:* he has got into one of those circles of evil (for all error is evil) which tend to increase for ever; he has blinded his eyes that he *cannot* see, and hardened his heart so that he *cannot* feel, and, from the very nature of the circle, they tend to become blinder and more blind; harder and more hard. Loving darkness rather than light, and sensual appetite, or self-idolatry, rather than self denial, he has given himself over to a strong delusion to believe a lie, so that he *cannot* deliver his soul, nor say, "Is there not a lie in my right hand?" But the *cannot* here spoken of, is not a *physical impossbility*, but a *moral inability*; an inability to love the light *because* he hates it. This is a *wicked* inability, and is itself the very emphasis of his guilt, the very core and essence of his sin. But if he cannot enlighten his poor darkened mind by an effort of the will, let him begin with what he *can do*; let him practice stern and stalwort SELF-DENIAL. Let him *suspect beforehand* all those conclusions that tend to pamper pride, or to gratify the appetite, and, by the blessing of God on his prayers, and *really sincere* endeavours, he may get out of this circle of darkness and delusion into another circle whose heavenly arc is irradiated by the light of *pure* and *undefiled* religion, and by the *true* light of conscience and of reason; so that he may "*see with his eyes and believe with his heart and be converted and be healed!*"

End of the digression.

I have considered the doctrine of the *Almighty's everlasting circles* in reference to faith, conscience, belief, and that decision of the judgment which forms our opinions. I shall now take up the subject more generally, and prove that the same doctrine holds with respect to every passion and affection of the soul that can be named.

Every affection and passion of the soul, whether good or evil, has a tendency to vent itself in the corresponding and appropriate action of the body; and, on the other hand, every such action of the body strengthens and aggravates, and even generates, the passion from whence it sprung. Thus the effect becomes the parent of its cause. And when once the circle is begun, it is not easy to assign limits to the power it will acquire over the soul: for every repetition of the action more and more inflames its parent passion; and the passion thus inflamed more readily rushes into action till the captive soul is hurried round in a vortex which at last she has now power to resist. To illustrate this subject by all the examples furnished by the moral constitution of man, would form a theme almost inexhaustable: it can only be slightly touched upon.

It is well known that the passion of anger, for instance, tends to vent itself in loud and angry words and gestures. It is equally well known

that, whenever the courtesies of society, or the fear of consequences, or any sufficient motive, compels a man to suppress the angry word or action, the rising passion is easily smothered in its birth, and in a few seconds leaves the man in calm self-possession. But, on the other hand, most men know, for most men have felt it, that the moment the angry word is uttered, that moment the blood boils, the passion is seven-fold inflamed, while the cheek is suffused with crimson, or deadly pale, according to the constitution of the individual. By frequent repetition this violence of temper will at last, in a fearful degree, acquire the mastery.

Hatred, which is a passion different from the former, causes a man to brood over the occasions of his enmity, and continually to think of his enemy in connection with these associations. But, on the other hand, every indulgence of such meditation, inflames the enmity more and more, till, at last, the soul is hurried on to actions at which nature shudders, and which the man himself would once have conceived utterly impossible.

The same may be said of lust, which seeks its impure gratification, while every such gratification exceedingly inflames the sinful passion from whence it sprung. Drunkenness is a horrible illustration of the principle we are now considering. Drunkenness is *both* a disease of the body and a sin of the soul, and it produces *effects* both upon the body and the soul, which aggravate more and more the *causes* from whence they sprung. The wretched drunkard after a debauch feels a *sinking* of the soul, and a prostration of all the bodily powers, which are perfect misery, and which drive him to seek relief in the very thing which is the *cause* of all this misery. The relief afforded is transient, and the remedy again appears in its true character as the fatal cause, and again produces its horrible effects in increased intensity. This process goes on, the cause continually aggravating the effect, and the effect the cause, till at last there is a sensation of *horror* in the soul, a gnawing in the vitals, a raging burning desire in the very seat of life, which is stronger than death, and more insatiable than the grave; and which is the nearest resemblance which earth affords of the gnawing of that worm which never dies, and the burning of that fire that is never quenched. Of all the circles of evil into which man can get, this is the most horrible and the most hopeless. It partakes of the two-fold character of disease of the body, and damnation to the soul. It hurries its helpless victim continually into a deeper and a deeper hell. In some instances, he has been persuaded, beyond all powers of persuasion to the contrary, that he has been actually *in hell* while still in the land of the living; and dying in this state, it perhaps will be for ever impossible for him to say whether hell itself *to him* began on this side of the grave or the other.

Thus it appears that evil once sown in the heart contains within itself the principle of perpetual increase; and that it does not increase for ever in this world, is owing to the restraint of God's providence and grace. If it were not for these, man can see no assignable limit to its increase. And what evil may hereafter become in eternity, in that world where these restraints are withdrawn for ever, is perhaps a more dreadful tale than tongue can tell, or imagination can conceive.

But let us now turn to the more pleasing side of the picture, and consider this law of the "cause and effect mutually increasing each other," as it concerns the good affections of the soul.

Love, for instance, is an active, ardent, generous passion, never satisfied except it can show itself in its corresponding actions; producing towards our Creator constant, willing, delighted, obedience, and towards our fellow creatures every act of kindness and gentleness; every endeavour to please the object of our love. Both branches of this subject powerfully illustrate the principles under consideration, and furnish

matter of practical instruction of the very last importance to the happiness of man. Love, genuine love, whether towards God or man, is a master-passion, inspiring the very thoughts of the heart, and directing the conduct of the life. Thus genuine love leads the soul to meditate continually upon the beloved object. No other thought is half so dear, so welcome, so that if the soul, through other cases and occupations, has been led away from her beloved object, she is anxious to return again to her rest as Noah's dove to the ark, for all else seems a dreary waste. Our great national poet has thus described the symptoms of an undissembled affection.*

> "Unstaid and fickle in all other things,
> "Save in the constant image of the object that is beloved."

But, on the other hand, it is no less certain that much thinking upon the object greatly increases our love of it. Meditation feeds the flame of love; and thus while love fills the soul with a certain train of thought, the indulgence of these thoughts fans the flame of love, and inspires the very passion from whence they sprung. On this principle, Wilberforce beautifully proves the duty of thinking much upon God, and entertaining him upon the soul; calling up thoughts of him continually; meditating upon his glorious perfections, upon his mercy, goodness, truth, and holiness; till at last the soul comes to love him with the most ardent affection. For although love itself is not directly under the command of the will, yet a resolute discipline of the mind can summon and bid such thoughts into the soul, as, by the grace of God, shall end in love.

Again, we have said that genuine love leads to active and willing obedience, and compels a man to seek to please the object of his love. But, on the other hand, it is no less true, that if a man sets himself in earnest to obey God, and strives to please him in all his ways, such a course of conduct will sooner or later kindle the most ardent love of God in his bosom. This is its natural tendency. It is the means which God has appointed for the end, and which he will sooner or later *meet* with that Holy Spirit, which will shed abroad the love of God in his heart. But faith too is a principle in this heavenly circle, for "faith worketh by love and overcometh the world." Love is the offspring of faith and the parent of obedience, while every act of gospel-obedience increases and strengthens our humility and faith. These again more and more inflame our love, which proves its growth and vigour by more active and more devoted obedience. Here is a celestial circle which will expand for ever, till faith is lost in sight, and perfect and holy love delights herself for ever in pure and sinless obedience.

We will now take the other branch of the subject, namely, love, to a fellow-creature, to illustrate the principle under consideration. Love as its cause, produces every act of kindness and gentleness, and every effort to please, as the natural and necessary effect. But, on the other hand, these actions and this course of conduct increase the intensity of our love. This will partly account for the intensity of a mother's love. Undoubtedly, the mother's love is founded in the natural instinct: but the anxiety of a mother's care and watchfulness, her countless acts of tenderness, her personal sacrifices, and acts of self-denial, that she may attend to her helpless babe; all these exceedingly increase that love which nature had implanted in her bosom. Thus a mother's love produces a mother's conduct, while a mother's conduct immensely increases a mother's love. Whereas a mother, who, from any reason whatever, neglects her child, soon comes to have comparatively very little love for it. The same principle might be illustrated by every other species of love which fills the human bosom.

* See Wilberforce's Practical Christianity.

It has been objected that love is a passion not under the command of the will, and therefore that the command, "Thou shalt love the Lord thy God" is impracticable. But we will take a stronger case than this in our Lord's command — "But I say unto you, love your enemies." To this command it has been objected — "If love be not obedient to the will, so that a man cannot love any object in a moment at the bidding of the will, much less can he love his enemies. Therefore to the generality of mankind, this command has appeared absolutely impossible. But our Lord, in giving the command, has, at the very same time, given us directions *how* we may obey it. For he says, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And the Apostle says — "If thine enemy hunger feed him; if he thirst, give him drink." Now this line of conduct steadily persevered in towards your enemy (in obedience to Christ's command) will as surely produce love, genuine love, even towards our bitterest enemy, as that God himself has established the laws of our constitution. For this process is one of the *Almighty's everlasting circles.* I will illustrate this by an extreme case: I will suppose that I have an enemy whom I cordially hate, and that I am wandering on the fields at eventide, not as Isaac did to meditate upon God, but to brood over my hatred, and to meditate upon the injuries I have received. All at once I hear the cry of distress; I run towards the place, and find my enemy drowning. For a moment the voice of nature prevails; I forget my enmity, and see only a fellow-creature drowning. Under the impulse of this feeling, I save his life. I will not stop to enquire what effect this adventure will have upon *him*, because it forms no part of my present subject. St. Paul says, it will "heap coals of fire upon his head." But of this I am sure, that it will put me in a position with respect to my enemy entirely new, which will go far towards extinguishing my hatred, and perhaps will generate in my bosom love towards him. And if he be not of sterner mould than mankind in general, it is likely that this scene will be the cause of our reconciliation, and the beginning of a lasting friendship between us. This is an extreme case, and the effect produced is instantaneous; but a long course of assiduous kindness towards an enemy will still more certainly produce the same effect. Thus when God gave the command, "Thou shalt love thine enemies," he he did not give the command without at the same time furnishing the means, and showing us *how* we might obey it.

But the principle here intended to be *brought to practice* is universal, and applies to every feeling of the heart, and every action of the life. The feeling of the soul is not under the control of the will, but its *corresponding action* is; and this is our part and duty to perform. Belief and love, for instance, are neither of them under the control of the will; and this has been objected to those commands "Thou shalt believe," and "Thou shalt love." But patiently striving to persevere in that conduct and *all* those actions which *would* proceed from faith and love, will sooner or later kindle these feelings in the soul. Thus if a man cannot force an entrance into one part of this wonderful *circle*, he can at another; and if he perseveres in occupying *any one part of it*, then (as God is true and faithful) it will surely come to pass that his blessing on the laws of our nature, which he himself has established, will carry the man round the *whole circumference.*

It is upon this principle rightly understood, and on none other, that it is possible to reconcile to man's comprehension what is said about prayer. How many great and precious promises are made to fervent prayer? But to this it might be objected, that prayer is a *state of the*

heart; it is not the mere utterance of the lips: therefore *prayer* itself is as much the gift of the Spirit as the blessings for which we are desired to pray. The heart must be renewed before a man can *really pray.* The thing is supposed *done,* in order to obtain the means of doing it. How are we to reconcile this apparent absurdity? If it were a question within the range of man's works and machinery, it would be an absurdity never to be reconciled. But not so the *Almighty's everlasting circles!* By persevering in *trying* to pray, by continuing in all those actions which a praying man performs, the blessing of God will meet him, and the very spirit of prayer itself will be kindled in his soul. The Christians *reason* for praying is because God has commanded him to pray, and promised a blessing. And this would be a sufficient warrant for him even if he could not explain all the difficulties that might be started on the subject. But still it is delightful to be able to prove that the Gospel is agreeable to sound philosophy, nay more, that it is itself the soundest philosophy in the world.

The subject before us thoroughly understood, and viewed in all its bearings, will serve to remove a strange and mischievous delusion, with which many sincere and pious persons have bewildered and confused their understandings, and which has held them back from heartily assisting in the combined efforts to do good, that abound in the present day. They start with a maxim excellent and valuable in itself, but out of it they deduce a mischievous fallacy, and a miserable delusion. They say, "It is not not enough to reform the *outward conduct,* more attention should be paid to the *state of the heart,* to persuade men to have their hearts right before God." Now, if these persons really meant no more than to say, "It is not enough to reform the outward conduct; we must not *stop* here, nor rest satisfied till the love of God is shed abroad in the heart by the Holy Ghost and by faith in the Saviour," in this we would cordially join, and subscribe with all our hearts. But the persons I am speaking of, do mean more than this, and carry it on to a miserable and mischievous delusion. They say, "Societies for the suppression of vice, temperance societies, for example, are human means and carnal instruments at best: they only tend to reform the outward conduct, but they do not convert the heart, and therefore we set no great value upon them, and little care to render them our assistance." Many will carry this reasoning even to Bible, Tract, and Missionary Societies, upon the ground of their being mere human contrivances. Now the whole of this reasoning is a wretched delusion. For, in the first place, even if it were true that they only tended to suppress vice and reform the outward conduct, and had no gospel-influence upon the heart, still it is the Christian's duty to put down sin by all and every means in his power, and by every *innocent* contrivance he can possibly devise. As to saying that they are mere human instuments, this is talking nonsense. The constraining love of of Christ is the motive which sets the Christian thinking how he can possibly do good; but as for the means or moral machinery best suited to accomplish the end in view, he employs his reason to devise these. He knows that this is the very purpose for which God gave him the gift of reason, to be employed in his Master's service in devising ways of doing good to man. And he knows that if he does not thus employ the talent entrusted to him, he will be accounted a wicked servant in the day that he must give up his stewardship, and render an account of the talents committed to his care.

But, in the second place, (and what is more directly to the purpose of our present argument,) it is *not true* that these institutions reform the outward conduct, but have no tendency to produce any corresponding change upon the soul. This assertion is utterly false, and contrary to the laws of

our nature which God himself has established. All those institutions which prevail upon men to "cease to do evil" and to "learn to do well," even with respect to particular vices, do tend to improve the heart, and *put it in the way* of receiving God's blessing. Thus Temperance Societies, which have persuaded thousands to forsake the ale-house, and to sit under the preaching of the gospel, have powerfully operated in a two-fold manner to improve the heart as well as to regulate the conduct. For if a man be prevailed upon to abandon the habits of the drunkard, and to *do the actions* of the kind husband and the tender father, he will soon come to *feel the feelings* of a kind husband and a tender father. And if he be persuaded to *pursue the conduct*, and to *use the means*, of a man who desires to become acquainted with his God, he will soon come *really to desire* it. And now he isbrought upon the *meeting ground*, where God has promised sooner or later to *meet* them that seek his face. By striving merely to do the *external actions* of one who *would* love God, seek his face, and obey his commandments, he has entered upon one of those circles, the laws of which are the very fiat of the Almig hty himself and, if he persevere in it, God will sooner or later meet him with his Holy Spirit, and carry him round the whole circumference.

We have now closed the subject so far as concerns opinions, and belief, faith, religion, the graces of the soul, and the passions of the heart. But I have said that the doctrine of the *Almighty's everlasting circles* is also true in politics, in political economy, in the causes of the wealth of nations, and of the rise and fall of empires. The latter subjects are far too copious to be attempted here. I shall, therefore, give one example from the political complexion of the present day, and, with it, conclude this paper.

The disputes of the present day, while "the many" are struggling for political power, furnish matter to illustrate our present doctrine. One party declares that "free institutions and a liberal Government form an intelligent and a thinking people." Another party says, "No! it is an intelligent and a thinking people that must form a liberal Government, and enact free institutions. Neither is it wise or expedient to give perfect political liberty to a people that is not *ripe* for it. Liberty, so far from being a blessing, is a curse to a nation that is not "*able to bear it*;" for the people are unable either to estimate or use it aright, and the result will be anarchy, confusion, and misery. But the other party rejoins — "If you do not give the people political liberty and free institutions, they will *never become* a thinking and intelligent people. You are waiting for that which will *never* take place, for you are withholding the very means by which it is to be accomplished. Thus the two parties are disputing *which is the cause and which is the effect.* And *both* have reason on their side; for it is the very nature of the *Almighty's everlasting circles* to render it impossible for man to pronounce with confidence which is the *cause* and which is the *effect.* In the present dispute it may, in a sense, be said, that both parties are wrong, and both parties are right: for if an intelligent people enact free laws and institutions, these very laws and institutions will make the people continually more and more intelligent, and the expanded intelligence of the people will make still further improvement upon the laws, and these improvements will *again* expand the nation's mind: so that, in the present dispute either principle may be taken indifferently; either for the cause or the effect, for they act, and act again upon each other, in one ever-expanding and everlasting circle.

It is utterly foreign to my present essay to meddle with politics, but the subject before us seems to suggest,

1st. That it is the duty of every Government to give to the people *as much* liberty as they are "*able to bear*," and,

2d. That, if it be shown that any given measure can be adopted, *equally* safely and *equally* well, by the power either of the prince or of the people, it is far better that *it* should be adopted by the people: first, because it will be far more efficient in practice; secondly, because the very adoption will expand the people's mind; and thirdly, because one does not see why the mind any more than the body, should be kept dependent upon leading strings any longer than is necessary. Indeed, the *Bible* itself is the only leading strings which the soul can *never out-grow*. And happy is that nation, or that people, that grows continually more and more teachable, more and more like a *little child* under *this* heavenly teaching, through the whole period of its existence. The gospel of Jesus Christ is the Alpha and the Omega, the Author and finisher of all real excellence in the human mind. For in more immediate reference to the present subject, it may be asked, with what safe *preparation* are the people ever to *enter* the CIRCLE above described, the very *entrance* to which is considered by one party to be highly dangerous, and, perhaps, with justice so considered? The answer is, that pure religion, and sound morals, and public virtue are the only safe preparation; for public liberty without public virtue is a shadow! a name! or rather it is a phantom-light borne in the darkness of midnight, over a morass which will swamp all order, peace, happiness, and all that man holds dear.

On the other hand, if the *heart* of the nation be in the *right place*, the people may be safely trusted, for the understanding will not materially err.

On this account, institutions to reform the morals of the nation are the safest preparations for political reform; and on this principle I assert that Temperance Societies, little as their value is yet understood, are out of all comparison the most important political reformers of the present day. All other reformers are mere trifling, mere child's-play, compared to the moral grandeur, the beauty, the sound *practical* utility of this reform. If this reform succeed, it will secure the *practical* working of all other reforms, and they may all be useful in their place and measure. But if the people of England suffer the Temperance reform to come to naught, and intemperance increase, as heretofore, upon the land, it will bring in its train vice, and misery, and every crime that can be named: all other reforms will fail, for public profligacy and public crime will be a blight, a curse, a blister, and mildew on them all.

II.—NOTICE OF WILLIAM TAYLOR MONEY, ESQ. KNIGHT OF THE GUELPHIC ORDER, THE LATE BRITISH CONSUL AT VENICE, AND FORMERLY OF BOMBAY.*

It was the habitual practice of Mr. Money to visit during the week, every English ship in the harbour, to examine into the state of their crews, and to encourage their respective captains to a regular course of reading the Bible to them, accompanied by earnest prayer; to inquire into all their wants and grievances, and to relieve and redress them as far as circumstances could possibly enable him to do.

The captain and seamen of every English ship had, at the same time,

* This interesting notice, we extract from "Records of a Route through France and Italy; with Sketches of Catholicism, by William Rae Wilson, F. A. S., A. S. R," a work which we can confidently recommend to our readers.—*Edit.*

the important privilege of conferring with him, in private, at the consulate; and many were the misunderstandings thus adjusted, many the disputes this checked, and even converted into a friendly feeling.

A spacious apartment in his own house had, from his very first arrival at Venice, been freely appropriated by him to the hallowed exercises of the Sabbath;* and all on board each ship were invited to attend, and, in the observance of them, to share in the praises of their God.

The children of the engineers and smiths attached to the steampackets, (with any others whom their parents felt inclined to send,) were gladly welcomed, formed into Sunday-school classes, and had unfolded to them, by him, the rich blessings of the everlasting Gospel of Peace. At a quarter before eleven the service of his little church commenced, and was conducted by himself, in strict conformity with that of the Church of England, followed by a sermon adapted to the occasion.

Some of the seamen received either tracts or Bibles, and often two or three at a time were then taken by our revered friend into his own room, and there paternally admonished to search often, and rest on, those Divine truths which the inspired volume so solemnly held out to them, and to the observance of all, through the finished atonement of a crucified Redeemer, as the only foundation on which to build — "the only name under heaven, given among men, whereby we must be saved."

At six, the engineers and smiths, with there wives and children, again came, and, re-assembling round the library table, with their families, each individual of their party read, in turn, a verse out of the Bible, from two chapters selected for the occasion; and it often occurred, when any religiously-inclined individuals were in the ships, that they, of their own accord, came and thankfully joined in reading, and in prayer, and in the hymn which followed. All present were encouraged to ask questions, and freely to communicate their impressions, arising out of the sacred truths they were at the moment contemplating; and thus the little meeting, having solely God's honour as its resting point, never failed to become a most salutary and delightful one.

In the evening the same privilege was freely placed at the option of every person who chose to attend; and, at times, even French, Germans, and Italians, were seen assembled with the family around the same table.

Truly may it be said that "in the house of the righteous is much treasure." Sweet and hallowed, indeed, were these meetings, and on many a grateful heart still vibrate the messages of love and mercy which Almighty God, in tender compassion, was thus pleased to impart to them, through the instrumentality of his dear servant, whose humility and simple faith, whose kind and encouraging manner, never failed to rivet their attention, whilst his most exmplary life at once sealed every precept he inculcated, and every rule of conduct he suggested, with a force and conviction that were as indescribable as irresistible.

* Mr. Money was not one of those persons — and they are numerous enough — who shrink from the idea of being considered too strict; nor of those who hold that religion is "all very well *in moderation*;" and therefore exhibit a moderation in regard to which it would be more laudable if exercised on any other occasion. No, he was a man of greater moral courage: he dared to do all that Christian duty called upon him to perform. Very far was he from admitting the necessity for behaving just like the rest of the world, out of the dread of being thought singular, and, worse than merely singular, over-scrupulous and puritanical. In this respect his example can hardly be too warmly recommended; for there are not a few who "would be honest an' they durst," but who conform with the practice of the world because they feel more awe of men than reverence for God: and even those who question the guiltiness, must admit the miserable cowardice, of such temporising conduct. In regard to Sunday visiting of all kind, and promenading, it is singular that it should not long ago have been voted supreme *mauvais ton*, fit only for shopkeepers and mechanics.

Thus was God's holy Sabbath, the hours of His own day of hallowed rest and peace, invariably spent; and, as His honour and glory were the supreme and only objects in view, so did He, from on high, often graciously deign to pour down His richest blessing upon many an individual who had shared in those feasts of spiritual love and joy.

The motto of this most excellent man was, "Factis non verbis;" and truly did he, in his own person, exemplify its just application. His was a religion not of words only, but of deeds: for many years his whole life had become a purely religious one. No circumstance could induce him to allow an hour of the Sabbath day to be infringed upon or misspent; his love and reverence for that hallowed day, and his chastened enjoyment of it, can only, in their fullest extent, be known to those who, in unbounded confidence, shared with him in all his foretastes of the Sabbatic blessedness of heaven. No man respected the laws of hospitality more than he did, or paid a more ready and a kind attention to all who were courteous to himself; but if any, even supposed necessary, call on his time or politeness came in the way of, or militated against his duty to God and obedience to his commands, it found no place in his heart. Often did he hazard(as the world would express it) the displeasure of others by his decided and unequivocal manner of declining invitations for the Sabbath day; so that no one could, for an instant, doubt the sincerity of his heart in the service of his God: and why? because it was the Creator, not the creature, he worshipped.

Of the truth of this, two very striking instances may, with propriety, be adduced. One occurred almost immediately after his assuming the charge of the consulate at Venice, when the most considerate deference to his religious feelings were paid by the Viceroy and the Governor of that city, by their *thenceforward* simultaneously ceasing to invite him from home on the Sabbath day, and, in the lieu thereof, substituting a weekly one for that express purpose; each, at the moment, solicitously conveying his marked acquiescence in and respect for the conscientious and praise-worthy motives by which he was regulated, in thus declining their respective invitations, and in language, too, alike honourable to all parties.

Indeed, the former took occasion, at the very first ensuing court which he held, verbally and openly to confirm to him the impression which his upright conduct had made upon himself; from which hour, up to that of Mr. Money's latest existence, sentiments of the most friendly and personal regard were, from the same exalted quarter, invariably manifested towards him.

The other instances took place when in England, and in Parliament, with the then Speaker of the House of Commons, who, with similar feelings, had the integrity at once to admit the full force and applicability of the reasons he urged against passing the smallest portion of the Sabbath day other than in the personal discharge of its sacred duties to God, in the bosom of his own family.

Of him it might be most truly said, he was one of the most unassuming of men; by temper possessing every moral virtue — by religion every Christian grace. He had a humanity that melted at every distress — a charity which not only thought no evil, but suspected none. He exercised his various duties, public and private, with an uniform, unbending integrity which nothing could equal.

How often did he exert his discriminating judgment, his varied talents, his more than friendly zeal, in defence of the widow, of the fatherless, and of him that had none to help him.

Thus did the life of this most estimable man become one uniform pattern of these precepts which, with so ardent a zeal, so winning and so

touching a simplicity, he endeavoured to recommend to general practice. His ennobled aim was even to act up to those clear rules of conduct which Revelation prescribes; and, by fearlessly, yet humbly, acknowledging, in all his ways, the King of Kings; — by studying to promote His glory — by endeavouring to make his light shine as the day, — and, in humble dependence on His almighty strength and grace, by drawing sinners to the foot of the cross, he conferred an honour on the British consulate, over which he presided, that neither time nor change can obliterate or diminish.*

On the whole, few men have ever passed a more useful, not one a more blameless, life; and it may with the strictest truth be said of him, that "his whole time was employed either in doing good, or in meditating it."

"Thou art gone to the grave! but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
Thy Saviour has pass'd through its portal before thee,
And the lamp of His love is the guide through the gloom.

"Thou art gone to the grave! we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may die, for the sinless has died!

"Thou art gone to the grave! but we will not deplore thee,
Whose God was thy Ransom, thy Guardian, and Guide;
He gave thee, He took thee, and He will restore thee,
And death has no sting, for the Saviour has died!!"

III.—Practical working of the Irish School System.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir — As you lately were good enough to afford space in your pages to an appeal to Anglo-Indians in favor of Ould Ireland, I again ask you to allow a few particulars of the system already at work there,

* The following is a letter written, a few days previous to his death, to a friend under domestic affliction: —

"Venice, Sunday *morning*, 30*th* March, 1834.

"I am just going into our little church, after having looked out my sermon, a very powerful one of John Cunningham's, for this day, the Resurrection of Christ. There is one passage in it which brought you forcibly to my mind, thrugh I may truly say that you have, for some time past, been scarcely out of it. The passage is this: —'you can imagine the transport of the ruler of the synagogue when his dear child was restored to his arms again. You have yourself, perhaps, hung over a doubtful sick bed, and have felt the transport of seeing life rush into the cheek and light up the eye. But far higher in degree was the *transport of the disciples* when they exclaimed, "The Lord is risen indeed!" My Christian brethen, your resurrection is bound up, if I may so express it, with that of your Lord; you of His faithful disciples rise with Him in spiritual life, and you shall rise with Him at "the resurrection of the just." You shall ascend in His train; you shall mount on His wings. "*Whosoever* believeth in Him, though he were dead, yet shall he live; and whosoever liveth and believeth in Him shall *never die*." ' God grant that you and our precious sister may be rejoicing over returning health to your treasured child, and that one and all may give thanks and rejoice together in our little church. I see by the papers that dear G— W— has been bereaved of his wife at Walthamstow: he is well prepared to follow her to the mansions above. I see also that — S — is gone to his grave; and that dear R — has a little boy. So has the world been from the fall of Adam, and so will it be till the Saviour come. One goeth and another cometh, and *we know not when our hour will arrive. The Lord grant that we may be so prepared by his Holy Spirit as to be living with Him here, that we may live with Him for ever!* We send you both and all the dear children our united blessing and love, and pray for our grateful remembrance to those true friends to you in your time of trouble."

to appear in your pages. The accompanying are extracts from a letter written by an Irish Protestant clergymen. The objects of his labors are a few of his Romish parishioners, and those English who believe in the existence of a deep rooted antipathy between these two parties, will perhaps be surprised at the terms on which they will here find them together. My correspondent is a member of "The Irish Society." Some of whose leading principles I will again explain. This Society believe that there is a God, and that He has revealed his will to man. They believe that *will* is embodied in a book — which Europeans call *the book*, or "the Bible." They believe that to know what this book contains, people ought to read it, and that, being given by a Being infinitely wise and good, this book contains no harm; in other words, that no harm will ensue from its perusal. They believe further (credat Judidæus!) that men who understand only the Irish language, will not be able to comprehend a book written in English; that, for such persons, Irish versions of the above mentioned book ought to be printed, and the people instructed, so as to be able to read it. Now, Sir, having laid open the arcena of our system, I will conclude by returning the best thanks of our Society to those kind Christian friends who have, in answer to our first appeal in the Spectator, liberally stepped forward to give to our Irish poor the bread of life; and I call upon those who have not yet assisted us, who possess the word of life, and who know that their Irish brethren have it not, to judge themselves by that word which says — "If any man have this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I remain, Dear Sir, your friend,

August 13. AN IRISHMAN.

I don't know whether I ever gave you an account of the rise and progress of our Irish work here. You know that I always felt an anxiety upon the subject, but did not know how or where to begin. About eighteen months ago, a young man, named Dan Coghlan, and whom I had seen and known at Balincolig, came to me one day of his own accord, and expressed his desire to be employed by the Irish Society under me. This seemed so providentially the very thing that I was looking for that it was not to be rejected, and accordingly, by stating the matter to the Society, and engaging to pay half his salary, I got him appointed Inspector for one year. I have now 15 or 20 masters under me teaching the Irish language, and the Scriptures in Irish, and have just returned 612 persons of all ages under instruction this last quarter. Many interesting circumstances have occurred, too numerous to tell you in a letter, but I must find room for a few more, especially after the liberal donation from your friend in Bombay, for which, indeed, we are greatly indebted to him. Perhaps the best way of thanking him, may be to tell him, through you, a little of the working of our system. It is no small thing in itself, that I have now 20 or 30 poor Irishmen, and Roman Catholics some of them, calling on me every week, and reading and discussing the Scriptures, not controversially, but enquiringly, and five or six meetings of the entire body in the year for that purpose, which are generally very interesting. Not one of these men eighteen months ago would have come near me. Now there is a bond between us, which, if it prove the threefold cord of faith, hope, and charity — not easily broken, all the fulminations of the altar and Vatican will not be able to snap asunder. Many show signs of enquiring, and, I trust, improving minds. A little of the light of truth and knowledge is getting in, enough to show them how great their darkness is. But they are Irishmen and Roman Catholics still. One of my first, and now best, Irish masters, is a man named D. R. I remember when he first came

to me for books. I advised his reading the Scriptures. "Oh (says D.) "I dont find any thing in the Scriptures against my religion. Thought I, "tong go foil" (then wait a while). D. soon after met the Priest one Sunday morning, who accosted him, "Well D., where are you going?" "Where would I be going your Reverence but to mass." "What business have you to mass — Ar'nt you a Protestant? (Sassenach) it is southwards there (pointing to a Protestant church) you ought to be going." "Oh, plase your Reverence, I am not a Protestant that way yet." "Why what's this I hear then about your reading Protestant books?" "Why then, your Reverence, I reads the books sure enough, and, by the same token, very good books they are—but sure, your Reverence does not think they'd make a Protestant of me all at once that way." "Oh, says the Priest, softening his tone, when he found that bullying would not answer his purpose, "I suppose it was all a story and a false report they spread about you," and off he rode.

D. R., as you may suppose, is a very blunt, straight-forward sort of fellow. He was a most ignorant creature when he took up his Irish Bible: it is now a fact, that he is learning English. He used to be quite unable to translate what he understood right well in Irish, for want of English words to express his meaning; and, even still, he comes out with an odd word of his own coining now and then. At one of our late meetings, in translating John viii. 6, his version of "that they might have to accuse him," was, "that they might have a *flaw* against him." One day, some months ago, he was going with the * Inspector to produce or show his scholars for inspection (often a difficult matter, they are so timid and suspicious; and, therefore, only to be done by ditch sides at night, or in out of the way places,) and, while they were at work, Coleman, of Balinascarthy, a very bigotted Roman Catholic that you may have heard of, met them, and said that their business was a very bad one. &c. &c. The Inspector thought it more prudent to hold his tongue; but D. R. was determined to come to the point. "Is not that, said he, (holding up an Irish Testament) the book by which we are all to be judged at the last day?" The other was obliged to allow that it was. "Then why would'nt we know *what's in it?*" replied D. R., and walked off. But I must mention another circumstance to show you how hard our poor masters are sometimes run to outwit the priests. A pupil of D. R.'s, named T. H., some time ago was seen by the clerk of the Kilbritton priest, who called at his house unexpectedly one day, reading an Irish Primer. (The Primer contains several extracts from Scripture.) The clerk asked him where he got it, and he said from D. R. But as soon as the clerk was out of the house, poor T., well knowing that what he said would soon come to the priest's ears, set off post haste to D. R. to tell him what had happened. D., as may be supposed, was at first not a little perplexed; but happening to have in his possession an Irish song book, which he had got a few days before from Father S., he gave it to him in place of the other, and said, if any one asks you for the book you got from me, show him this. Scarcely was poor T. at home when in

* The scholars are not assembled or taught in any one house or room, but scattered about through the villages and huts of the neighbourhood of the master's abode. They are generally *men*, old and young, boys also, and not unfrequently women. The master is paid according to the progress of his scholars, and, for the purpose of ascertaining this an Inspector is employed in each district, always a respectable, and generally a pious man. He accompanies the masters to their different haunts every *quarter*, and examines their scholars. For those whom the Inspector reports as having *passed* the examination, the master receives *one shilling* — for the others nothing. Of course, lists are kept of the scholars names who are under instruction, and every endeavour is made to prevent any fraud on the part of the masters when bringing forward their scholars for inspection.

walked the priest. "Well, Tom, so I hear you have got Irish books, hav'nt you?" "Why yes, plase your Reverence, I have some Irish books, but none that there's any harm in." "And pray, where did you get them?" "From D. R. your Reverence." "From D. R! show me them." Out T. pulled the song book very manfully: "I got this from him, your Reverence." The priest looked over it very closely. Oh! this is a very proper book I find. I was afraid that it was one of those bad Protestant books, you and D. R. were bringing into the parish; you may read this book as much as you like. I wish you all had such books as this," and off he went to poor S.'s great joy. You know enough of our system to be aware that we have a meeting of the masters, to read together the Irish Scriptures every Quarter, of which there are only *three* in the Irish year. At my meeting on the 7th of January, about twenty persons, masters and scholars, attended, and we spent from 3 to 4 hours, fairly and fully, but not controversially, discussing the Scriptures. Our Chapter was John x. The simple, unenglish? way in which the Irish Scriptures come home to the feelings and minds of our poor countrymen, was very apparent in one or two, otherwise unimportant, translations. Few probably, if any, of our poor masters, or their (in every sense of the word *poor*) scholars, had ever heard of such a personage as a *Porter:* all, however, perfectly understood the third verse when it was translated— "to Him the *Door man* openeth, &c." So also in verse 12, there was a momentary pause, the English word *hireling* not, I suppose, being very familiar to Irish ears: the difficulty, however, was soon got over, and the passage rendered "but the *wagerer, &c.*" Many similar instances I could mention, but this may suffice. I have had this day, March 8th, a meeting at which 21 masters attended; we read together the 11th chapter of John, and many texts were brought forward to prove various points; such as the depravity of man, salvation by Christ, the necessity of regeneration, the duty of reading the Scriptures, &c. by the masters. It lasted from a little after 12 until near 5. All the great points of religion were fully and clearly brought forward. It is the Lord's doing, and it is marvellous in our eyes."

IV.—Hints on the improvement of India.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Dear Sir — The judicious critique in your last number on Dr. Archibald Graham's little work on ameliorating India, induced me to send for a copy. I need hardly say its perusal afforded me much pleasure. It is a work that well repays the time bestowed in turning over its pages, and sincerely do I trust it may become more extentively known.

I have now resided nearly thirty-five years in India, and have seen much of the country and its inhabitants, more particularly of Guzerat and the Concan, and, as far as my experience goes, can, without hesitation, bear testimony, if such were at all necessary, to the correctness of the benevolent views of the author, and the general accuracy of observation, description, and remark, with which his little work abounds. In the sentiments expressed in the preface I cordially concur, and consider it to be the primary duty of every Briton to do something positively beneficial for the improvement of this country, and its sable millions, wherein so many of us pass the majority of our lives and to whose

Subscriptions to the Irish Schools, we would again remind our readers, are received by the Agent to the Spectator. — *Edit.*

humble industry most of us are indebted for the means of comfortable living and luxurious enjoyment.

This publication, with others of a similar tendency, seems to have attracted the notice of the Royal Asiatic Society of London, who have instituted a committee of agriculture and the arts, with special reference to India, having for its object the setting on foot inquiries into, and inviting information on, the capabilities of India, and on the best means of turning them to the greatest advantage. Now what appears to me to be wanting is either a society, or a committee of one of our existing societies, established upon similar principles, which might devote its principal, if not sole, attention to such subjects, and put itself into immediate communication with the committee in London. It would soon be manifest, that the capabilities of India are by no means exaggerated. On the contrary, that it only requires the aid of British capital and skill, judiciously applied, to render this land of the East really and truly the richest jewel in the British crown.

A few of the products and manufactures omitted in the author's enumeration may here be specified, and one or two oversights corrected. Sandalwood grows extensively in the mountainous districts of Kánara and Malabár, and might be successfully introduced into the hilly parts of the Konkan. The plants which produce Barilla, line the shores of the gulfs of Cambay and Kach. Alum, in its crude state, is met with in abundance in Kach, and saltpetre equally abounds in certain soils in Guzerat, not to mention salt, both manufactured and native rock. To these may be added hemp, the produce of the fibrous parts of various plants cultivated for the purpose. Horns and bones of cattle may be had for the trouble of gathering them. It has often occurred to me, that if a person with a suitable machine for grinding bones, and who would also instruct native husbandmen how to use *bone-dust* as a manure, were to go about parts of the Mofassil, he would find it no unprofitable speculation; for almost every village has its Golgotha *in a literal*, as well as a spiritual sense.

"That the manufacture of glass is totally unknown," as stated in page 75, is a mistake, for I have seen glass manufactories at Kaparwanj and other places in Guzerat, where articles, it is true, of a very inferior quality, are made, confined principally to bangles, lamps, cups, or glasses, phials and small bottles, beads and trinkets. It is very thin, of a greenish dirty color and brittle, but might with ease be improved by European skill and superintendence. Paper manufactories exist at Cambay, Surat, and Ahmedabad, to which the like observations equally apply. Tobacco of a superior quality, though but ill-cured, is extensively cultivated in the Baroda and Pilád districts. In the weaving of chequered, striped, and plain cotton cloths (formerly used in the slave trade) commonly known by the name of Company's piece goods, and of which an annual investment used to be provided, how much the natives of Cambay excelled in the manufacture of the various qualities, under vigilant European superintendance, is well known to many of the older residents in this country. The beautiful, ornamental, and useful articles of agate and cornelian manufacture of Cambay, unrivalled in any other part of the world, and which owed their existence principally to British capital and encouragement, might be resuscitated with advantage. The rich and splendid silk and gold brocade manufactures of Ahmedabad, the delicate pottery of Pattan (the ancient Nirwálá), the woollen and cotton carpet manufactories of Kaira, Cambay, and Baroda, have still the seeds of revivification, and only require British capital and protection to be again in full operation. There is a peculiar description of cotton in

Guzerat named *narmá*, but in the forms of twist, *gauriá*, which rivals in fineness of quality, and silkiness of staple, the best American or Bourbon cottons, and of which in former times the finest malmals and muslins used to be made. From its name, and the limited extent of its cultivation, I conceive it to be an importation originally from Bengal, *Gaur*, and probably the same of which the far-famed Dacca muslins used to be woven. Both wind and water-mills exist in the North of India, by which grain is ground, and, though of rude, simple construction, might easily be improved. Marble of exquisite beauty and variety is to be met with; and Tod, in his Rajasthán, alludes to gold mines which used formerly to be worked, situated in the hilly country between Edar and Mewár. Such are a few of the objects to which the enterprize and talents of our countrymen may be legitimately directed.

Of the spiritual wants of this benighted land, where "darkness covers the earth and gross darkness the people," I shall say but little, this subject falling more particularly within your province, Mr. Editor. Dr. G., in the penultimate page of his excellent little work, observes — "At present there is no Christian society into which native converts can be received, and I am sorry to say, that generally both the European and native community look upon them with the greatest suspicion." Most true it is that such is the case: but cannot it be remedied? Suppose, for instance, the different missionary societies were to petition Government to grant them leases of waste lands, to a definable extent, in choice situations in the neighbourhood of their principal missionary establishments, and as most up-country natives know more or less something of Indian agriculture or horticulture, let a settlement be marked out, and a portion of land assigned to each individual convert or family of converts, for their support, on certain favourable terms, to be cultivated by themselves under the general supervision of the mission. An intelligent European, or East Indian, might be placed over the settlement, to introduce improvement gradually. It might be assimilated in a great measure to the Hottentot settlements of Gnadenthal and Groenekloof of the Moravian brethren in the Cape colony.

The lands might be granted rent free for a certain period — say five or seven years, after which they would become subject to the customary *Jamabandí* or land tax to the State. The idea has been broached before, I forget by whom,* but something of the kind seems absolutely necessary to meet the wants of native converts prospectively. I am persuaded, that if such a state of things, or something like it, could be brought to bear, many who had the hopes of gaining a fair and honest livelihood by their own manual labour, would declare openly for Christianity, which they might otherwise be deterred from doing, through fear of starvation, or being driven to beggary. One word more, and I have done. To those whose dimness of vision prevents their seeing what is visible to most people, and to many as glaring as the sun at noon-day, namely, the absolute necessity of converting the heathen and preaching to them "Jesus Christ and him crucified," may be applied our blessed Saviour's own words to the unbelieving Jews of his time, "For judgment I am come into this world, that they which see not might see, and they which see might be made blind. And some of the Pharisees

* Dr. Lush.—*Edit.*

which were with him heard these words, and said, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin, but now ye say, We see, therefore your sin remaineth."*

I am, Mr. Editor, your faithful servant,

Bombay, 11th August, 1836. PHILO-INDICUS.

V.—EXTRACTS FROM AN OFFICER'S PRIVATE CORRESPONDENCE WITH THE EDITOR.

Most Christians in India who are not in the sacred ministry, seem to think that they fully discharge their duty in reference to the heathen when they contribute to the support of religious societies, and pray that the divine blessing may rest upon their operations. They seldom think that they ought personally to aid the cause of God by conversing with, and instructing, the natives with whom they come into contact, and putting into their hands the word of life, and other publications setting forth its evidence, and unfolding and inculcating its doctrines. In order that some of them may be stirred up to a vigorous discharge of their duty, in all its amplitude, we direct their attention to the following extracts from the private correspondence with ourselves, of a pious, zealous, and talented officer, who lately resided in the territories of a native prince. They are merely *specimens* of what we have before us. Some useful hints may be derived from them, even by those who are most active in the service of the Redeemer.

1. "If you can send me three or four more *Zabur Dáud*, bound or unbound, by dak, I shall be obliged. I gave the Nawáb a Testament, at which he was well pleased. I gave the high priest of the Jains of this country, a great character I assure you (silver sticked and chobdared, &c.) one of the handsome Maráthí Testaments, and have introduced Psalms (*Zabur*) and Persian Testaments into the Musalmán school.

"Morning and evening do we pray for you, and all labourers in the Lord's vineyard. Very sincerely yours.

2. "A learned Maulaví from Arabia, was with me to-day. Talking of the oppression that goes on in this country, which is almost beyond the power of description and belief, he said, It is written, that when "Zuímí" comes to the worst, then will that great Prophet, now living with God, come upon earth, reign and restore all to order; I said such also is written in our Anjíl, that Jesus Christ will return from heaven, where he now lives with God. We talked a little more on the subject, and I thought the circumstance striking. I find opportunities of giving away books sometimes, though I cannot rely on their being read. I often have it in my power to do the people good turns, and protect them from the authorities, by which means I have an immense acquaintance, and when they visit, I give them Testaments, &c. Some one may read them. I am reading Maráthí, and make my Pantojí read the Scriptures with me. He does so readily, and admires them. The people still have a dread of their children reading books, but I go on and tell them to go to other schools, if they don't like mine. In English, the Testament is read, and I shall try it bye and bye in Maráthí, in which my "——" reads Grant Duff, Esop, Bâl-mitì, &c. &c.

"They learn the first rules of arithmetic, which are also the subject of the parent's dread. I have one boy in the rule of three. Gapesh and the Bull

* This article we have shown to the gentleman who kindly furnished the review which gave occasion to it; and he fully agrees with the opinions which are here stated.—*Edit.*

have both been expelled the school-house, without any objection having been made; and Sunday is in a manner observed by all under me. As far as I am concerned, my friend the Nawáb-e-Adálat the Saheb, makes it a day of rest in his kutchery.

3. "Is not H. Martyn's translation of the Testament, a very incorrect one? I have been reading and think it so. Many words are not well chosen, and the idiom is not what *we* consider good; the Maráthí is far better I think. Take for one example the 1st of the 7th chapter of Matthew. Will *nuktah chíní* convey the meaning of κριγω? I have heard many critical cavils from Musalmáns about words in this translation, and I think it might easily be corrected. Another thing has occurred to me. Would it not be a good thing to publish once or more frequently in the year, a census of the native Christian population in India, with a summary of missionary labours, and any other relative matter, in the native languages, for sale and distribution? It would comfort those who are converted to know that their numbers are added to; it would show many others the importance that Christianity is becoming of, with regard even to the numbers and respectability of its professors; it would give the native Christians of one part an interest in those of another; their wants and circumstances would be mutually understood, and might be helped and prayed for; and it would remove the impression of native Christians being only a few low-caste people. Till I read Mr. Wolff's letter, I had no idea of Mr. Rhenius having made by God's grace 12000 converts. Waverers would perhaps rather join a numerous and influential body than be identified with the few disreputable so-called Christians to be met with about our camps, &c. Apropos to that, the Roman Catholics have subscribed to bring a priest here, where our Protestant Government will not send a minister.

4. "Two of the ——— are opposed to any thing like Christianity in any shape. Another would consider it unadapted to natives, and each would have supporters in opinion. A good clergyman is what we want, to be always exhorting us, and to prevent the profanation of the Sabbath, and its consequent evils. Saturday and Sunday are the days for excursions to shoot and hunt.

5. "Pray answer this, if possible, by return of post. I have in my choltri two girls (Kunbì caste) who were brought here for sale; ages about 11 and 9 years. The family of one perished in last year's famine at ———; the other has a brother living, who does not appear to be willing to come for his sister. Can you take care of them, if I send them to Bombay?

"Send me, if you please, one or more Malabar and Gentoo Testaments, and the English books I wrote for.

6. "I acknowledge with many thanks your kind letter of the 12th instant, and am almost dissatisfied at not feeling *more* happy that I have this morning sent off three children to your Christian care. We have implored the divine protection for them on their journey, and that they may hereafter be happy in a conversion to our Lord Jesus Christ. How wonderful are the ways of our God! who calls two of these poor creatures from the horrors of pestilence and famine, (by which all their friends perished,) but one brother, who is too devoid of paternal affection to come for his destitute sister. They were taken possession of by a trafficker in human flesh, and dragged about for sale; but we may humbly trust that such were the appointed means of bringing these stones from the depths of superstition and idolatry to be built up in the spiritual temple of the Lord. The third and youngest was left in the bázár, no one knowing by whom. They are fine children, and I have put them

under charge of a steady harkárah; there is an old woman to attend them on the march, and they have all necessary clothing, &c. All expenses are paid, and they will arrive at ————'s shop on, or about, the 15th day from this date, when I shall beg the favor of your having a person in waiting to receive them. We shall always feel interested about them, and Mrs. ——— begs me to say, that if our finances will admit of it, she will in a measure consider them as herprotegés, and remit money for their support.

" In my Maràthí school, I have lately introduced the Gospel, not without long waiting for the opportunity; and it is read as a class-book in Bálbodh, Mod, and English. In all respects they are getting on well; the parents have no alarm; and the boys seem to like instruction. I have about 80 scholars, and one came from a distance of 40 miles the day before yesterday.

7. " I read with much interest your account of ——. I often think that there is a great preparation for an outpouring of the Spirit on India. The Scriptures are every where received, and with numbers there seems to be a readiness to turn whenever the Spirit shall be vouchsafed unto them, that they may be born again from above. Idolatry is tottering to its fall, and a free course is being found for the word of truth. We may humbly hope, that we have but to witness the despairing struggles of the power of darkness in its dying agonies, when the very violence of its witness will betray and hasten its approaching dissolution.

" A small packet of elementary school books will be very acceptable if any can be spared, as well as a Malabar, Gentoo, and some English Testaments, and an English Bible; and one or more Malabar Bibles, as I have also a Malabar school. The harkárah could bring up a packet.

" I should have been most sorry to have seen the Darpan dropped, and will do what I can to fill its columns under other signatures and notices. Pray send over the enclosed hundi rupees — for me, and tell the editor always to send my account when he wants payment. I enclose an order for rupees 100, which be good enough to apply to the uses of your mission, and I shall continue remittances monthly of some amount or other, which I beg you will apply where most wanted, for the use of the mission, the printing establishment, or in short where you please. I consider my situation, and therefore income, so uncertain, that I do not put my name down for annual subscriptions, which I could not pay if any change brought me to a reduced salary. Out of this 100 rupees, pray pay the 40 I owe for Idiomatic Exercises.

8. " My school thrives. I told you of the rebellion. The boys now read Bálbodh, and learn arithmetic with great zeal. In English they are at work on Dr. Thomson's School Lessons, and two read the Testament. Of a young Bráhman, I often form the most delightful hopes. He reads the Testament in English and Maráthí; and when I gave him one of the Scripture Narratives, he took it home with pleasure; he often brings his Testament to me, and I give him little explanations. I am afraid, however, to alarm the inhabitants with the fear of making their children Christians, feeling they have an ignorant and superstitious dread; but such progress are the boys making, that I have strong hopes of being permitted to prepare a soil for good seed, and that the rising generation will seek what is ready for them. There are Testaments, &c. in the school. The boys read Grant Duff, Esop, Berquin, and other little books sent by you and the Bombay Education Society. Some are proficient in the fundamental rules of arithmetic, and others take an interest in geography. I have also established a Persian school, but the students there are the children of the ———, and only read their own trash. I give them the Aín-i-Sekander

to excite their curiosity, and let them know what goes on in the world. Of the ——— there are 400 and more, the most ignorant and demoralized fraternity I ever beheld. Not one will trust another's oath, and nothing but my superintendance keeps them from the commission of every possible crime. ——— is an endowment of theirs and under their management; its only revenue was derived from the money paid for protection by every miscreant who would afford it. Its history would be curious; and though I can keep them in order, I am obliged to be very cautious in not allowing them a handle to complain of interference with their superstition. I am thus very careful in deciding their causes, and working through their utmost interminable litigations, in which falsehood is often so equally balanced, that I am entirely at a stand. Still, with such a population I am necessarily circumscribed in my exertions, but have great hopes that time (humanly speaking) will work out good effects. As it is, I act to the best of my judgment, and pray to God to bless my endeavours. He only can open their minds and hearts, and in his time he will do so.

9. "I have the pleasure to enclose a hundí for 50 rupees, and beg that you will apply it wherever most wanted, to any Christian society, or to the relief of individual distress, giving it in the name of our Lord and Saviour, from whom we receive all things.

"I much fear that my so long wished for books are lost. If they are lost, may I beg of you to send me fifty rupees worth of similar school books as soon as possible, for I am sadly in want. I have now three schools at work, Persian, Maráthí, and English, for which I have only a good stock of Maráthí books; for English I must beg of you a supply to the extent abovementioned; and if you can put in one or two Hindustání books that will convey some elementary knowledge, I shall be obliged. You must remember that my Persian and Urdu boys are the sons of the ——— of the dargah, touchy people to deal with in the way of education; but I am getting on right well with them just now. Elementary works on astronomy, geography, and general knowledge, would not frighten them. From them we can push on to something better. The New Testament is read in English and *received* in Maráthi. I take care not to alarm them, but to lead them on; and it is in my opinion a good sign that they asked for Sundays to shut school upon, giving up a Hindú holyday for it. The English school was never open on Sunday. I am trying to instil a taste for learning into the parents, and have partially succeeded, but what think you of their subscribing to the steam fund !!! Is not this an advance in an inland village in such a country? And it is quite a voluntary act unsolicited by me; their information is derived from newspapers, with which I supply them well, the Darpan, Ain-i-Sekander, and any others I can pick up. I am very sanguine that the rising generation will be wiser, and I hope better than their fathers, but it is to slow uphill work. I only trust that I may be sowing seed, that under the blessing of providence will fructify hereafter to the bursting of the bonds of ignorance and superstition. Christianity is making its sure and irresistible way in spite of every opposition, and happy should I be to have prepared in any degree a place for its reception *when* God in his mercy may please to bring it home to these people. The Bengal press spares neither falsehood nor declamation to uphold superstition and sin.

10. "I told the kotwal of my 'city' to give them (tracts) gratis to whoever would take them, and the next market day 99 went off. Since then the remaining 7 have also been asked for. The other borah is on a tour to ——— and ———, and the books form part of his investment. I told him to sell the 100 for about Re 4½, with the view of

giving them *some* money-value in the eyes of the natives. The last quantity of Testaments, I have also been giving away to visitors and to unfortunate rayats, who come to tell me their tales of sorrow. I have now very few left, and this morning sent off one to a neighbouring rájá, who sent me a present of some grapes.

11. "Enclosed is a hundi for 100 Rs., out of which pray pay whatever I owe to you, or for any books sent by Mrs. ——, who did me the honor of replying to a note I addressed to you. Please to send me one or two Malabar Bibles and Testaments, do. do. gentoo, and tract, and sermons in both languages, 6 Persian Testaments, and 6 Maráthí do. well bound,* for presents to men of rank, any or as many of the books of the pentateuch as are published, for the same purpose. I should be MOST HAPPY to get Proverbs or Ecclesiastes in Persian or Urdu; a few copies of your reply to Mahammed Hásim, the Hájì, and a copy or two of his defence in Persian. My English school is only in want of Dr. Thomson's School Lessons No. 2; and if you can only send two or three they will be a great help. I care not for their being old. If after all this, any of the rupees be left, pray apply them where most wanted; and I hope next month to send you aid to the Tract Society, and the mission.

"I have some hopes of getting a catechist for our little flock of native Christians here. They yesterday told me of one, whom I authorised them instantly to write for; and I will be responsible for his support.

"The schools get on well, and I have been obliged to build another, even equal in size to the first. I told you that I had discharged the idols, and now I have put up a board with the Ten Commandments, &c. in Balbodh. The Scriptures are read, but idolatrous practices are not desisted from. The rising generation may, however, by God's blessing, be wiser than their teachers.

"I must not forget to ask you to send me a volume of good sermons, plain practical truth-telling ones, that will come home to the heart and conduct. I do not admire very long ones, thinking that in about 25 minutes a hearer may get as much as he can arrange for consideration, and if the attention gets wearied, it appears to me that impression is only weakened. We have Cooper and Bradley, both of which do much good I think; so do Dr. Thomson's.

12. "I have been supplying the Darpan *under* different signatures. I sent two papers to the ——, who looking to the postmark proclaimed that they came *from* ——.

"Can you get me a Malabar Grammar and Dictionary? and what will be the price of each? Can you also send me a translation of the laws of Menu? or any cheap book that will give the best outline of the Hindú code of moral law.

"The Testaments you were kind enough to send, are Canarese, written in the Telúgú character. I am greatly in want of one or two Telúgú Testaments, as these are not understood. Send me also Malabar tracts and sermons.

"Enclosed is an —— for the Darpan; it is like the last.

"You have sent none of the Haji's works, your reply, nor of your Exposure of Hinduism. Please do so. Persian works will always be useful here; Arabic could not find readers. A Musalmán the other day said, that a Maulaví *here* would be a "Tifle Alif beg" amongst really learned people. The Jain priest is not fixed here; he travels about the Dakhan, and has gone to Haiderábád. I gave an Old and New Testament and Psalms to the Musalmán amildár of several parganahs near here. He is a bold active man who fights much, and is by his friends considered Shekhí

* i. e. The Persian and Maráthì are to be well bound, not the Malabar or Gentoo.

Mizáj; he is one of my numerous acquaintances. I have now *three good* schools, and a tolerable one for Musalmán boys, in all of which the Scriptures are read, and in the Maráthí ones catechisms learnt, besides geography, &c. &c. &c. May God grant that the seed may find root here, and bear fruit to the destruction of Hindúism and its diabolical rites.

13. "Enclosed is a hundí for 20 rupees for the children from Mrs. ———, 7 rupees worth of native tracts, I have sold, and the rest for the mission, unless you see it more wanted elsewhere.

"Of the books sold, 4 rupees worth were by a borah on a pedlar's tour round ——— &c., and 50 tracts were sold for 3 rupees between this and ——— by the same man. This is I think a grand symptom, for I suppose that no Christian book ever went that way before. I gave a lot to a pious conductor to distribute between this and ———. Others I have sent to ———, and only a few have I left.

"I have just been pleased at the happy mistake by the Darpanwalá of Brahm for Atmá. Did you ever see a ship raised in a dry dock? A number of comparatively little wedges are put under the keel; a number of comparatively inadequately strong men drive them home simultaneously, and up goes the Royal George, or any other vessel of enormous bulk and weight. Thus does every exposure of Hindúism resemble a wedge, which driven home by Christian workmen using the spiritual means supplied for the purpose, lift the huge and unwieldy weight of idolatry and superstition from those minds upon which it has borne so long, and with such apparently immoveable security that it requires the experienced and skilful judgment of faith to look to its certain though gradual overthrow. But praised be God! the monster is unimbedded; more workmen are bringing their wedges; and we may hope that the emancipated will soon join in the shout that will be raised when the work is completed, and the horrible mass rolled over to perdition.

14. "We get on here with indifferent success. Our native church is not blessed with a good catechist; the man's character has been sullied before; and though he is clever, formal, and acquainted with words and texts, there is no depth of soil, the seed is yet on a rock, and money is all he looks for. I discharged him, but the natives feel so much the want of such a person to form a head for them and conduct worship that at their intercession I allowed him to remain, but have no satisfaction in him. I only trust that he may do no worse than walk in a decent formality, and that he may not be permitted to bring a scandal.

15. "My schools go on, the boys read what is good, but that is all. I cannot however think that the reading of the Scriptures and Christian books can be without effect. May the Lord in his mercy bless their doing so to their eternal good!

12. "All my Persian Testaments are gone to men of superior rank. *I am sadly in want of Támal prayer-books, tracts, and hymns; and Madras is not less than three months off.* Can you not help me? The Pilgrim's Progress was in Canarese again, of which language we can hardly find a reader. I have sent it in search of one, however. Mrs. —— and my lady are working away very advantageously with the young folks. There is, I trust, an evident blessing on that they do. Mrs. —— has also a Malabar school; and we have another in our compound, where, though the Testament, commandments, and Lord's prayer only are taught, the country sepoys come and send their children. At the Sunday-school of Mrs. ——, a young Musalmán is one of the best. Enclosed is a hundí for 50 rupees, 25 for the Tract Society, and 25 for the mission, unless you see that a better disposal can be made. Send me the Persian works, and TAMAL as many as you can.

17. "Mr. ——'s visit here was a very happy one. In our native chapel, built since your visit, he had congregations of nearly 50, and at the Lord's table 16 native communicants. Some candidates require probation yet, and many enquirers have, I trust, been encouraged on their way by him. Some Roman Catholics have openly renounced their errors and joined us, and I expect that many others will soon do so in the face of the congregation. I think you would enjoy, or have enjoyed, another visit.

"How gets on your Maráthí tour? By the avidity with which the Christians here try to read English reports which I give them, I am, if possible, more convinced of the necessity of supplying them in the native languages. Every native congregation is now as it were isolated; reports and census would act as conductors to lead Christian feeling from one to the other, and unite them visibly in the Lord. Get your brethren to send you prepared documents, and publish if possible. The accounts of the children are very pleasing. I wish I could get some more for you. I have a young Brahman pensioner, whom I am educating and feeding. He reads nothing but Scripture and Christian books. Mr —— would have taken him, and the boy agreed to go, but afterwards refused. When I go from hence, I will try him again.

"Our Christians are all Malabars and Telingís. When your letter appeared in the Darpan, I made my English writer explain it to one of them, and the man presently came to me with a copy of it in his hand to take to show the other Christians. Does not this at once show its utility; and it was quite spontaneous."

"What I now want is an immediate supply of Mod tracts and scriptures; will you give me some *gratis*? I want also some complete Testaments at the same price. There is a wonderful work going on in my Mod Márathí school. Having been prevented going there for about 12 or 14 days, they all came yesterday to know why I had not examined them, and brought them books. I sent them off, and promised to go soon. This morning I find that, since my last visit, some of them have learned one tract by heart, several the commandments, and that the number of boys is nearly doubled. Three boys read the Testament fluently now. I want an assortment of tracts in Mod, some Gospels of Luke, Mark, and John's Gospels in the same, and some complete Testaments in Bal-Bodh; any six of the latter. The emulation is what astonished me in the low school, where the boys are the sons of lodís and mokarís ——, and such like bodies. If you will not give me books for nothing, send me up fifteen or twenty rupees worth as soon as possible, as our movements are uncertain, and the opportunity must not be lost.

"I have got rid of three replies to the Hájí. Since my last, my subjects at the dargah care for some of these things, yet they came the other day to complain bitterly that their rulers had bought a Koran, whereas "they have four already which no one ever reads" — so much for a religious fraternity. I never interfere with them, except in civil or criminal cases; and I am happy to say that the effect of Muhammadism on their conduct is such as to open the eyes of any enquirer, if men will but enquire. The oldest man is near one hundred, and his birth comes not many years after Alamgír's death. I have drawn up a traditional history of the saint, &c. and would translate it, if it would answer any good purpose, for the O. C. S. It is now in Persian. I should like to see a good article, or something editorial against attending and joining in Dassarah idolatry before the one which will, I think, occur in November.

18. "Enclosed is a hundí for fifty rupees. I owe three for the Veda, which as well as the three for Mr. Money's book, and any other debts I may have, please to deduct.

"As to my idea of reports, &c. in native languages, I wish you could

urge it on missionaries who have Christian congregations, such as Rhenius, Schaffter, Tucker, (the Secretary), and all those about Cochin, and the Western Coast. The advantages, if any, would be more perceptible than on those parts where the population is still professedly idolatrous, though here it must be refreshing to men, who have so much to struggle against, to know that the word has free course and is glorified elsewhere; that the promise of its not returning void is daily fulfilling; and that there is reason to hope that there is a shaking of the dry bones.

"I have given away most of the tracts left with ——. Several I sent to —— at ——, where they were gladly received as they always are at first. I gave away six of the Exposures.

"I tried to get you another young pupil the other day, but failed. If I can get any more, I suppose they will be acceptable? If not, write and tell me so *immediately*. Will you have boys? I have two pensioners, orphans, at my school, one eleven or twelve years old.

"The ——, the other day sent a string of questions to the Resident regarding our religion, and the R. replied that it would be better for H. H. to read the books, and solve his own questions. He accordingly sent him such as could be procured, and I supplied an Isaiah, and *Zabur*, with such marginal sides as I had time to write. What a blessing that they were here! for there is no saying what this grain of mustard seed may grow to, though we cannot hope for more than gratifying a capricious curiosity. I am glad too, to find that some of your Refutations of the Hájí have reached this from Bombay *by natives*. I wish a Persian edition were out, for Persians, and the higher orders, can make little or nothing of Uúrdú. * Great numbers of Persians and others come here from Bombay, and tract, &c. might find their way into the city by them. The Munshí's —— pamphlet, of which I wrote to you, is a foolish thing.

VI.—Salvation is of God. Faith is the Gift of God.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — If a believer in revelation were to be asked, For what purpose was a revelation made by God to man, for what purpose has God declared that man is a transgressor from the womb, and is sinful in every imagination and thought; and that, remaining thus, he must suffer wo through eternity, and for what purpose did God send his Son into the world, and command every man to believe on him; he would unhesitatingly answer, For good to man — for the salvation of man. The facts of man's state have been told — the truths of God's character and the purpose of God's mind have been revealed — the whole Scripture has been written — altogether and solely *for good*. Can it then be, can it possibly be, that a believer in revelation holds himself damned by it? Alas! sir, it is true. There are men who see in the Bible only a delineation of their own sinful character, and a denunciation against sinners of wrath and indignation. Man, they say, is described as radically and utterly corrupt; and, though a Saviour indeed is mentioned, yet the faith to come to him, and the power to obey him, is declared to be of God. Man is set forth as incapable of a good word, or work, or desire; and God is set forth as bestowing or withholding his converting and empowering Spirit altogether, according to his sovereign will. Man, therefore, as he can do nothing, has nothing to do. He must passively await the mercy or the tremendous judgment of God. Alas! sir, this is an awful error.

Let us solemnly consider the following propositions:

* An edition in Persian has just been published—*Edit.*

1. Man being wholly corrupt, cannot do a work perfectly right — right in the sight of the Holy God. He cannot even abhor or lament this corruption, and he cannot pray to be cleansed and rectified. *He is morally incapable of all good; and thus he is utterly ruined.*

2. *God, then,* if he purpose to renew and to restore corrupt and ruined man, *must do the whole work.*

3. God is all-powerful, all-knowing, and all-wise. He, therefore, can do all things; but all things only in the right way — in the way consistent respectively with the nature, character, or condition. And why? Because to act otherwise, is to act *against* knowledge and *without wisdom.*

4. Man was created a moral being, — an agent, — an agent as *real* and *just* as the Supreme and Almighty Agent: for he was endowed with all the possible constituents of agency — physical ability, natural appetence, and moral apprehension and power. Man is *yet* a moral being; but a moral being under misplaced affections and misacting will: *he is a corrupted moral being.* Upon *this* moral being it is that God has to operate: *this* moral being it is that God is to cleanse, and heal and reform aright.

5. Since (see prop. iii) God can act upon his creature only in accordance with the natural requirements or susceptibilities of his creature, he must act morally upon the moral creature man. Further, he must act morally in working a moral work. Briefly, God must so act upon, and in, and through, his corrupted creature man as that man himself shall act — as that man, though the subject of this acting, shall yet, and even to the full capacity of his nature, be an agent in it — as that power, though exerted upon man, and though productive of effect upon man, shall yet, by being exerted through the will of man, be rather *power imparted* than *power applied,* and thus become the power — the very power — the moral power — the liberty and free-agency which man has lost, and which his most gracious God is to restore to him,

6. Now, how stands the fact? How does God proceed in working upon man so that man himself shall work — in effecting that change upon man which man himself must concur to effect — in doing the whole work and claiming the whole glory of it, whilst he commands *man* to do it, and disallows to man all praise in it. God speaks to man from heaven. He reveals to him his corrupt and ruined state. He exhibits the excellency and beauteousness of the eternal law. He declares that in keeping this law there is great joy and rich reward; that all the ways of obedience are ways of pleasantness, and all its paths paths of peace. He declares too that in breaking this law there is evil; that thus disorder and destruction are brought upon the soul, and all the horrors of the moral hell. He promises beatitude to obedience; and he invites, exhorts, and commands man to obey: and he denounces tribulation and wo to disobedience; and he forbids man to disobey. Finally, God reveals to man a scheme of FULL and FREE pardon; of acceptance to poor; and of exaltation to a glory transcending conception: a scheme, not simply of free and stupendous gifts, but of provision, through the spirit of power, for man's capacitation for the enjoyment of them. Thus God addresses himself to the nature of man, to his understanding, his conscience, his affections, his desires, his hopes, and his fears. He instructs, counsels, urges, commands; and he dehorts, dissuades, expostulates, and forbids. And he does all this plainly and powerfully. His addresses to the understanding are convincing; and his appeals to the affections, involving subjects of *infinite* and of *eternal* interest, are absolutely the strongest and the most influential which even perfect wisdom and perfect love can supply. *God thus furnishes light and motive force.* In revealing to man his corruption, and moral and physical ruin; in telling man he is dead in trespasses and sins,

and is thus an object of wrath and indignation, he aims to arouse the dormant moral principle in his nature, and to alarm and incite the misacting self-love: and, through the manifestation of his own tender and loving character, he aims to turn man's heart to love and obedience. He employs a vast and powerful moral apparatus to transform his moral creature *without destroying or disregarding his moral nature* — to turn back his alienated affections, and to subdue and rectify his stubborn and perverse will *in the only possible way.* God gives to man commandments, and he bids man to act; because, *to make man to act, and to act in the way of the commandments, is the very work which God has undertaken:* but that man *may* act and so act, God acts in him, and over and through his will. God gives the power — the whole power: but he gives it through the medium of the law which he has promulged, and of the truth which he has revealed, and so marvellously acted out. God commands man to study and search this truth, and practically to keep and observe it; because, it is through this truth — through the enlightening, purifying, and transforming influence of this truth — that he will enlighten, purify, and transform him. Summarily, God acts thus, i. e. reveals a system of truth — of truth concerning man's awfully sinful and woful state; of truth concerning God's most stupendous purposes and doings of love; of truth concerning the excellency of law and the beauteousness of holiness: because thus to act is to adopt a mighty moral apparatus, yea, if such a creature as man may say it, the mightiest possible moral apparatus, for the communication of moral power to a being morally powerless and dead, and for the effectuation of the conversion and transformation of such a being.

What remains? Even that the person laboring under the paralysing error, that, because salvation is of God, he has nothing to do, do solemnly consider that *he is opposing conscience*, which most loudly tells him he can do, and ought to do, many things: that *he is opposing reason*, which plainly declares, not only that he has to act, but that he *must* act; and that the agency ultimately in working out his salvation is to be, though here indeed the modus operandi is inscrutable, his own agency: and that *he is opposing revelation*, which, absolutely throughout the volume containing it, speaks to him as a subject both of moral obligation and of moral influence — as a being capable of acting through perception of incumbency, propriety, or advantage; and which accordingly informs, advises, persuades, entreats and enjoins him; or dissuades, deters, prohibits, reasons, and remonstrates with him. Further, let such unhappy person forthwith enter upon the study of the Holy Scriptures just with that degree of attention and earnestness which *he feels in conscience* he can induce: let him supplicate the aid of the Holy Teacher just with that degree of faith and desire which *he feels in conscience* he can summon: and let him strive to keep the law, and to advance in holiness, just with that degree of effort which *he feels in conscience* he can apply.

And, O! how transporting is the thought that, though these most blessed Scriptures and this most blessed Teacher, "working in him both to will and to do," this his "working out his own salvation" will triumphantly accomplish it! J. M.

VII.—Remarks on Christian Education.

My Dear Mr. Editor — The enclosed contains some valuable hints on education. I am ignorant by whom it was written, and it has most likely appeared before in print; notwithstanding which, it may be of use

to those who have not seen it, and recall to their recollections parts of their duty to their children, of which, although fully convinced of their necessity and fitness, we are all too apt to let slip. May it please God to grant his blessing to this as well as every other endeavour to glorify him and benefit mankind. Very sincerely yours,

C. J. S.

God alone can give the blessing: but we cannot expect it, if we neglect the means he appoints — "Bring up your child in the nurture and admonition of the Lord."

Accustom your child to simple food at regular hours, to exercise, and air; and to such amusements as will make its body robust, and its mind cheerful. Inure it to give up easily what it seeks too ardently. Endeavour to render it happy, docile, firm, and tranquil. Never give a child what it cries for: teach it by degrees to wait patiently. Dress your child from infancy with the utmost simplicity: the mind (especially the female mind) is early accessible to variety: do not foster it by covering its body with finery, for which it will probably retain a fondness through life.

Teach a child to bear a fall, or blow, with fortitude. Do not pity it too much for a slight hint, nor suffer it to cry for trifles; nor beyond a certain time. Something must be allowed for natural feelings, but care should be taken to guard it against a fretful temper.

Let the name of God and Christ be familiar to the ear of your child, that his tender mind may be induced with love and reverence to the Supreme Being; but precaution should be used, lest he be wearied with too much instruction at a time. Teach your child to use the Bible with great reverence and care. Labor to make religion pleasant to your child. Show him early the beauty of holiness, and the deformity of sin. Teach him to consider the displeasure of God as the greatest misery; his favor as the highest reward. Daily impress on the mind of your child the value of his immortal soul: teach him that he is a responsible being, and that he must render an account of all his actions at the day of judgment in all your serious instructions: teach your child to understand the deep depravity and deceitfulness of the heart, and teach him where to seek for grace to conquer sin. It is a useful plan to begin early with a child in the duty of self-examination. Before evening prayer accustom him to review the actions of the day, as well as to recall the mercies of it; this will tend to prepare his mind for prayer, and take off his thoughts from play.

Impress your child with a love of truth — a hatred of all dissimulations. Do not pass over little faults: it is from small beginnings that great evil sometimes spring. It is better to check the first risings of sin, than to let them settle into confirmed sinful habits. Never suffer a child to coax you in order to gain his ends. When you have once refused a request on reasonable grounds, be steady to your word: on the other hand, grant an indulgence easily which is proper and deserved by your child. "Never correct in anger." Resort to punishment unwillingly: try all fair methods first, and if you are at length compelled to it, show your sorrow for the occasion. Make a distinction between the faults committed from the thoughtlessness of youth, and those proceeding from vicious habits and propensities. Obstinacy and falsehood seem to be almost the only cases which require the infliction of corporal punishment. After such chastisement, let every care be taken to prevent bad impressions on the child's mind. Let no punishment exceed the offence committed. It is impossible to lay down rules for correction: this must be determined by the occasion. The deprivation of a kiss at night, is a severe trial to a sensible, affectionate child.

Engage your child to make small sacrifices from himself, rather than lay down rules: this is pleasing and useful. Never suffer your child to mimic any one: it is a low, vulgar, and unfeeling habit. The person who indulges in it may amuse a few, but will be valued by none.

Inculcate strongly these qualities — obedience, regularity, attention, patience, and cheerfulness. Reckon much on a lesson learned willingly and with alacrity.

The great object should be to make your child act from religious motives. When once this desirable point is attained, it will supercede the necessity of many punishments.

Be not afraid of losing your child's affections by proper restraint: on the contrary, he will love you more. Spoiled children seldom show any great or lasting attachment for those who humor them.

Never suffer your child to indulge his appetite beyond bounds. Teach him that moderation is a divine precept.

Engage your child to contribute something towards the relief of the poor; but see that all his little charities be attended with some sacrifice. Do not assist him in this: it will be your charity, not his.

Take care that the amusement of your child be innocent, and have an eye on him when he thinks himself unobserved, lest any unfairness to others, or love of teasing, so natural to children, lead him astray.

Enforce civility to servants, but prohibit all unnecessary intercourse with them. Observe order as soon as possible. Make your child independent, by accustoming him never to require assistance when he can do without it. Be careful not to advance the mind of a child too prematurely. Be not uneasy if he appear to make but little progress for some time. Set yourself chiefly to the attainment of good dispositions. The idea of making education a sort of play is erroneous: it must be a discipline mild and gentle, but steady and regular. See that your pupil be always employed. Never suffer the mind and body to be inactive together. Let your children read but little at a time, but see that it is well understood.

Praise the affections of your child, and his exertions to please you will be spontaneous and universal.

In all you do for your child, remember you are educating him for eternity.

VIII.—Bad habits in conversation.

Mr. Editor — The following remarks are taken from a periodical published in England; and having often felt in myself, and seen in others, the evil here exposed, may it not be useful to insert them in the Oriental Christian Spectator for the benefit of your readers? C.

Among the many bad habits which may be observed in society, is that of indulging in expressions which are not literally true. Truth is a jewel of such inestimable value, that it ought on no account to be sullied or disregarded.

The bad habit of expressing ourselves in an inflated manner, has a tendency to make us undervalue the truth, and must, therefore, be injurious. Thousands fall into this error, through want of thought or attention. The few following expressions, drawn from every-day life, may furnish useful suggestions to those who are anxious to avoid evil in all its degrees.

"I was so ill, that I thought I should have died." Nothing could be farther from the thoughts than dying.

"The doctor said, if it had been a hair's breadth deeper, it would have killed me." A skilful surgeon that same doctor.

"She turned pale as a sheet." Somewhat paler than the truth, I fear.

"She has twenty or thirty thousand pounds for her fortune." It amounts not to ten thousand, it appears.

"I am tired to death." Then I hope you have made your will.

"It was a *large* black cat." Though at the time it was too dark to see whether it was a cat or not.

"He was as stout as a porpoise; she thin as a herring." An ill-matched pair truly.

"It was enough to kill me." Strange that it did not.

"I have called on him fifty times." Are you sure that you counted them?

"I have told him of that fault a thousand times." Do say nine hundred and ninety-nine.

"I had not a wink of sleep all night." Pity that you went to bed at all.

"I would not do it for the world." Then you have a spirit above bribery.

The above remarks apply to the bad habits of many. There are two persons who should benefit by them, the writer and the reader.

June 9th, 1836.

IX.—On the Consideration of the Personal Coming of Christ.

BY DAVID CAMPBELL, ESQ. ASSISTANT SURGEON H. C. S.

We print the following communication exactly as we have received it, and without any of the improvements in composition, which it manifestly requires. We are sorry that the writer should so carelessly treat a subject which must be considered a solemn one, whatever view may be taken of it. In our numbers for August and September 1830, our readers will find a full statement of the reasons which lead us to reject the theory which Mr. Campbell wishes to support. What are wanted in reply, are the adducement of passages of Scripture and calm reasoning, and not unfounded declamation and denouncement.—*Edit.*

"*Behold He cometh.*"

My Dear Sir — Some time ago the millennium (I mean the personal reign of Christ upon the earth with all his risen saints) was brought forward and discussed in your periodical; and after having arraigned it at the bar of Scripture truth, as supposed, was found to be nothing else than an antiquated fable, the crude, fanciful, and imaginary ideas of speculative men, — and moreover which Scripture does not contain; therefore it was cast aside into the shade of obscurity to lie forgotten with kindred fictions of the human brain. But since that period to which I allude, it again struggled to come once more to that light from which it was expelled, and did make its appearance, but unfortunately met with the same fate as before; and now it is once more condemned, and thought, perhaps, to be consigned to a perpetual sleep in that abode whence it first proceedeth. Now, sir, this treatment of so important and solemn a point of doctrine, I am not at all satisfied with; and moreover, since it is as old as the first century of Christians, not to mention the Apostles, nor the Prophets, and the Patriarchs; and if it really be so old as this, surely it becometh not us of the nineteenth century lightly to treat it, and to reject it without a Strict investigation whether Scripture actually contains such an idea, or holds out any such expectation that Christ is to come in Person and to reign upon the earth a thousand years with all his saints? And farther, besides this, if nothing else was to recommend it to our notice but its antiquity, methinks, that ought to command our reverence and most serious attention, as to whether it be really true or

false, and whether such an idea be in the Bible at all, and if any texts should be found there to countenance it. Particularly since we see many venerable Christians to have lived in those days, and actually held and maintained by such, who were even valiant for the truth, and which was committed by the apostles into their hands. I say when we see such Authorities as these having held this doctrine of the personal reign of Christ, we ought to consider that there must be something in it, else it would not have attracted the attention of these godly men who were, in their day, the Father's and pillars of the church; and be cautious how we spurn it a way from us lest we be found trampling under our feet the holy pen and unadulterated word of God, as revealed through his Christ. And not only these who lived in the first ages, but many of their successors down to the present time, have promulgated and taught the same doctrine, that our blessed Lord was to come in glory and majesty at the end of this dispensation, attended with all his glorified saints to reign a thousand years upon earth, in that new Jerusalem which St. John beheld in vision coming down from God out of heaven as a bride adorned for her husband. If then it be true that the primitive Christians held the coming of our Lord in such high estimation, and looked to it as a consolation for every trouble, a balm for every wound, I think it not a little behoveth us who live in these degenerate and apostate days of Christianity to examine into the doctrines and opinions which we hold with meekness and humility, beseeching the Lord to guide us into all truth; and more particularly since our views of His coming is so diametrically opposite, and so completely opposed to those which these holy men who lived in the first days of Christianity, the successors of the apostles, when we may reasonably suppose that the light of the glorious gospel shone brightest, And this is what I request your attention to, for I do not think that this question, namely, the true manner of our Lord's coming, has yet in your periodical, met with a fair and candid examination according to its merits; at least, I am entirely dissatisfied with it, because I cannot see the grounds upon which it has been condemned, as an errer of these holy men of old to whom we adverted above, and who did not count it so, but clasped to their bosom, as the pearl of great price, the Christian's joy and only hope—namely, the coming of their Lord from heaven, to take them unto himself according to that word, "*That where I am ye may be also.*" "A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 16, 22. This is the trouble they new to have in the meantime, and that is the hope that was to sustain them until he came to take them to himself, which ought likewise to be the hope of every Christian. I cannot therefore surrender so great and glorious a hope as this that the Lord placed before his disciples, and through them to every one that believeth upon his name — namely, his own personal coming, — for something shadowy, vague, and undefined, without any warrant of Scripture that I can see, that has been given forth through your periodical. And now since the time draweth nigh of our Lord's coming whether spiritual or personal, and which the signs of the times declare to the eye of any patient observer, I think we ought without delay betake ourselves to the word of God and see what it saith upon these agitated questions, namely, whether he cometh spiritually or personally to establish is Millennial Kingdom all over the earth, and reign a thousand years in glory and majesty? Taking the former view of the subject I can scarcely find mention of his personal coming at all, even at any time; and indeed, to be consistent in that mode of interpretation of the word of God, I think this also ought to be explain-

ed away, by saying that it is a spiritual coming, and then we shall have no real coming at all. To me this method of spiritualizing the word of God, by departing from the literal sense of Scripture, is most dangerous, and fraught with the most evil consequences, not only to the church, but to the whole world; and I must say that such very much looks like the rock upon which the Jews split, in not taking the Scripture in the plain and literal sense as it spoke of their Messiah. But as it is written "they sought it not by faith, therefore they must have sought it by sight—which was truly the case. For they stumbled at that stumbling-stone that was laid in Zion, as it is written, "And he (Messiah) shall be for a sanctuary but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Isa. viii. 14. Now as the Jews stumbled upon that stumbling stone by departing from the literal sense of prophecy so ought we to take care, be wise, and learn from example, lest we stumble in a similar manner and fall and be broken. The Jews, we are told, sought his coming not by faith but by sight, and would not believe the scripture as it plainly spoke of him in the letter, thinking it low, mean, and derogatory for their Messiah to come in such an humble garb, as to submit himself to the mocks and scoffs, and cruel treatment of wicked men, and at last to suffer an ignominious death upon the cross, as it is written; and lo! the Gentiles — that part of them who are Christians, as following fast after them, and stumbling upon the same stumbling-stone that was so fatal to them — and that is, their departing from the plain, obvious, and literal meaning of the word of God, which, according to all analogy of God's dealings must be followed with the same effects. They are now with all their might and ingenuity explaining away the scriptures that relate to the personal coming of our Lord, just as the Jews did at the former advent, save that the present are more spiritual, not looking to the carnal and temporal things the Jews looked for. But as to the spiritualizing and allegorizing of the present generation, a rival never as yet his been, and sight seen and in that the Jews never turned every thing more into figure, metaphor, and allegory that at all had reference to the first advent, than the Gentiles of the present day do with regard to the second advent, It only remains with every candid enquirer to examine into this assertion for himself, comparing every thing with the word of God, and he, I am certain, will be fully satisfied as to its truth, Then I ask, wherefore hath this come to pass but departing from the letter of the word of God, and substituting our own private interpretation for that of the Holy Spirit in the mouth of the Prophets since the world began.

This is the rock upon which the ship is fast driving by the sea of unscriptural interpretation of that prophetic chart which is given to direct her course over the billows of the mighty deep, into a haven of eternal rest and undisturbed repose; and into which prophetic chart we are told by St. Peter to take good heed, as unto a light that shineth in a dark place *until* the day dawns, and the day star arises in our hearts. All this I confess is very ominous respecting the end of the Gentiles, as it is written of them in this dispensation, "Boast not," saith the Apostle speaking to the Gentiles, "against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be graffed in. Well, because of *unbelief* they were broken off, and" *thou standest* BY FAITH. *Be not high minded, but fear.* For if God spared not the natural branches take care he also spare not thee," (Rom. xi. 18. 21.); and I would that the subject be taken into our most serious understanding, for no less than the welfare and stability of Christendom at large depend upon it, as it is written "we stand by faith." Therefore we ought not to be high mind-

ed but fear, and give good heed unto that interpretation namely, not taking Scripture in the literal sense, which we see was so fatal to the Jews. Here lieth the error and here lieth the stumbling block also of the Gentiles, and as it fared to the Jews, so, I have no doubt, it will also fare to the Gentiles. And yet I believe with the Apostle, as the fall of the Jews were the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? But this cometh not without a judgment upon the Gentiles for having rejected the Lamp of truth, the glorious Gospel of our Lord and Saviour Jesus Christ. That period we believe is this in which we live, and which, from the fulfillment of prophecy and the signs of the times, we judge to be close at hand, yea even at the doors — when the Lord shall unfurl his banner in the heavens, and come with vengeance upon Christendom, and all the nations that hold the truth in unrighteousness. Yes, he will come and not keep silence; a fire goeth before him and burneth up his enemies round about; and the word hath already gone forth, and the nations are fast mustering their hosts to the battle of God Almighty: "Proclaim ye this among the Gentiles; prepare *nay wake up* the mighty men, let all the men of war draw near; let them come up, beat your plow shares into swords, and your pruning hooks into spears: let the weak say, I am strong, assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall war out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel, so shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: *then* shall Jerusalem be holy, and there shall *no strangers pass through her* ANY MORE." Joel iii. 9. — 17. see to the end.

If these things be now at hand — what are here proclaimed to all the world, and if there be any truth in what I have written, ought we not to bestir ourselves, and send forth the sound of alarm to rouse the guilty nations, the church, and the world, from their slumbers, and thunder these things in their ears, that while a day of grace is yet held out, they may repent; for God willeth not the death of a sinner, but that all should come unto him and be saved. Howbeit, whether it be so or no, I think we ought to search the Scriptures as the fountain of all truth, and bring all our thoughts to the law and the testimony as the only standard of truth, and see what it saith upon the subject,—whether there be a spiritual or personal reign of Christ on the earth in the millennium; and whether it be not now at hand; and whether the judgment written doth not precede it—that judgment which taketh place, when the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him, Jude 14—15. Such enquiries I count to be no more than our duty at all times, and much more in these last and perilous days of the Christian dispensation, which, if Scripture be true, usher in the Lord our God to judgemnt,—and cause him to come forth out of his place to punish the inhabitants of the earth, and take unto himself

his kingdom, and sit upon the throne of David, a Priest and King for ever, after the order of Melchisedec. The word has gone unto the ends of the earth that He cometh; the virgin cry hath been made, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." Yet all but a few sleepeth, and are deaf to the proclamation, thereby fulfilling the word of God, that the Son of Man shall come in a day we least expect,—that he will come as a thief in the night, when no man watch, save a handful. We have forgotten the admonitory word of our Lord—"What I say unto you, I say unto all, WATCH," the times are charged with delusion—there is scarcely any free from it. Liberty and equality hath become the order of the day, and all hands are feeble and waxing cold, for the truth as it is in Jesus. Wickedness, as the Apostle hath said, is abounding more and more, and evil men are growing worse and worse, deceiving and being deceived. The three great and prevalent vices of the last days, are said by our Lord to be GLUTTONY, DRUNKENNESS, and WORLDLY-MINDEDNESS, against which he cautions his people lest they be taken and snared. "And take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting*, and *drunkenness*, and the *cares* of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth," (Luke i. 34, 35); and in the next verse he enjoins watchfulness upon all, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." If there were not great danger of our being ensnared by these giant vices in particular, above all others, our Lord certainly never would have singled them out, and warned us so strongly against them, None, I dare say, will dispute these facts of intemperance, and particularly since a remedy hath been discovered for *one* of them by the "Temperance Societies"!!! While the only remedies our Lord holds out are "PRAYER," and "WATCHFULNESS," and the word "BEHOLD HE COMETH" as the only adequate means to withstand that sweeping sin of drunkenness, as well as the other equally prevalent vices in the last times, Methinks that while they have found a remedy, for one of them, they ought it to find remedies for the others also, namely gluttony, and worldly mindedness; for both are said to be as extensive in their march, and as destructive in their effects, as drunkenness. But I think that they ought to rest content with that which they have, and not to devise *new* expedients of human self-sufficiency; for if the holding forth these predominant wide-spreading vices of the latter days, and enjoining prayer, and watchfulness, and the coming of our Lord, as their proper and only antidotes, be not sufficient, I know not what is; and if the Lord prevail not, surely man cannot. Yours truly,

DAVID CAMPBELL.

X.—INQUIRIES RESPECTING ABSTINENCE FROM ARDENT SPIRITS.

Sir — I have read within the last two years temperance reports, temperance tracts, and temperance books, and papers innumerable, but in all my reading I have not discovered *any* thing to satisfy inquirers — among whom is myself — who are laboring under peculiar cases. I shall, however, speak *only* of myself; but at the same time let it be borne in mind, that several individuals of my acquaintance are similarly affected, and no doubt hundreds more in this country are the same.

Total abstinence from spirituous liquors is universally recommended as conducive to health, and the following valuable testimony, which I

quote from the Oriental Temperance Advocate, is amongst the number.

"A gentleman who had been seriously indisposed, called upon Sir Astley Cooper, to get his advice. Sir Astley told him, that in order to recover his health he must entirely abstain from wine and all ardent spirits; but that if he used only the small quantity of three glasses a day, before the end of the year he would be a dead man. The gentleman, who had not previously indulged beyond what are called temperate bounds, now totally abstained, and the consequence was, that he soon completely recovered, and has ever since enjoyed an excellent state of health."

Now, one would feel disposed to admit that evidence such as this ought to put to silence every inquirer, and seal their resolution forever. But entire abstinence has wrought absolutely the reverse in me, and I am still "halting between two opinions."

For the last two years or upwards, I have taken for my motto "entire abstinence from ardent spirits;" before that period I was what is termed a very moderate drinker — I then enjoyed health and strength without interruption, but since I have abolished my moderate allowance, both have declined, and there is no likelihood — by entire abstinence — of my regaining that wonted state of health which I did for so many years uninterruptedly possess. Intermittent fever has several times afflicted me for two & three months at a time, and I am in a general debilitated state, and no remedy offers itself but a continual application to doctors and (perhaps useless) medicine.

The great questions, therefore, to be decided are these: 1. As "entire abstinence" has been observed for the last two years, and the result is not so beneficial as was anticipated, are spirits (say one glass daily diluted in double its quantity of water*) in such cases necessary, and can it be taken as a medicine? 2 Can the experiment be made conscientiously, and if it is found not to have the desired effect, again given up?

I beg, sir, you will give publicity to this as early as practicable, and it is to be hoped that either yourself, or some one of your valuable correspondents, may deem the subject worth inquiring into, for even if the welfare of only one individual depended upon it, it ought to be satisfactorily elucidated. The writer is suspending his final resolution until an answer can be obtained, when he will be influenced accordingly, and decide for ever one way or the other.

Yours respectfully,

June 9th, 1568. A TEMPERATE INQUIRER.

XI.—THE PROFANATION OF THE SABBATH BY PUBLIC WORKS IN BOMBAY.

TO THE EDITOR OF EHE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir, On passing through the Church-gate last Sunday evening, I was greatly surprised to observe a number of men employed at work in the ditch surrounding the wall, whilst a number of others were employed in heaving stones for some work which was to be carried on there. Could any of your readers inform me whether the necessity of the case was so urgent that it required those men to be employed on that day, on which, not only we, but our man-servant, our maid-servant, our ox, and our ass, are to rest? The keeping holy

* This was recommended by the Cannanore Temperance Society, Regulation v. See vol. iii. page 82, O. C. S.

of the Sabbath is a peculiar blessing to the Christian who loves to obey the commands of a gracious God; and when he sees it profaned, it cannot but grieve him, while he pities those who are so sinful as to despise it, and more especially when he reflects that as Christians, in a heathen land, we are, in a peculiar degree, called upon to let our light shine before men. If instead of this, the benighted natives around us see that the very laws which we profess to know, and to be governed by, are only observed by many just as it suits their fancy or convenience, we are greatly guilty before God. And, doubtless, it is the duty of every Christian to stand up and boldly vindicate the laws of God, protest against their abuse, warn with all sincerity and by personal example, and by his talents to endeavour to stem the current which would obliterate from our hearts the remembrance of the holy day.

It is needless for those zealous servants of God who have the cause of their Saviour at heart to preach the purity of the Gospel, and invite the heathen to come and taste that the Lord is gracious, whilst an argument, which for many is sufficient, *is* put into their mouths by those "who profess and call themselves Christians." To such I would recommend the perusal of some sermons by the Bishop of Calcutta on the Sabbath, from which I take the following remarks: "What can we say to the spiritual state of those multitudes, who still continue to have little or no conscience about hallowing God's blessed day. Where shall we place them? Under what class are they to be arranged? Alas! the heart turns sick at the fearful guilt of the numbers who, with knowledge and opportunities, and means of sanctifying the day of grace, abuse, neglect, despise, and violate it. Let such awake, ere it be late, to their immense loss, as well as to their heavy criminality before Almighty God."

I trust that if what I observed was not really a work of necessity, the bringing it to notice will prevent a repetition of it in future.

I am, your's sincerely,

Bombay, July 4th, 1836. A REFORMER.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Mr. Editor — Several months have elapsed since, at the instance of the respected Bishop of Calcutta, enquiries were circulated by the Bombay Government with the view of ascertaining from heads of departments how far the observance of the Sabbath ought to be inforced at this Presidency among servants of the British Government.

It is to be presumed from the present aspect of affairs, that those high functionaries were averse to the proposal; for public works are still carried on in Bombay on the Lord's day, as on any other.

The propriety of the enforcement by Christian Governments of the due observance of a day of holy rest for all their subjects, has obtruded itself forcibly on my consideration, during the last few days, on the perusal of an extract from a proclamation by the chiefs of a rude African tribe, as republished in the Graham's Town Journal of November, 1833. It is as follows.

"We Pato, Kama, and Kongo, the Chiefs of the Gunuguebi tribe; having taken into our serious consideration the state of our people, have come to the determination to issue general orders which shall henceforward be considered a law of our tribe, viz.

"That from and after the date of this 29th day of October 1833, all our people shall reverence and observe the Sabbath, by abstaining from all work on that day, except such as is considered absolutely necessary, &c.

"And be it also known that we do also hereby prohibit all colonial

traders from purchasing any hides, horns, ivory, cattle, or any other marketable articles, except food for their own use, from any of our people on the Sabbath day; and as we have several times had to reprimand some for breaking the Sabbath, and as we find our people plead the example of such men in justification of their own breach of that day; therefore we have, on further consideration, determined to levy a fine on all such colonial traders found purchasing any thing on the Sabbath, besides food for their own use, which fine shall be as follows.

" For the first offence, one head of cattle.

" For the second offence, two head of cattle.

" For the third offence, three head of cattle. And if any transgress beyond this number, then we will use our own discretion to levy such fine as we may think proper."

Truly, here is an example worthy of the imitation of all Christian rulers: an example set by *unlettered barbarians* to *enlightened statesmen*, and enforced by recent converts to Christianity, despite the opposition of men nurtured in the bosom of a Christian country and calling themselves Christians !!! It is to be hoped that the high authority by whom the question was lately agitated in Bombay (who has himself so ably advocated in the course of his ministry the claims of the fourth commandment to consideration) will again, and again, urge the subject on the attention of Government.

I remain, my dear Mr. Editor, yours very truly

X.

XII.—Verses on ardent spirits.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — From a heart-felt wish to make some atonement for past irregularities, and at the same time anxious to offer a simple treat to a number of my " compeers in arms," likewise endeavouring to attract the sons of Scotia in general (serving throughout the Indian army) to give their serious attention to the " temperance cause," I have been induced to tempt my illiterate muse to address them in a dialect which remembrance must ever make dear to the heart of ilka true Scotsman. Should you deem my poor performance deserving encouragement, and befitting a place in your valuable journal, I shall not only feel gratified, but be ever grateful. " A Puir but Honest Sodger."*

Bombay, 11th June, 1836.

" Of a' the ills puir Caledonia
E're yet brew'd or ere will taste
E'en brew'd in Hell's black Pandemonia
Whiskey's ill will skaith her maist."

Hector Macneil, Esq.

Ye comrades o' my ill-spent days,
Fra'e sangs o' wild impiety
My heart is chang'd — an' I maun praise
The " Temperance Society."

A blessing has befa'n me since
I join'd that Institution;
Altho' Remorse whiles gars me wince
To think on past pollution.

Without ane thocht how aften we

* The signature will, we doubt not, disarm criticism. — *Edit.*

(A few Rupees possessing)
Neglected God — despised e'ven He
An' every earthly blessing.

Ye ken the down-hill road I ran
Sae lang, sae reckless an' sae callous,
The veriest wretch in shape o' man
Ripe for the Gunwheel† nay the — Gallows!

An' 'tis the truth when I declare,
The "Temperance cause 'twas solely
Whilk roused me frae the Drunkard's lair,
An' shew'd me a' me folly

For sake o' rhyme 'tis folly term'd
But oh! 'twas dreadful madness.
While grog-bewitch'd, spell-bound or charm'd
A slave to sin an' sadness.

I had no hope to cheer my mind
'Twixt horrors an' hilarity —
No Inquisition rack could grind
A wretch, wi' mair barbarity.

My height of joy was midnight glee;
I loved the minstrel's witchery
I gloried in a random spree
But mark the end — Debauchery!

I valued not, truth, life, or fame
A' Gospel warnings slighted;
I triumph'd foaming out my shame
When I was grog-excited.

I only speak as I have found
What's misca'd Sociability —
Believe me tho' it should astound
I cherish'd Infidelity.

Some gude man's pray'r to heav'n, was heard
Or Angel interested,
In shape O' Temperance, my soul stirr'd
—— 't was Heaven an' Hell contrasted —

I canna rest my Indian frien's
Until I strive to warn ye
To shun uproarious cursed canteens
—— Experience dear will learn ye.

'T were better tak' advice frae ane
Wha pass'd the "fiery Ordeal"
Wha suffered mair in heart an' brain
Than ony words can ere paint real.

An' there 's the siller ye may spare
Stan's guid in age or sickness;
For as affliction a' maun bear,
Let 's bear't wi' Christian meekness.

—— 't was first on sentry I began
(An' on the Bombay Castle)

† Gun-wheel. A soldier belonging to the artillery about to suffer flagellation, is generally lashed to the wheel of a gun.

To view the blessed "Temperance plan";
—— Wi' self I sair did wrestle.

I shudder'd — "habit an' repute"
A most notorious Drunkard!
Could I reform? — am I a brute? —
I then glanced moral spunk-ward.

A British Sodger carry'ing "Arms"
Art thou so far degraded
To lose a' sight o' moral charms
Thy peace o' mind invaded?

O friens — when peace o' mind is lost
The soul sunk in grog-slavery
'Tis worse than Russians on our coast
Defying British bravery!!!

REVIEW.

The Christian Keepsake and Missionary Annual, for 1836. Edited by the Rev. W. Ellis, small quarto. London and Paris: Fisher Son &c Co.

The Christian Keepsake having lately come into our hands, we think it well worthy of a short notice. The editor is already well known to the Christian part of the world as the author of the very interesting "Polynesian Reaserches," and his eminence in missionary information well fits him for preparing such a work as "the Missionary Annual." It is indeed very different from the ordinary run of annuals, both in the style of its embellishments, and the valuable and interesting nature of the pieces in prose and verse — mostly by living Christian authors, which enter into its composition; and we cannot but think it destined to something more than the ephemeral existence assigned to the majority of that now numerous class of works. In addition to several *engravings* of scripture and missionary scenes, in the best stile of the art, it gives life-speaking portraits of the eminent Christian philanthropists, the late William Wilberforce, Esq., Mrs. Fry, and T. F. Buxton, Esq. with short biographical notices of the two former; likewise of the late Rev. Dr. Morrison, missionary in China, and the Persian convert Mirza Mahommed Beg, with a memoir of each of them. The account of this convert (written by the Rev. Dr. Ross) is perhaps one of the most interesting pieces in the work; and we think we shall best illustrate it by giving extracts in a short connected sketch of his life.

Mirza Mahomed Ali Beg is a native of the city of Derbent, the capital of a province on the western shore of the Caspian Sea, formerly part of the vast Russian Empire. He was born in the year 1802, and his father, Hájí Kazim Beg, was connected with the principal families in the country, and highly respected for his wealth, the important offices he filled, and the political influence which he and his relatives exercised at the court of the Khan, or native prince. When the Russians subdued the province, the Hájí was appointed Chief Kàzì of the city of Derbent, but had not held the office many years before he was accused, along with others, of holding a treasonable correspondence with his former sovereign, who had fled to Persia; and, being convicted, was condemned to have all his property confiscated, to be separated from his family, and exiled from his native land. He was, accordingly, in the year 1822, conveyed to Astrachan, poor, but in his own estimation not dishonored; stripped of office, but not of rank; venerated by those

of his countrymen residing there for purposes of traffic, and securing the sympathy and respectful feelings of strangers by the dignity of his manners, and the hoary locks and flowing beard with which age had invested him. Mahommed Ali was his only son, then in his twenty first year — handsome in his person, engaging in his manners; "learned in all the wisdom" of the Musalmans; and, at the same time, of the most affectionate disposition, and remarkable for his attachment to his aged parent. After the father had been a few months in Astrachan, he found that he could not live without his son; he therefore invited him to become the companion of his exile and the partner of his poverty. The young man at once complied, and in September or October 1822 arrived in Astrachan. Previously to his arrival, the father had been occasionally visited by some of the missionary of the Scottish Missionary Society, which had formed an establishment in that city, and in the journals of Messrs. Glen and Macpherson his name is sometimes mentioned. With the son also, Messrs. Glen and Dickson had become slightly acquainted a few years before, during a missionary visit to Derbent, and had presented him with a copy of the New Testament. Consequently, on his arrival in Astrachan, he often visited the mission-house, and was on friendly terms with all the missionaries. He soon found it necessary to do something to gain a livelihood for himself and father; and, although hitherto unaccustomed to service of any sort, he gladly accepted an offer to become the teacher of some of the missionaries, who were desirous of obtaining a more competent knowledge than they possessed of the Arabic and Turkish languages; an office which, from his acquirements and very superior talents, they considered him well fitted for. Although not in the habit of entering into discussions with their Mahommeden teachers, there was something so free and open in Mahommed Ali's manner, so much ingenuousness about him, that they ventured to use greater freedom with him, and frequent discussions took place between him and his pupils.

The violent opposition of the natural man, and the workings of his mind in its progress towards the truth are well exhibited in the following extracts.

"At first he firmly opposed every statement that was made in support of Christianity: sometimes he became exceedingly enraged, and gave vent to his feelings in expressions of awful blasphemy against that holy name by which we are called, but still there seemed to be that in him which encouraged the missionaries to hope; for within a few days after such ebullitions, he would renew his inquiries, and again endeavour to provoke discussions. Once, while reading a Turkish manuscript with him, I pointed out some of its absurdities, particularly one sentence which asserted that the world, angels, and men, were created for the sake of Mahommed, and that but for him they never would have existed. Mahommed Ali strenuously maintained the truth of this assertion. "How," said I, "is it possible to conceive that all these things were created for the sake of one man, and that man a sinner?" "Ha!" replied he with rising emotion, "do you say Mahommed was a sinner?" "Certainly he was!" Upon receiving this answer, he broke out into a strain of the most bitter and virulent abuse; cursing and reviling, as if in revenge, the name of Jesus, and pouring contempt upon the religion He had taught. His whole frame was agitated; his countenance was lighted up with rage. The imputation thrown upon his prophet's character, a character against which he had never heard a fault whispered, and of which he dared not to think but as of one immaculate, startled and shocked him. I considered it proper to be silent; indeed, my feelings were too much overpowered by the torrent of blasphemy to which I had

listened, to allow me to make any remark; and for several days I did not so much as hint at the subject of religion. I determined in future to leave it with Mahommed Ali to introduce it or not, as he might choose, persuaded by this plan that I should have a better opportunity of stating the truth, than if I myself were to press it upon his attention: and so it happened. One subject seemed much to interest, and at the same time to afflict him. Of geography, Mahommedans know little. Of the comparative numbers of Christians, Heathen, and Musalmáns, they are quite ignorant. They have the idea that their own sect constitutes a largely preponderating majority of the human race. The missionaries, therefore, endeavoured to dispel this ignorance, and to rectify their mistakes. In connection with the information they communicated as to the comparative numbers of Christians, Mahommedans, and idolaters, they spoke of the exertions made by Christians in all parts of the world, to spread their religion, and to save the souls of men; of the success which had attended their endeavours, both among Mahommedans and heathen, and of the certainty with which, trusting to the fulfilment of prophecy, they expected the conversion of men of all ranks, climates, and religions, to the belief of one God, and Jesus Christ whom he hath sent. After his conversion, he confessed that the fact of so many Christian missionaries being employed in different parts of the world had made a deep impression on his heart, that he began to surmise that a religion which could lead men to do so much for their fellow-creatures, must be from God, and not from themselves; whilst, among Mahommedans, none seemed to take any interest in the condition of others, 'whether they were in the way to heaven or not.'

"But, whilst in the presence of the missionaries Mohammed Ali thus maintained the character of a strict and devoted Musalmán, and the determined opponent of Christianity, the Spirit of God was in secret striving with his spirit. His faith in the system in which he had been educated had begun to waver, the foundation on which he had been building was giving way, and his mind was eagerly endeavouring to discover whether those things were so, of which the missionaries spoke. He had received a copy of the Bible in Arabic, with which he was deeply interested, and which he diligently read.

"By and by, the missionaries perceived that, although he argued and opposed, his arguments were conducted in such a manner as led them to suspect that he now engaged in controversy, not from the conviction that he was right, but from a desire to obtain information. It was not, therefore, altogether unexpected, although greatly to the delight of the missionaries, that on the 16th of April, 1823, he suddenly and at once threw down his weapons, declared himself no longer an enemy, and uttered his renunciation of the religion of the Arabian impostor. The conflict had been carried on in his own mind unperceived, or only guessed at by others. Truth had been admitted, the Spirit of God had applied it and he now stood before the missionary its vanquished foe. On that day, while Mr. Macpherson was reading with him a Mahommedan confession of faith in the Arabic language, some remarks were made upon the absurdity of such a system of divinity, upon which, pointing to the confession, he exclaimed, "I no more believe what is contained in that book." And he did not; he renounced it at once and for ever, and immediately gave himself up to an investigation of the truth as it is in Jesus. Two of the missionaries, Mr. Macpherson and myself, devoted ourselves especially to his instruction; and never had teachers a more apt scholar. In a short time he acquired, as if by intuition, the most correct views of the Christian system, as well as of the weakness and wickedness of Islamism; so much so, that after three or four weeks instruction, he wrote an

Arabic tract in favour of Christianity, which none of his countrymen have ever been able to answer.

"Not only so; not only was his mind enlightened, but his heart was impressed. For some days he felt deeply the convictions of a wounded conscience. But by degrees these were removed. He was brought not only to feel that he needed a Saviour, but to perceive that Jesus Christ was the Saviour he needed; he was enabled to embrace him with affection, to devote himself to him in real earnestness, and to forsake father, and kindred, and country, for his sake. He became a new creature; old things passed away, and all things became new.

"He now began to feel deeply for his venerable father. "I am sure," he said, "that my apostacy will bring him down with sorrow to the grave;" and added with emotion, "My father has many enemies in Derbent, and when they hear of his son becoming an infidel, they will rejoice; and thank God for it." He did not know how to communicate to his father the change that had taken place; he wished to make him acquainted with it, and yet he dreaded the disclosure. Out of this difficulty, however, he was soon relieved, by others doing it for him. The effect of this disclosure upon the old man was such as might have been foreseen, and after having in vain employed tears and entreaties, menaces, and violence to turn the young man from his purpose, he at last confined him a prisoner in the house. The missionaries, having received information that he was so confined, that he had been beaten, and was left in a great measure without food, conceived it their duty to employ means for his protection; and, having in vain appealed to the father himself, they at last succeeded by an application to the Governor in obtaining his release, and he was brought by the police-master to the mission house, and safely lodged with those were now his brethren in Christ Jesus.

"In answer to the inquiries which were made as to the state of his mind during the time of his confinement, he said that it had been in the most peaceful and happy frame, notwithstanding all the wrangling and abuse to which he had been exposed; that his tongue was quite tired by the perpetual discussions into which he had been obliged to enter with crowds of Persians who visited at his father's; that God had indeed been a mouth and wisdom to him, for that upon no one occasion had he not been able to give them such answers as they could neither gainsay nor resist: so that the father had declared to him, "The devil has more power over you than over the Englishmen; for if they were to argue and preach as you do, all the town would renounce our Prophet, and become Christians." The meekness with which he was enabled to bear this ill usage, strikingly exhibited the deep influence which his Christian belief had obtained and exercised over his heart. When he was brought to the mission-house, his head still aching from the blows his father had given him, he said, "I have suffered much since I saw you; but Jesus Christ suffered much more." On another occasion, being asked how he felt while his father was beating him, he replied, "Oh, nothing at all; after he was done, I went and kissed him."

"On the 11th of July 1823, the convert was solemnly baptized in the presence of many of his countrymen by the name of Alexander Kazim Beg, having, in reply to queries put to him previous to the application of the water, explained fully his views of the Christian religion, and of his own interest in it.

"About a fortnight after he had taken up his abode with the missionaries, he determined to pay a visit to his venerable father, who, after several refusals, at last consented to see him. The interview on this, and other occasions when it was repeated, was of the most affecting nature, and calculated to try severely the young convert's faith.

"For some time the old man could not comprehend how his son should have been led to renounce Mahommedanism. He was, to use his own expression, "eating wonders;" and could account for the apostacy in no other way than by supposing that the English people had administered medicine which had entirely bewitched him, or that the devil had taken full possession of him. He was continually sending him notes or messages, or telling him of circumstances that he thought would win their way to the son's heart, and touch his feelings, or awaken his fears, and cause him to waver. On one occasion, the old man told him that he had received information that the people of Derbent had been filled with wonder and grief at one of their Begs having renounced the religion of his father, and become a Christian; that his cousin, who is president of the Mahommedan council there, did not leave his house for five days after hearing the mournful tidings; and that a number of the principal ladies of the town had collected together, and wept over him as over one who was dead.

"At last, however, the old man gave up all such efforts at *reconversion* as quite useless. He consoled himself with the only consolation his principles afforded him. He came to this conclusion: "It has been decreed from eternity that my son should be an infidel, and who can fight against the decree of God?" After this, he treated his son, who frequently visited him, with uniform kindness, interrupted only by occasional paroxysms of angry feeling. He even came to see him at the mission-house, and once took tea with me in a very friendly manner. No impression of the truth of Christianity seems ever to have been made upon his heart; and about three years after his son's conversation, he was permitted, in answer to repeated applications, to leave the place of his exile, and to return to Derbent.

"Mahommed Alí, after his conversion and baptism, was never happier than when conversing with his countrymen upon the great subject of of religion, and endeavouring to spread the knowledge of its saving truths among those who were labouring under the delusions from which he had been delivered. He went to the caravanserais; he accompanied the missionaries to the Tartar villages; and oftentimes, in the midst of much abuse, and at considerable personal risk, upheld the honours of the Cross. In the spread of the truth as it is in Jesus, he was deeply interested; and information of the conversion of sinners, especially from among Mahommedans, was to him a source of purest joy."

In this manner he continued to be employed: assisting the missionaries in the acquisition of languages, learning English and Hebrew from them, conversing with his countrymen, itinerating among the Tartars, and, by the composition of tracts and letters, endeavouring to make himself generally useful. It was hoped that he would soon be able to give himself entirely up to the duties of a missionary, than which there was nothing he himself more earnestly desired; and the most pleasing anticipations were indulged in of the immense good he might in that capacity be the means of effecting. But in the autumn of 1814, all such hopes were suddenly destroyed by the arrival of an order from General Yermoloff, the governor-general of the southern provinces of Russia, commanding the Persian convert to enter into the service of the Emperor, but allowing him to select the department in which he would prefer being employed. Not long afterwards, another order was received from the same quarter, forbidding him to engage in any missionary operations, or even to go beyond the boundaries of the city of Astrachan, without the permission of the police-master. The reason why such orders were issued, was never discovered, although persons acquainted with the poli,

tical and religious state of that country will be at no loss to conjecture. By the advice of the missionaries, he was induced to select the department of the college of foreign affairs, as the most suitable for his talents and acquisitions, and presented a petition to that effect to his Excellency Count Nesselrode, who then presided over that department. Nearly twelve months elasped before an answer was returned to that petition. In the mean time, the hopes of the missionaries having been thus destroyed in reference to this interesting young man, and many other occurrences of a political nature having taken place, which rendered the continuance of their exertions in that empire inexpedient, the establishment was in a great measure broken up. On his way through St. Petersburg, Dr. Ross solicited and obtained an interview with his Excellency Prince Galitzin, and through him a letter was addressed, in behalf of the convert, to the Emperor, whose death taking place soon after, the effect of the letter was not known. In the mean time, Mahommed Ali received a communication from Government, stating that he was appointed teacher in a public school at Tomsk in Siberia, some thousands of versts from Astrachan, and commanding him to set out for it without delay. He parted sorrowfully from the remaining missionaries, and commenced his journey for the scene of his exile — for such in reality it was intended to be. On his way thither, having to pass through Kazan, the seat of a Russian university, he was provided with a letter of introduction to one of its most eminent professors, Dr. Fox, a German physician, who was so much pleased with the young convert, so struck with his talents, and interested in his history, that he introduced him into the society of the principal persons in that city, and upon a short acquaintance with him, they determined to apply to the Minister of State to change his destination, and instead of appointing him to a school in Siberia, to make him the professor of oriental languages in this university. "After considerable delay, and with great difficulty, the prayer of the petition was granted, and, to the delight of his friends, Alexander Kazem Beg was appointed Professor in the University of Kazan. There he now is, high in general estimation, steadfast in the faith, and, although almost entirely cut off from communication with those who are of similar sentiments with himself, and destitute of those religious ordinances which are so necessary to the health of the soul, yet maintaining his profession, and adorning the doctrine of God his Saviour by a life and conversation becoming the gospel.

"May the everlasting arms be underneath him and around him; and, faithful even unto death, may he at last receive the crown of life."

The list of contributions in verse, is graced by the names of the eminent Christian poets, Bernard Barton, Edmeston, Montgomery, &c. &c. but we quote the following piece by John Holland, a name less familiar, as not unworthy of notice. It accompanies a landscape view of "Nazareth."

Look, Christian, on that picture, 'tis a gem
'Thy heart, thy taste, thy fancy may approve;
'Tis Nazareth in Galilee — the spot
Where, warned of God, obedient Joseph fled
With holy Mary, his espoused wife,
That thence the virgin-mother's first-born son,
Jesus — the world's Redeemer, promised long —
Might, as the prophets had foretold, be called
A Nazarene.

Oh! who would not, could aught
Give instant wings and vision to our thoughts,
Oh! who would not rejoice, a pilgrim glad,
To fly, and gaze a moment on the scene

So honoured oft by Inspiration's pen?
The scene to which, commissioned by high Heaven
God's first archangel, Gabriel, ere while sped,
Saluting with stange words ineffable,
As highly favoured of the Lord! as one
Most blessed among women from thenceforth, —
Mary, the mother of the Son of God!
Look on that picture, Christian; it portrays
A spot despised through Jewry in old times,
Even as the Man of sorrows, who thence sprang,
Was the despised, rejected among men.
" Comes any good thing out of Nazareth?"
Inquired the sneering Jew: Yes, 'tis the place
Low, mean, derided, scorned — the very place
Most honoured in the precincts of this earth:
There first the name of Jesus was announced,
While, by the o'ershadowing Spirit's presence taught,
HIM angel-lips proclaimed the Son of God:
There, with his parents, in unspotted youth
Obedient, dwelt the saviour of mankind:
There with the unction of the Holy Ghost,
Anointed to his office, Christ began
To preach, to work, to show himself indeed
Transcendent o'er humanity, nor less
Than God, — yea, the IMMANUEL — God with us!
Now change the scene — a moment let the eye
Be fixed on Calvary: lo! on the Cross,
The Lamb of God in sacrificial death
Expires; and heaven is reconciled to earth!
Who is the victim? Read, Oh! weeping, read
That triple superscription, nailed aloft
At Pilate's stern command: in Hebrew, read
" JESUS OF NAZARETH," ye mocking Jews!
In Greek, ye polished strangers of the west,
" JESUS OF NAZARETH," all trembling read!
All ye from Rome, and from the isle a far
"JESUS OF NAZARETH," in Latin read!
Thrice honoured Nazareth! by Heaven's decrees,
Exalted highly, o'er all cities, thus —
Not Bethlehem, where our Lord was humbly born;
Not Jordan, in whose wave he was baptized;
Nor Salem, witness of his mightiest works;
Nor Tabor, the transfiguration mount;
Nor thy strange garden, dark Geths emane!
Nor Calvary itself, such favour won,
As this despised, exalted city, Nazareth.

RELIGIOUS INTELLIGENCE.

INDIA. I. *Bombay Auxiliary Church of Scotland's Mission Society.* In our number for January, we intimated the happy transfer of the Scottish Mission in the Presidency of Bombay to the General Assembly of the Church of Scotland. We now lay before our readers the following communications relative to an alteration of the designation of the local society, which has been rendered necessary by the change of the relation of the missionaries, and which the committee felt warranted to make without

a reference to the subscribers, in consequence of resolutions passed at the two last anniversary meetings.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir—Do me the favor to publish the accompanying circular to the friends of the Church of Scotland's Mission at Bombay, in your next number. It is my desire to give it as wide a circulation as may be in my power; but it is possible that I may omit some one who may see it in the Spectator. Should it be so, I trust the omission will be regarded as entirely unintentional; and that the circular will be received as if addressed to that person individually, and meet from him the indulgent consideration and attention which it claims. Truly yours,

26th August, 1836. JOSEPH LAURIE.

I have the pleasure to acquaint you that, on the 1st. of August 1835, the Scottish Mission at this Presidency, was transferred to "The Committee of the General Assembly of the Church of Scotland, for the propagation of the Gospel in foreign parts;" and that, from the above period, it has become *the Bombay mission of that Venerable Church.*

In reference to this gratifying event, the committee of the "Bombay Auxiliary Scottish Missionary Society" held a meeting on the 2d instant; and I beg to direct attention to its resolutions upon that occasion, illustrative of the measure of aid which it desires to extend to the Church of Scotland's Mission, and of the appeal for pecuniary help which it ventures again to prefer to its friends, and the friends of religion throughout the Presidency.

At that meeting a letter from the Rev. Dr. Brunton, Convener of the General Assembly's Committee, and one from the Secretary to the Scottish Missionary Society, announcing the transfer of the mission, having been read, it was resolved unanimously,

"1. That, in terms of the second regulation of the Bombay Auxiliary Society, whose expressed object is to aid the parent institution in its operations relative to India, the event announced in these letters, *terminates the connection* which has subsisted betwixt it and the Scottish Missionary Society, for a period of more than thirteen years.

"2. That this committee views with emotions of heart-felt joy, and with deepest gratitude to the Wise Disposer of all events, the acceptance and adoption of the Bombay Mission, by the Committee of the Venerable Assembly of the Church of Scotland; that it rejoices in the assurance expressed in Dr. Brunton's letter, of the desire, on the part of the Assembly's Committee, to keep the mission on the most efficient footing; that, relying on this assurance, and reposing the most entire confidence in the piety and scriptural character of the measures to be adopted, and in the faithfulness and zeal with which they will be carried forward, this committee, in redemption of the pledge made at the annual Meeting of the society in 1834, does most cheerfully engage to grant to the mission of the General Assembly a similar aid to that accorded, for so many years, to the Scottish Missionary Society; and that, so long as the funds of the institution will permit it, the sum of rupees *six thousand*, in quarterly instalments of fifteen hundred, be annually paid by the Auxiliary Society to whomsoever the Assembly's Committee may appoint, in support of their mission in Bombay. And,

"3. That, in accordance with the above resolutions, and anticipating the entire concurrence of the Auxiliary Society, at its annual meeting, it be henceforth designated, "The Bombay Auxiliary Church of Scotland's Mission Society;" that an intimation of this change in the *name and relations* of the Auxiliary be made to its friends, and that they, and,

generally, the friends of the Church of Scotland, and of the cause of Christ, throughout the Presidency, be invited to extend to the mission, in its new connection, the benefit of their pecuniary help, and their prayers to Almighty God for his blessing upon those measures which the mission may be permitted to adopt."

In conformity with the resolution of the committee, now expressed, permit me, respectfully, but earnestly, to solicit your personal support of the mission, and your influence with others on its behalf.

I do this with a peculiar gratification, as it is now the mission of our national church; the extended usefulness and prosperity of which, must, I am persuaded, be dear not only to her own members in India, but to every Christian. But I recommend the mission, especially, for what it is in itself. Its object and measures have been in view of this community for a series of years. It has changed its name, but its constitution is unchanged; and I venture to express the opinion, that, not only in its object and its measures, but in the tried fidelity and fitness of its servants, it is such as to command the approbation of every one who desires the moral and spiritual amelioration and advancement of the inhabitants of this great country.

The mission depends for support solely upon the benevolence of Christians in the parent country and in India. At the present time the assistances of its Indian friends is *peculiarly needed*, owing to the large additions which the Church of Scotland has lately made to her field of missionary exertion. Within the past twelvemonths she has adopted three missionaries in Bombay; and resolved immediately to send a missionary to Madras, where a promising school is already in operation. An application has also been made for a missionary to the Cape of Good Hope, with every prospect of success. Thus, whilst the sphere of labour is so widened, the pecuniary obligations of the church are become proportionally heavy; and she looks to her friends in India, as at home, to enable her to discharge the obligation. The confidence she reposes in them, is, I an convinced, a sure confidence. Extended exertion, which every well-wisher to lion will rejoice to see the Church of Scotland so vigorously putting forth, will open up sources of fresh and enlarged supply. The cause is that of the Great Head of the Church, who will bless it, and raise up friends in its support.

I give the Bombay Mission of our Church to your Christian benevolence, and an interest in your prayers, and beg to remain

Yours faithfully,

JOSEPH LAURIE.

Mr. Laurie's circular is so appropriate, that it requires no remark Messrs. Forbes and Co. we may mention, are the Treasurers to the auxiliary Society, the funds of which are devoted to the general objects of the mission.

II. *Report of the Poona Camp Poor's Asylum for* 1835 *and* 1836. This charitable institution has now completed its sixth year, since it was first established at this station by Major General Sir S. Smith, and it is gratifying to its friends to observe its favourable progress, and to reflect on the amount of suffering alleviated by its steady continuance. None but the destitute are admitted, and vagrant begging by others is discouraged, in every way that suggests itself to the committee of management, and to the full extent of their limited power. The following table exhibits the expenditure for the last four years, as well as the number of inmates, together with the average monthly expenditure for each

individual, which, for the advantages obtained of food, lodging and clothing must appear very moderate.

	No. of Men.	Women	Children	Total No. of Inmates.	Total yearly Expenditure.	Average for Monthly cost for each individual.
					Rs.	
1st July 1833	52	72	18	187	2805	
" 1834	52	62	13	127	2527	
" 1835	52	65	13	130	2609	Rs. 1 3 0 nearly.
" 1836	57	60	16	133	2621	

The larger amount of expenditure in 1833, is explained by the annual report of that year, which states that the number of inmates was then 44 more than at the same date the preceding year, owing to the scarcity which had prevailed through the country, and the society had contributed some additional donations and subscriptions to meet the exigency. The subsequent years have kept a pretty equal expenditure. That for the last year, ending 30th June 1836, is 2621 rupees, and the balance in hand is 48 rupees. A considerable expense has been unavoidably incurred by the repairs and some needful additions to the houses occupied by the poor, which were partially burnt down by accidental fire.

The committee cannot conclude the report without expressing a hope that in so large a society, consisting nearly of 400 persons, the substantial benefits conferred on the destitute poor by the institution, may form an inducement to many more to subscribe; and it is to be remembered that the smallest subscriptions are highly acceptable, as very many more deserving objects could be relieved if the funds were enlarged.

For the Committee,

Poona Camp, July 14, 1836. F. P. Lester, Secretary.

III. *Progress of the Gospel among the Natives of India.*—We have received, since the appearance of our last number, several very gratifying notices respecting the progress of Christianity in this benighted land. Four interesting youths, who have received an English education in different Calcutta seminaries, have been publicly baptized in connexion with the Church of England. Among them is Brajanáth Ghos whose case excited so much sympathy three years ago. A respectable Musulmán has embraced Christianity, in connexion with the London Society's Mission at Bangalur. There are promising appearances at Mangalur, where the Bâsle Mission is established. Armuga, a Tambiran, was baptized in the beginning of last month by the Wesleyan brethren at Madras. An interesting account of him appears in the Philadelphian. The first half yearly report of the German Missionaries in Tinnevelly reports 107 baptisms, viz, of 34 men, 20 women, and 53 children, since the return of the missionaries to that place to the end of June last. The increase of families who have abandoned Hindúism during the last six months, is estimated at 274, containing 775 souls, connected with 35 villages.

IV. *Withdrawment of the Madras Government from the countenance of Idolatry.*—The Madras Government has at length *commenced* the amendment of its ways. The compulsory dragging of the idol-cars, it has abolished. No more allowances are to be made from the Government Treasury for the consecration of the records of public courts. The

following admirable general order has been promulgated by Sir Robert O'Callaghan:

Head Quarters, Choultry Plain, 26th July, 1836.

"The Commander in Chief directs it to be strictly observed as a standing regulation of the service, that whenever the attendance of troops, either European or Native, may be necessary at any native festival or similar occasions, the troops so employed are invariably to be kept in a collected body, as a military guard for the maintenance of order, and are not, on any account, to be permitted to join, or take part in the procession or ceremony, nor to act as escorts either to persons or property."

On reading this, we could not help exclaiming, "Here is *light* from the benighted presidency! The sun has, for once, risen in the *South!* We trust that he will not take it into his head to set before he gets as far north as Bombay." A petition, praying our own Government to abandon all countenance of idolatry and superstition, is in preparation. We have little doubt that it will meet with the most favourable reception.

LITERARY AND SCIENTIFIC INTELLIGENCE.

Proceedings of the Bombay Branch of the Royal Asiatic Society.— The following notices, we take principally from the newspapers.

A meeting of the Bombay Branch of the Royal Asiatic Society was held in the society's rooms on Wednesday last. The Rev. J. Wilson, President, in the chair. Two gentlemen were admitted members by ballot. Several books were presented to the library, among which were some valuable copies of different classical authors, by Mr. Wedderburn; missionary publications, by Mr. Vaupell; and the *Shircmaní Prakásha* of Subáji Bápú, which we lately noticed, by the Hon. J. Farish, Esq. in behalf of Mr. Wilkinson, under whose patronage the work has been published. Specimens of the rock in the Southern Maráthá country, and the neighbourhood of Gogo, were presented by the president in behalf of Dr. Lush. One of the specimens was of conglomerate from the island of Perim, in the Gulf of Cambay; and fossil bones had been found at the spot from which it had been dug. Mr. Dickinson concluded the reading of his paper on the captive tribes of Israel, for which he received the best thanks of the society.—*Durpun, April* 29, 1836.

Of this highly interesting paper we expected to have been able to present an analysis by the accomplished author but, alas! he has been removed from this sublunary scene, before the completion of his purpose. In a subsequent part of this number, we give the obituary notices of him, which have appeared in the Courier.

The monthly meeting of the Asiatic Society was held on Wednesday last. The Rev. John Wilson, President, in the chair. Capt. Rose I. N. was admitted a member by ballot. S Fraser, Esq. was appointed to act as secretary to the society, and James Bird, Esq. as secretary to the Oriental Translation Fund, till the next anniversary meeting of the society. The names of the Rev. Mr. Stevenson and Capt. R. Shortrede, were added to the translation committee. Translations of the *Vedánta Sára*, and of another Sanscrita work, were presented in the name of Dr. Othman Frank. The president laid on the table copies of inscriptions on the cave-temples of Junar, Násik, &c. with interesting notes by Dr. Gibson, with which he had been lately furnished, and which he proposed, should be read at a future meeting, along with some observations which the persual of the paper had suggested to him. We should be glad to see

many of our countrymen as much interested in the antiquities of India, as the strangers who have come to sojourn among us; and whose curiosity, industry, and research, are worthy of the highest commendation. As there cannot be a doubt that membership in the Branch Asiatic Society would not now be denied to any intelligent and well-instructed natives, (and of such the number is considerable,) we would indulge the hope that some will make it a matter of solicitation. -- *Durpun, May* 27, 1836.

At a meeting of the Bombay Branch of the Royal Asistic Society held on Wednesday, the 29th June.

Read a letter from W. H. Wathen, Esq. Chief Sec. to Govt. presenting to the society, by desire of the Right Honorable the Governor in Council, in the name of the Hon'ble the Court of Directors, two copies of a Catalogue of Stars in the Southern Hemisphere, by Lieut. Johnson, of the St. Helena Artillery.

The president presented to the society from Capt. T. B. Jervis, of the Engineers, three inscriptions on stone, from Jaina temples in the Southern Maráthá Country, two of which are in the Hala Kánadi character.

The president presented 25 pieces of fossil bone to the museum on the behalf of the Baron Hugel, and read the following letter which accompanied them.

My Dear Sir — I received the other day from Mr. Williams, Political Commissioner of Guzerat, a collection of fossil bones from Perim Island, from which place I requested his having the kindness to procure me some, as I was at Surat with him when Dr. Lush brought from thence a few specimens of petrified bones. The collection he sent me consisted of 45 pieces, and as I think that the Asiatic Society at Bombay, would not object to give a little place to some of them, as the highly interesting fact of the mass of fossil remains in that little island is worth a closer inspection, I take the liberty of sending 25 pieces to you. I think that when placed in the rooms they will most likely induce travellers in that direction to collect more of them. I have numbered them, and made a little description of them, which is, however, a very superficial one. The immense quantities of fossil remains found lately in different places in India, would make it very desirable that a gentleman at Bombay would take up this highly interesting study. Many extinct and entirely new genus of quadrupeds have been discovered, some of which have not even left a representation existing in the world in a living state. I am confident that great discoveries could be made at Perim, which, as a little Island (*now*), offers a highly interesting fact in the possession of these fossils. I anticipate that they will be found in Kattywar too. The island may have been formed by an earthquake, or by a separation from the main-land through a rush of water.

I am sorry that my time then did not allow me to inspect the island myself; and I regret that even now I am obliged to break off without being able to enter more fully on the subject.

Believe me, my dear sir, with my best wishes for your health and happiness in this part of the world, Yours. &c.

5th June. Baron Hugel.

List of Fossil Bones from Perim Island in the Gulf of Cambay, most likely connected with those found recently on the Nerbudda near Hosingabad.

1, 2, 3, 4 and 5. Pieces of the tusks of Mastodon Gigas (Elephas latidens,) having found the teeth too of the animal. These bones must

have been a long time exposed to the tide and ebb, as they are partly perforated by a kind of serpula.

6. Bone of the fore-leg — the lower joint of Mastodon Gigas.
7. Fragment of the bone of the leg of the same animal.
8. Fragment of the shoulder bladebone of the same.
9. Vertebræ (of ditto?) N. B. At all events of a smaller individual.
10. Fragment of the scull of the same.
11 — 14. Shapeless fragments.
15. A very singular formed bone, with petrified wood.
16. Shapeless bone with a singular shining substance on it. In the matrix is contained a black substance like umbra.
17. Here a fragment of a petrified tusk is a second time petrified: the calcareous fossil is surrounded by a hard sandstone.
18, 19, 20. Most likely fragments of bones of Mastodon. The matrix singularly marked and perforated by the mentioned serpula.
21, 22, 23. Pieces of a large ruminant. I think the bones easily referred to the genus through comparative anatomy. (Bos I think.)
25. Piece of the horn of a stag (Cervus)

My own collection contains fragments of Rhinoceros, larger fragments of stag (Cervus) and of the horn bone of Bos. This gives till now only four kinds of animals, two Ruminantia and two Pachydermeta: one jaw with these in my possession is new to me.

It was then on the motion of the president and seconded by J. Scott, Esq. unanimously resolved, that the special thanks of the society be presented to the Baron Hugel, and that he be elected an honorary member of the society.

The president then exhibited to the meeting fac-similes of the ancient inscriptions at Girnar, which had been presented to him by Capt. W. Lang, First Assistant to the Political Agent in Kattywar, under whose direction they had been made. They are executed on cloth with great neatness and accuracy, and cover a surface of 150 square feet. — *Bombay Courier, July* 5.

27. Rev. John Wilson, D. D. President in the Chair.

The following gentlemen having been balloted for, are duly elected members of the society. John Bibby Esq., R. Barra, Esq. Junior, H. Young, Esq, C. S. Junior, H. Higginson, Esq.

W. S. Stuart Esq, of the Engineers having been proposed a subscriber by J. Ryan. Esq., and seconded by S. Fraser, Esq., is admitted accordingly.

Read a letter from W. H. Wathen Esq., Chief Sectretary to Government, presenting from the Right Honarable the Governor in Council, a copy of the result of the Madras Astronomical observations for 1834 and 35, on behalf of the Government of Madras.

Presented by the president on behalf of the author, the Rev. Bernard Schmid, a copy of his Introduction to English Grammar for Tamulians.

Presented by Lieut. Young, I. N. through the president, a dagger and two head dresses of the Natives of the Maldivas.

Presented by Col. Sykes, through Colonel Barr, a copy of his work on the Atmospheric Tides of the Dekan.

Resolved that the thanks of the society, be presented to the respective donors.

Resolved that a transcript of the fac-similes of the inscriptions exhibited by the president at the last meeting, and which he permits to be taken, be transmitted to the Royal Asiatic Society, to be presented to Monsieur Jacquet of Paris. 27th *July.*

At a meeting of the Bombay Branch of the Royal Asiatic Society held at Bombay on Wednesday 31st August, 1836.

The Ordinary business of the Society having been transacted,

The following letter from the Hon'ble G. Turnour Esq. of the Ceylon Civil Service, presenting to the Society, his outline of Cingalese history, and specimen of the *Mahawanso*, with a translation, was read.

Sir, I have to beg the favor of your presenting the accompanying pamphlet to the Literary Society of Bombay. It is intended, as explained in the introduction, to serve as a prospectus to an historical work. in the publication of which I am now engaged.

Convinced of the utter hopelessness of success, in attracting attention to a publication connected with Oriental Literature, which in other hands has already disappointed public expectation, I have adopted the present preparatory course, with the view of eliciting the criticism of oriental societies and scholars on this particular work, before it issues from the press, and of thereby at once obtaining either a confirmation or refutation of the expectations, I entertain as to its pointing out the road to a new and interesting field of research in Asia.

In the proceedings of the Asiatic Society, published in the journal of July last year, an invitation will be found on my part to the members of that institution, to enter upon that criticism, whenever the work might be submitted to them. I have no doubt, from the manner in which the request was received, of its being complied with. It would be satisfactory to me, if oriental scholars in the Bombay Literary Society, also afforded an opinion on the portion of the original Pali work, contained in the pamphlet, and the general inferences deduced there from in the introduction, as much for the guidance of those who are incapable of consulting the text, as to enable me to decide on the propriety of proceeding in my present undertaking. I have &c. &.

(Signed) GEORGE TURNOUR.

To the Secretary of the Literary Society, Bombay.

It was then proposed by the Rev. Dr. Wilson, and seconded by the Honorable James Farish, Esq.

That the best thanks of the society beconveyed to the Honorable George Turnour Esq, for his acceptable present; that the society subscribe for two copies of the the large work which he proposes to publish; and that such of the members of the committee, and of the society, as may be inclined to state their opinions on the probable results of his most laudable labors, be recommended to communicate with him personally.

The President presented to the society, his refutation of Muhammadism, in Persian, in reply to Hájí Muhammad Hàshim.

In consequence of information having been received since the last meeting of the society, of the lamented death, at Rájkot, on the 10th ultimo, of the late Secretary to the society, T. M. Dickinson, Esq.,

It was proposed by the Honorable J. Farish, Esq. and seconded by the President,

That this meeting record its deep sense of the great loss to oriental literature, which has been sustained by the early removal of that gentleman, whose distinguished talents, and rare attainments, afforded the highest promise, and whose able and interesting communications to this society, and fidelity and zeal in the discharge of the duties of the important office which he filled, merit the tribute of its grateful remembrance.

II. *Obituary of T. M. Dickinson, Esq.* We take the following two notices from the Bombay Courier of the 1st of August.

The obituary of to-day, it will be observed, records the sudden death of one of the most promising and talented young officers of this establishment.

Ensign Dickinson arrived in India in October 1825, and soon distinguished himself by his extensive acquirements in oriental languages. In a general order dated the 22d January 1833, the Government expressed its marked approbation "of the distinguished attainments in the study of Eastern languages acquired by this officer," observing that he passed in Hindustáni in April 1826, in Mahratta in March 1827; in Persian in August 1828; and in 1832, "was reported to have obtained high proficiency in the Arabic and Persian languages"

It does honor to the enlightened personage now at the head of this government, that Ensign Dickinson had no other passport to his favor, than the high character he had established, and the peculiar qualifications he had evinced for public employ. On being nominated to the situation he filled at the time of his decease, he was informed, that "he owed his appointment to his character and qualifications, and to his superior proficiency in the Oriental languages, and that in selecting him, government had been influenced purely by a conviction of his eminent fitness for the situation, and the full confidence that the high expectations entertained of him would be fulfilled." It is difficult to say whether an appointment so bestowed, reflects the greater credit on the Giver or the Receiver. — Alas! these hopes have been frustrated. Ensign Dickinson had just entered upon the career of usefulness for which he was so eminently qualified, and had commenced to show how well fitted he was for the trust confided to him, when, at the early age of 27, after a few hours illness, he was added to the number of victims, who have fallen to that dreadful scourge in India — the Cholera Morbus.

To his afflicted family it would be vain at the present moment to offer consolation; but, hereafter, when the bitterness of their affliction has passed away, they may be solaced with the reflection, that he for whom they mourn, died in full assurance of a blessed immortality through the merits of his Redeemer; and that no one among those who are numbered with the dead, descended to the tomb more universally esteemed and regretted, than the lamented subject of these brief remarks.

Death. At Rájkot, on the 10th ultimo, aged 27, Thomas Malcolm Dickinson, Esq. of the 14th Regiment Native Infantry, second assistant to the Political Agent in Kattywar, and son of Lieutenant Colonel T. Dickinson, Chief Engineer.

Mr. Dickinson was greatly distinguished as an Oriental scholar. He had passed no fewer than five successful examinations in the native languages; and, on two occasions, with such eminent credit to himself that he obtained the prizes held out by Government as the reward of the highest proficiency. For a considerable time he held the situation of Secretary to the Bombay Branch of the Royal Asiatic Society, for the discharge of the duties of which, he was amply qualified, both by his learning and zeal. His late transference to the Political Department of the public service, he owed entirely to his own merits. His acquisitions in eastern and general literature, and mathematical science, would, in any circumstances, have secured for him the highest respect; but when we consider the early age at which he joined the army in India, the difficulties under which he laboured in procuring the great works in which are deposited the treasures of European thought in many of the branches of human inquiry and research, the want of that academical sympathy and emulation, which form such powerful aids in literary and scientific acquirement in our native land, and the enervating influence of a tropical climate, and of general society in India, we feel that they indicate talent of no mean order, and could only have been made with great determination of purpose, and a systematic and persevering application to study; and that, consequently, they demand our highest admiration. His own conscious-

ness of them was characterized by modesty; and it was attended by the desire to render them subservient to the moral culture of his own mind, and to the instruction of his fellow-men. He was for some time engaged in researches of a high order, connected with the ancient history of Asia, and a specimen of which he communicated to the Asiatic Society in his notes on Mr. Arratoon's Dissertation on the Armenian language, and his able papers on the Hebrew, Persian, and Greek Chronologies, and the fate of the Ten Captive Tribes of Israel. He lately submitted to the government a most elaborate and learned report on Captain Jervis's Essay on the Primitive Universal Standard of Weight and Measure, which met with high approbation. He was particularly anxious to have leisure to lay before the public some of the results of his investigation of the literature of Arabia, which had attracted his particular attention, and for the consideration of which, his attainments in the language of the country afforded him a rare facility. Ecclesiastical and general history occupied much of his time; and his study of it led to an increased conviction of the fulness and irrefragibleness of the evidence on the ground of which the standards of our holy faith claim our belief and reverence.

In private life, Mr. Dickinson was remarkably amiable; and he enjoyed, in no small degree, the affection of all his associates. What he was in his own family, the bereaved hearts of his parents and sisters most keenly and tenderly feel, but cannot express. With the depth of *their* sorrow, we shall not intermeddle. It must, however, be a mitigation of the intensity of their grief, when they reflect either on his private worth or public promise, to know, that his latter end was marked by the contrition and confidence of the humble Christian. When rapidly sinking under the oppression of that disease, the "terror of India," which terminated his sublunary existence, and with all the solemnity of the eternal world before him, he expressed to his respected medical attendant, his conviction of the natural estrangement of man from God, his utter renouncement of all idea of personal merit in the sight of heaven; his regret that more of his affections and time had not been devoted to God in the day of his health and prosperity, and the simple resting of his hopes on the atonement and intercession of Jesus. To his relatives and friends, he left his most affectionate regards; and on their behalf he implored that consolation which he knew they would so greatly need. His composure of mind continued with him to the last. He took affectionate leave of the friends who surrounded his dying couch, and he departed this life in faith and peace. Those whom he has left behind, sorrow in the remembrance of his many excellencies, and his abundant promise; but they "sorrow not as those who have no hope."

In the second of the preceding notices, our readers have our own expression of the loss which the cause of oriental literature has sustained by the lamented death of Mr. Dickinson. We subjoin the following documents, not only because of the testimony which they afford to his merits, but because they exhibit a most commendable consideration of the government and its agents. ——— No 221 of 1836. Political department.

To J. P Willoughby, Esq. Secretary to Government, Bombay.

Sir, — It is my painful duty to report for the information of the Right Honorable the Governor in Council the death of Ensign T. M. Dickinson second Assistant of the Political Agent, which took place at this station on Sunday the 10th instant, occasioned by a sudden and most severe attack of cholera morbus, which defied all medical aid.

It would be injustice to this young officer, were I to omit to bear testimony to the ability and judgment with which he conducted the duties assigned to him for the short period of his official career in this Agency;

and I feel bound to express my conviction, that his acquaintance with the languages, habits and customs of the natives of almost every sect, his excellent disposition and conciliatory deportment, render his death a public loss to this Province, as well as to the Government, of which he was a zealous and meritorious servant. I have the honor to be &c.

Katteewar Pol. Agent's Office, (Signed) JAMES ERSKINE,
Rajcote, July 18, 836. Political Agent.

No 1490, of 1836.

To the Political Agent in Kattywar.

Sir — I am directed to acknowledge the receipt of your letter of the 13th ultimo, announcing the death of your 2nd assistant Ensign T. M. Dickinson, and to acquaint you that the Right Honorable the Governor in Council has received this intelligence with the deepest regret, and cordially concurs in your remark regarding the loss Government has sustained by the death of this promising young officer.

The Governor in Council further directs me to state, that he has very recently received a report from Ensign Dickinson on Captain Jervis's Essay on the Primitive universal standard of Weight and Measure, evincing (though it was of necessity written in haste) such a thorough acquaintance both with the learning and the science of that abstruse and difficult subject, and so much soundness of judgment in the application of his materials, as might have done credit to a philosopher studying in the seclusion of a college.

The varied attainments as well as the excellent character of this young Officer, which constituted his recommendation to Government, and obtained for him unasked that post in which it pleased the Divine Providence to terminate his mortal career, could scarcely have failed, had his life been spared, to render him one of the most distinguished ornaments of the Indian Service. I have the honor to be &c.

Bombay Castle (Signed) J. P. WILLOUGHBY,
11th August, 1836. Secretary to Government.

THE
ORIENTAL
CHRISTIAN SPECTATOR.

OCTOBER, M,DCCC,XXXVI.

I.—Account of the death of Mrs. Schoof, of Poona.

BY THE REV. J. MITCHELL.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Sir — The following is a plain statement of facts, introduced into a sermon, which I preached to the congregation of the Scotch Church at Poona, on the Sabbath immediately succeeding the decease of the lady to whom it refers. She was well known to the generality of the congregation, and much beloved by many of them; of course they felt a particular interest in all that related to her departure from their communion, to join the General Assembly and Church of the First-born in heaven. By several of the constant readers of your magazine, she was known and esteemed, who also, I am aware, are desirous to hear of the Lord's goodness to her in her last hours. I am, therefore, induced to send you the statement for publication, and I hope that it will not be perused in vain, even by those of your readers who were quite unacquainted with her to whom it refers. They will see the genuine workings of a truly pious mind in nature's greatest extremity, and they may thereby be excited more to love and good works.

I may be allowed to say, that the General Assembly's Mission here, has in her met with a severe loss. She was an able, a devoted, and a gratuitous labourer. The poor Hindú girls and women have also lost a kind and affectionate teacher. Having been familiar, from her youth, with one of the native languages, she had facilities for labor, which are seldom to be found in ladies who come to this country considerably advanced in life. She was ready according to her ability to every good work: besides taking a close and daily charge of the female schools of this mission, and attending to a class in the English Sabbath schools, she had made arrangements for commencing a boarding establishment for destitute girls and others, who would be under her care night and day. Houses for beginning operations had indeed been built, and some girls and women had been engaged. But, lo! in the midst of these plans of usefulness, she is cut down by a short illness of fifteen days; her labors are brought to an end; and she is received to her reward. Whilst we wonder at these dispensations, we submit, knowing that in very faithfulness God doth afflict us, that where we cannot trace we must trust him, and cast the work which he has committed to us still upon his care, assured that though one and all of us should die, it will, in his own time, progress to the completion. Though our faith is tried, it is not extirpated; we still

hang upon God's word. He will give us those fellow-labourers, and that success, which will redound to his own glory.

Mrs. Schooff did not confine her labors to the schools: she also gave herself diligently to the study of the Maráthí language, and to the composition of books in that language. A tract, a translation by her, has been accepted by the Bombay Book and Tract Society, and she has left in a state of considerable forwardness an original work of much larger size, containing biographical notices of the principal characters mentioned in the New Testament. Other works to be immediately set about, she had planned. In one of those, which required some picturing, she was to have had the aid of a valuable female friend at the station.

I pray that this short statement of her doings and intentions, may be the means of rousing to the work of evangelizing the heathen many of our female friends, who I am certain have talents for the work, and could also, with a little management, command sufficient time. Mrs. Schooff is not the only instance of a lady, not neccessarily connected with a mission, devoting herself expressly to the work of God. I may mention one, dear to her, alas! gone to her rest, and from whose fire she imbibed no inconsiderable portion of her missionary flame, Mrs. Candy. I could also mention a dear friend still with us; but I would not intrude on labors which court not public observation, which will be fully rewarded at the resurrection of the just; yea, which are even more, however obscure, their own reward.

The words on which the sermon, with which the following statement was introduced, are in Proverbs xiv. 32. "The righteous hath hope in his death," which will account for some of the observations which occur.

I had just been giving exemplifications from Scripture, and the modern history of the Church, of the truth contained in the text; and had said that our station had, in the case of our departed sister, added to us another proof of the same thing, when I thus proceeded: 'As this stroke has come upon us so very recently, and is still deeply felt, you will allow me to be a little particular in illustrating the assertion in our text from her dying experience, which I had the fullest opportunity of knowing, having seen her, and conversed with her, during her illness, frequently both by night and by day.

'From near the commencement of that illness she seemed to think that death was in the cup; and she even then expressed to me a readiness; yea, even a wish to depart and be with Jesus. She seemed to give herself much to prayer and religious meditation, and was always delighted, when I could command leisure to pray with her, and read the Scriptures to her, which she could not well do herself from the position in which she found it necessary to lie. She would then often request me to pray for something particular; as for much of the light of the Lord's countenance; that Jesus might be near her; that she might have patience under her sufferings; that she might not be much racked with pain. In reading to her the Scriptures, she would often stop me, and say, "Read that again, it is so sweet;" or "I do not fully understand it," showing how much her mind was exercised on the various subjects which were presented. Once, when we had been conversing about the value and excellency of Jesus, she said, "O! the sound of his name is very sweet to me; introduce it as much as you can into your reading; if possible in every verse." I was then reading to her out of a collection of promises, so that I had little difficulty in complying with her request.

'During the whole of her illness, she was always ready to speak comfort to those around her: to her sorrowing mother especially she used to say, "Do not weep for me; there is no occasion here for tears." I

observed only one cloud to come over her mind: it was about the middle of the period of her affliction. I was as usual reading to her, when I came to a promise addressed to the "Righteous," such as, "The righteous shall hold on his way, and he that hath pure hands shall wax stronger and stronger," she interrupted me, and said, "So you think I can appropriate these words to myself?" Then continuing further to disclose the state of her mind, she said that she was not righteous; that she had been thinking of her past life; that she saw it to be filled with sin; that it appeared very unprofitable; that even her best actions were unworthy, as she feared that wrong motives had often prompted her to do what she had done; that there was much more regard to man in them than there ought to have been. I knew that it would be quite in vain, as is always the case in these circumstances, to speak to her about the evidences of her sincerity and piety. I immediately admitted that all she had stated might be true, that we are all sinners, that even the best Christians come short of the glory of God daily; but that whilst these things should humble us, they should not make us miserable, or keep us from coming to Jesus for pardon and for grace. In order to quiet her mind, I repeated several passages of Scripture, and among them occurred these words: "The blood of Christ cleanseth from all sin." This had the desired effect; and she said, "Yes! yes! these are precious words! I will take hold of them, and rest upon them." And she farther added with Job, "Though he slay me, yet will I trust in him." The first of these passages was afterwards often in her mouth. "The blood of Jesus" was an expression occurring in almost every thing she said.

'From this time till her death, which was six or seven days after, she had an uninterrupted season of joy and comfort; although she experienced no great ecstacies. The above conversation took place in the evening; and when I went to her next morning, she said that she was happy, that she had been thinking a great deal during the night, that she was now sure that her sins were pardoned, and that she was a child of God. I conceive that this exercise, about the evil of sin, is just as striking a proof of her piety, as the greatest raptures would have been. It shows how deeply she was impressed with a sense of her vileness and unworthiness, and how tenderly she was alive to the glory of God, and the desirableness of complete purity. It was, as it were, a finishing stroke in her preparation for heaven. Her exercise thus led her to feel still more deeply the value of the dear Redeemer, and went to prepare her for praising Him "who has loved us, and washed us from our sins in his own blood;" and for ascribing to him glory for ever and ever. Amen.

'I think it was on the same morning, when conversing with her concerning the love of Jesus, and repeating such passages of Scriptures and portions of hymns as I thought suitable to the occasion, that she herself began to repeat, as expressive of her present feelings, the 54th paraphrase of our collection:

> "I'm not asham'd to own my Lord
> Nor to defend his cause,"

Here her voice failed her, and she requested me to repeat the whole of it for her, which I did —

> "Maintain the glory of his cross,
> And honour all his laws.
>
> Jesus my Lord! I know his name,
> His name is all my boast;
> Nor will he put my soul to shame,
> Nor let my hope be lost.
>
> I know that safe with him remains,
> Protected by his power,

What I've committed to his trust,
Till the decisive hour.

Then will he own his servant's name
Before his father's face,
And in the new Jerusalem
Appoint my soul a place."

She also manifested great comfort in the hymn —

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the Royal diadem,
And crown him Lord of all!"

About this time, she gave me some directions concerning the disposal of her worldly matters with the greatest composure.

'It was now that her medical attendants had some better hopes of her case than previously; but instead of being delighted with the prospect of recovery, at which those around her were anxious to grasp, she manifested no desire for it. She even said that she would rather not, as it referred to herself, recover; though she would submit to the will of the Lord, if it would be for his glory. Thus when, by her still continuing to sink, hope was again extinguished in the minds of her attendants, she was not in the least moved by it. The nearer death approached, the more desirous was she to be gone. On the afternoon of Sabbath last, the 15th instant, the day previous to her dissolution, she was heard to say, "Come quickly, Lord Jesus;" and addressing me, she said, "O! how is he so late of coming." Perhaps, bodily pain might have some hand in producing this particular anxiety to depart; as she once, r eferring to her distress, said, when I was about to pray with her, "Beseech him not to tear me." I believe this was the only time I heard her complain of her distress, and it seemed not to be from any impatient feeling; but rather from a desire that she might have her mind at ease and collected.

'The same evening, as she could not sleep, I was sitting by her; it was perhaps about 11 o'clock P. M., and she seemed to be in a very heavenly frame of mind. I was silent, and every thing in the house was hushed, when, with her hands clapsed together, and her eye uplifted towards heaven, she exclaimed, "Glorious Jesus!" Then, after a little pause, "I do not wish to remain;" and then, after another pause, "Come quickly dear Jesus!" Then again, "Thou art hiding." Now she was silent, and in a little while uttered another exclamation, "Thou art obedient!" Then, after a pause, "My sweet baby is there." I did not interrupt her during this vision, as it seemed to be, of heaven; but when she appeared sunk back again to earth, I rose, and placed my hand on one of hers, which was quite cold, when she held up both of them, and said—"These are tokens of the promised rest," I suppose in reference to their being now cold and benumbed, and so indicating her approaching end.

'Soon after this, as if having had an angel from heaven strengthening her, she cast her arm round the neck of the nurse, who was attending near her, and addressing her in the most affectionate accents, told her of the great value of the soul — entreated her to think of it — and to flee to the blood of Christ for refuge. As she knew that the woman was a Roman Catholic, she exhorted her to renounce all dependence on the Pope, saying, "He cannot save you. He is not God; he is a mere man like yourself. He is not even man, he is Satan." Having thus addressed her in a most serious and inimitable manner, both for language and feeling, and having got a promise from the woman to think of what she had said, she laid her hand on her breast, and said, in a most heavenly way, which made me feel it good to be there, "I cannot tell you who

precious Jesus is to me. I would not change my present feelings for the promise of ages of the greatest wordly happiness." She then called her ayah, and addressed her in Hindustání. There was something indiscribably touching in hearing the accounts of tenderness, entreaty, and piety clothed in this tongue. She began by telling her that she was dying, and going to God; and then beseeched her to renounce Muhammad, and to believe in Jesus, as the only Saviour of the guilty; and then to come with her to glory. The poor woman was deeply affected, and cried much all the time of this most moving address.

'She next called an old male servant, who had been with her about twelve years as a tailor, and for whom she had much affection, and addressing him in the same language and in the same strain, she exhorted him to flee to the blood of sprinkling, to renounce Muhammad, as no prophet; and said that she prayed for his salvation. This man was also deeply affected, and promised to think of what she had said.

'Her mother, hearing some commotion in the room, came in, and intreated her to spare herself; she then addressed her in something of these terms —"O my dear mother! I may yet comfort you; but I thought this such a nice opportunity to testify to these poor souls."— The ruling passion strong in death.

'I did not attempt to hinder her from thus addressing the servants. I could not; I literally stood still to see the salvation of God. It was a season the like of which I have only once before witnessed, and may not soon be so highly favored again. It is impossible to convey an idea of the heavenliness of it to any one who was not present. Such language, and tenderness of feeling, put me much in mind of Him who spake as never man spoke. O! such preaching, could it be attained to, thought I, how powerful must it prove!

'After this she fell into a sleep, which lasted till about 4 o'clock on Monday morning. As I then approached her bedside, she told me to speak of Jesus to her; that she felt disappointed that she was still here; that she thought Jesus had promised to take her to himself before this time; that, however, during the night she had enjoyed unspeakable pleasure in a vision of the glory of God, which was indiscribable, that in consequence she thought she now loved God even more than the Saviour himself. I said to her —"My dear Mrs. Schooff—You know Jesus is God." She answered, "I know that. I was only referring to former things." I suppose she here alluded to her former perceptions of the Saviour's glory, as eclipsed by what she had now seen. I asked her if he had seen any one besides God. She replied —"O yes! I saw the angels." How many of them? "I could not number them; there was a host." What else did you see? "My own dear child, and my sister's child, and my beloved Mrs. Candy." I then mentioned to her the names of some departed saints, and asked if she had not recognized any of them. She said, "No: I was not very intimate with them." This, though doubtless a mere dream, seemed to have a very comforting effect on her spirits, and was, no doubt, allowed for that very purpose; and it showed with what her mind was fully occupied. Sometime after this, when I was standing near her, she held up one of her hands, and putting her thumb near the tip of one of her fingers, she said, "I feel that I have not now so much sin as that;" no doubt referring to her sense of God's pardoning love, and her feeling of victory over corruption.

'From this time till about 3 o'clock, P. M. she continued to sink fast; but spoke now and then in a very comforting manner, and attended to what was spoken and read to her. I think that it was during this period, that after having said something of Jesus, and feeling her inability to proceed, she said to me—"Be you my mouth to speak His praise?" About

this time also she sent some messages to her relations and friends, but feeling it difficult, she said, "Exhort them all to believe in the Saviour, and give them my love and blessing."

She now mentioned to me that, after she was dead, she wished me to call together the girls of her Maràthí school, and charge them in her name to renounce idolatry, and believe in the Redeemer. She added, "Tell them that this is the word of God. Tell Rumi," a Hindú woman, who has for some time been under her instruction in the school, and has at times shewn much feeling on the subject of religion, "not to delay longer, but instantly to receive the grace of the Saviour." A similar message she left to her pandit, in whose spiritual well being she had much interested herself, and who had also given her some hope that her labor had not been in vain. The servants of the house she also wished me particularly to address. To all this I promised to attend; and was unable to do so on the day of her funeral, when several of those present seemed much affected. The interests of the school now mentioned, for which, during the last year and a half, she had laboured most assiduously, seemed to dwell much on her mind. She expressed particular satisfaction when she was assured that every thing would be done to secure its efficiency, and to carry it on in the way in which she left it. When her mother once spoke to her on the subject, she said—"Bless you, my dear mother, you have greatly comforted me."

'To her class in the Sabbath school, she left a message with a lady, a worker together with her in this labour of love. She wished them to be particularly exhorted to attend to religion in the days of their youth.

'After the hour above mentioned, she seemed to have lost, in a great measure, the power of communication, though she was evidently quite sensible, and heard whatever was read beside her, and also united in the prayers which were put up in her behalf. On one occasion, after we had been kneeling around her bed in supplication, she opened her eyes and looked upon us all as if she wanted to say something. I asked her if she was happy. When she very audibly answered—"I am happy." And when I added, "Are you trusting on the Lord Jesus?" she noded assent. She afterwards brought my ear near to her mouth to make me hear something she wished to say; but we could only guess at what was the import of her communication. From this till she died, I think the only articulate sentence she uttered was another, "I am happy," in answer to a question proposed to her. Just about nine o'clock on Monday evening, she called out for the nurse, and raising herself up a little, was caught in the arms of those who had rushed to her couch; and having placed her head on the shoulder of the nurse, was dead in a few moments. Her spirit winged its way to the mansions, which Jesus has prepared for those who love him — took its station before the throne of her Saviour and her God. Then all her most warmly cherished hopes were fully realized.

"And there she now doth stand,
With angel harp and voice,
Amid the holy saintly band,
Who do in Christ rejoice.
Her joy shall never pass away,
Her crown of gold shall ne'er decay." *Mrs. Wilson.*

'Surely from what you have heard, my friends and brethren, you are all disposed to say, "Let me die the death of the righteous, and let my last end be like his." But I must remind you, that you must, in order to this, acquire the spirit, and live the life of the righteous. Our departed sister had done so about three years before the event to which we have now been referring. The word of God seems to have come to her with

power, to convert her from the evil of her ways; and since, her life has been consistent with her profession. May God bless to you what has been said, and may all of you become followers of them who, through faith and patience, are now inheriting the promises. Amen.'

Poona, 26th August, 1836.

II.—Censoriousness and Christian Faithfulness.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir—What *is* censoriousness? It is love of finding fault—disposedness to look for and to speak about the imperfections or improprieties of one's neighbour—love or disposedness to do this *without* the desire to reform or improve the faulty subject; and *with* perhaps the desire of exalting one's self by exciting a contrast with him.

What *is not* censoriousness? It is not clear discernment of defects and blemishes and faults—it is *not* emotion or concern upon the discovery of them—it is *not* anxiety or determinedness, whether from a love of perfection, or of the imperfect person, or from a sense of Christian duty and privilege, to declare them and to blame them.

How then are to be distinguished the censorious person, and the person actuated by Christian faithfulness?—Thus, *the faithful person states the faults which he discovers to the person, the subject of them:* or, if he tells them to others, to the friends and intimates of this person; and in order that *they* may tell him. *He states these faults,* and though with plainness or strength in just proportion to the force of his feeling or vigor of his faithfulness, *yet with tenderness and affection. He notices and declares the faults only of good men,* of men desirous, on the whole, of adorning a good profession by good words and works. And, in noticing and declaring these, his manifest motive is admiration or approbation of such men, and earnestness to aid them in their holy efforts: he commonly too assumes in such men such a dominance of the Christian principle and spirit, as that they shall discern and acknowledge his worthy motive, and allow upon themselves the full operation of his faithful act. *He suffers his own faults to be told to him.* Shall I say, he suffers this with meekness and saintly forbearance? Nay, sir! he sees here, not occasion for meekness, but ground and demand for thankfulness, rejoicing, augmented ardor, and more strenuous effort. Lastly, he not simply suffers his faults to be told to him, but desires it; he is anxious for it; he solicits it; and, considering the omission of it as culpable, he is concerned and pained. The censorious person does *not* do these things; and does *not* manifest this spirit or temper: and thus strikingly stand distinguished those widely different characters.

Suffer now, Mr. Editor, the word of exhortation; and convey it to, and tenderly urge it upon, your numerous Christian readers. Sir and Sirs! Ye are one great and noble people. Ye are to form the body of the Lord Christ; and to be fellow-members one of another. Edify then this glorious body—edify yourselves with holy jealousy and glowing love. Be instant and earnest, and as well in building up, as in growing up, into Christ, our Head. Watch carefully over one another; counsel, exhort, excite, and invigorate one another: faithfully caution, admonish, and reprove one another. Oh, brethren! cherish fellow-feeling. Put on the bowels and the mind of Christ. Seek out amidst the multitude around you the members of Christ; and open your heart to, and communicate your soul and spirit with every member discovered. What! have ye not fellow-feeling with your every fellow-member? Would ye then,

can ye, suffer sin in a brother? Would ye, can ye, suffer sickly or weakly members? Would ye retard the rising of the Holy Edifice? Ye know, dear brethren, the duty, the privilege, the high honorableness of Christian faithfulness. Know then, O beloved! that the unfaithfulness of Christians arises from coldness towards Christ, from carelessness about souls, from pride, and from love of ease.

Up then and mend this matter.

At Sea. J. M.

III.—Appeal in behalf of the Society for the support of Gaelic schools in the Highlands and Islands of Scotland.

The Gaelic School Society was established in 1811, for the purpose of gratuitously teaching the inhabitants of the Highlands and Islands of Scotland to read the Scriptures in their native language, and has hitherto been solely supported by voluntary contributions from all denominations of Christians.

At that period the population of these extensive districts amounted to about four hundred thousand, of whom it was reckoned that three hundred thousand were unable to read in any language, and the greater number of these could only speak Gaelic, knowing little or nothing of the English language.

Under such circumstances, it was not to be wondered at, that in extensive parishes, thinly peopled and intersected by mountains, rivers, and arms of the sea, the labours of the parochial clergy, however great and abundant, were found altogether inadequate to the task of communicating to all the population that knowledge which "maketh wise unto salvation." Accordingly much ignorance prevailed; and, as its natural accompaniments, much ungodliness and sin. While numbers were situated from fifteen to thirty miles from the parish-church, and while sometimes out of these scarcely one in a hundred could read, it was not surprising that the Sabbath should be desecrated, and the name of the Lord profaned; or that intemperance, vice, and immorality should abound.

Commiserating the condition of their benighted countrymen, and relying on the blessing of God, and the assistance of the Christian public, the Society for the Support of Gaelic Schools resolved to send teachers into those neglected districts; that, by imparting to the inhabitants the ability to read the word of God in their vernacular tongue, it might most effectually supply their educational and spiritual necessities. Anxious, also, to accommodate its plan at once to its own means, and to the nature of the country, the society resolved that its schools should be ambulatory, so that, after its teachers had laboured for two or three years in one spot, they should remove to a second, and subsequently to a third; whereby the benefits of a religious education might be communicated to a greater number of persons, in a much shorter time, and at much less expense, than could possibly be accomplished in any other way.

Following out this plan of operation, the society has, during the last twenty-five years, taught nearly *eighty thousand* persons, in the Highlands and Islands of Scotland, to read the Bible in their native tongue; and has during the same period distributed nearly an equal number of copies of the sacred volume. They have been enabled to do all this, inclusive of the charges of management, at the moderate expense of about thirteen shillings for each person taught. Such, too, has been the eagerness of the people to learn to read "the words of eternal life," that in many instances the father and the grandfather have stood up in

the same class with their children and grandchilden; and mothers, with infants in their arms, have joined in the exercises of these Gaelic schools.

Notwithstanding, however, of the great exertions made by the Gaelic School Society, and also by the Society in Scotland for Propagating Christian Knowledge, which has existed for a long period, the General Assembly's Committee, and other institutions which have been recently established, it is understood that there are still *eighty thousand* persons in the Highlands and Islands unable to read; and by far the greater number of these speak exclusively the Gaelic language. The best and most accessible mode, therefore, by which the elements of education can be conveyed to them, must be that adopted by the Gaelic School Society. After acquiring the knowledge to read in their own tongue, the acquisition of the English becomes comparatively easy, and, accordingly, a large proportion of the pupils subsequently study that language, and are thus enabled to pursue their occupations in different parts of the empire.

The number of schools maintained by the society for some years averaged from seventy to eighty, and the number of scholars was usually about five thousand; but owing to a falling off in the funds, the number of schools at present is only fifty-seven, and the number of scholars upwards of three thousand.

The teachers are men of piety and prudent zeal; and, independently of the good which they do by teaching young and old to read the Scriptures in their native language, the beneficial effects of their pious and consistent example, in the remote parts of the country where they are stationed, is incalculably great.

It is one of the fundamental rules of the institution, that "the teachers to be employed shall neither be preachers nor public exhorters, stated or occasional, of any denomination whatever." They are not missionaries. Their duty is to teach all who attend their schools to read the Gaelic. It is incumbent on them to teach, throughout the forenoon and afternoon of every lawful day, all those children whose regular attendance is secured by their parents, and to teach in the evening of every lawful day, such persons advanced in life as are desirous of instruction in the Gaelic tongue; and the meetings of the classes are to commence and end with prayer and praise.

On Sabbath evenings, the teachers are permitted to assemble their scholars, and such of the parents and neighbours as may be disposed to come, for the purpose of hearing the Scriptures read, and the children catechised, particularly from the Assembly's Shorter Catechism. In cases where public worship is not celebrated at an accessible distance from the school-house, the teachers are allowed to have similar meetings on the other parts of the Sabbath, and, though not required, are permitted on these occasions to read such pious books (but none of a controversial description) as are approved of by the directors, and may tend to edify the hearers; and these exercises to be begun and ended with prayer and praise.

Some time ago, we raised a small sum in behalf of this excellent institution, which has been very gratefully acknowleged, as will appear from the following letter, which we have justed received from its excellent Secretary, the Rev. Daniel Wilkie of the New Greyfriars. We shall be most happy to transmit to him any contributions with which we may be again favoured. Few societies are conducted with such piety, economy, and efficiency as that in behalf of which we appeal. It must be borne in mind, as already stated, that, under its arrangements, *the sum of thirteen shillings is adequate to the scriptural education of one of our countrymen!*

My Dear Friend — I received your welcome letter, and have to return you most sincere acknowledgments in the name of the Directors of the Gaelic School Society, and I may say in the name of our needy countrymen in the North, for your kind remembrance of them in a distant land. Your Christian contributions are doubly dear to your friends at home, and are received as a pleasing proof of the practical and benevolent influence of christian principle working ever in the same direction wherever the truth has taken saving possession of the heart. May the Lord return into your own bosoms in spiritual blessings what you have been bountiful in bestowing upon others! I can assure you, without making any invidious comparison with other societies, that our humble teachers are, so far as we can judge, men of personal religion — men of prayer, and, though of course in different degrees, men of true Christian zeal, and labouring, by the blessing of God, to be useful to the souls of children placed under their care, and also, when opportunities occur, to the parents of the children.

This is the first day of our General Assembly meeting this year, and I have just had a pleasant conversation at dinner with several of our brethren from the highlands, in whose parishes some of our schools are placed; and it was gratifying indeed to me to hear their united testimony given in favor of the moral and religious influence produced in many a sequestered glen, by the humble exertions of our teachers. Old as well as young are profiting by their labours, the Sabbath schools being often crowded with the parents and adult population of the neighbourhood listening to the examination of the children. And this exercise is often found a most effectual mode of conveying knowledge to mere ignorant *standers-by*, who are not perhaps as yet altogether prepared to profit so much from the regular preaching of the Gospel.....

Our valued friend Mr. Hutchison will write you along with this, and forward to you some of our last reports.

Believe me ever, my dear friend, yours, with sincere esteem and affection, DANIEL WILKIE.

Edinburgh, 26 Laurieston place, 19th May, 1836.

Any of our readers may have a copy of the report alluded to by applying to our agent.—*Edit.*

IV.—MR. JEFFREYS MET IN HIS "MOST IMPORTANT DIGRESSION FROM THE MAIN POINT."

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — In the number for September of the Oriental Christian Spectator, there is contained in a paper, which you have described as being an able and valuable one, such a specimen of inconsequential reasoning as I never before met with. It is in that part of the first article which is entitled "*an important disgression from the main subject.*" In this disgression the writer proposes to show, "that a man's belief on points of religion and morals * *is* under the control of his will;" and, after discussing this question for five pages, he thus concludes with much self-complacency —"In spite then of the confident assertions made by objectors in the present day, I have proved, on the principles of sound philosophy, that a man's belief *is* indirectly under the control of his will." The introduction here, however, of the word *indirectly* changes materially the thesis which the writer professed to prove.

* The following remarks apply to religion only, for I do not exactly understand what is meant by *belief* on points of morals.

What, also, this writer may understand by *principles of sound philosophy*, I do not pretend to conjecture; but I suspect that he has not paid sufficient attention to the usual acceptation of that expression. For he commences his remarks with observing that — "in the first place it is evident that Scripture stands committed on this point." In another place he says — "Therefore the Scriptures refer unbelief to an evil heart: *Take heed lest there be in any an evil heart of unbelief in departing from the living God.* And is there no sin in an evil heart? Is there no sin in indulging the passions till they so blind and hood-wink reason that she becomes unable to form a sound and sober judgment upon the evidence before her?" It thus appears that the writer's alleged proof of a man's belief being under the control of his will rests on two *assumptions* — the truth of the Scriptures, and the corruptness of the human heart as affirmed in the Scriptures. But, although this mode of reasoning may be perfectly legitimate when addressed to a *believer*, still it cannot be said to rest on principles of sound philosophy — if philosophy be admitted to be something quite different from the Scriptures, or to be in the least applicable to the objections which are urged by an *unbeliever*. It is, at the same time, arguing in a circle, for the *unbeliever* of course admits neither of those assumptions, and he cannot, consequently, see any force in the attempting to prove *the point in question* by assuming principles which themselves require to be proved before their validity can be allowed.

Mr. Jeffreys has, indeed, very fairly stated his opponent's objections as follows — "My belief is not optional. It does not in any case, or on any subject, depend upon my will. It is the decision of my judgment upon the evidence before me, and the result of that evidence. It is utterly out of my power to say I *will* believe or disbelieve any thing, even facts and propositions relating to worldly matters, much less can I chose whether I will believe or disbelieve matters of revelation." But to a person impressed with such a conviction, it is surely useless to adduce the authority of Scripture in the hope of convincing him that his disbelief proceeds solely from "*sensual* self-indulgence," or "*intellectual* self-idolatry." The unbeliever maintains that it is altogether improbable that an all-wise and all-beneficent Being would have bestowed on man the gift of reason, unless He had intended that it should be by reason that man should be enlightened and guided. If, therefore, reason be opposed to revelation, on what grounds is it to be expected that man should believe in the latter, when it is not denied that revelation cannot be comprehended by reason? This was the point which Mr. Jeffreys should have first explained, and then proceeded to show the means by which man may be enabled to subject his belief to the control of his will. For experience certainly seems to prove that belief is involuntary, and that, whatever the object may be which is presented to the sight or to the mind, man is constrained to give to it his belief — he cannot avoid forming a judgment respecting it, and concluding that it exists, or does not exist, that it is true, or that it is not true.

It would, therefore, appear that Mr. Jeffreys' position, stated in the terms which he has used, is in itself untenable, and that it could not therefore be proved. But he may perhaps have only intended that it is in the power of man so to predispose his mind as to render it more open to a belief on points of religion. Would not this, however, be an admission that the human mind is, in its natural and *unbiassed* state, averse to a belief in revelation. But, waiving this objection, if such mental preparation be practicable, the reasoning employed by Mr. Jeffreys is certainly by no means adapted to induce any unbeliever to admit that he may possibly be in error, and to undertake the predisposing of his mind to give effect to the arguments adduced to convince him of that error.

Mr. Jeffreys seems to forget that such remarks as the following have no pretension to be considered as argument, and that they must tend rather to disgust than convince any person who is indulging in "*intellectual* self-idolatry." "Loving darkness rather than light, and sensual appetite, or self-idolatry, rather than self-denial, he has given himself over to a strong delusion to believe a lie, so that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* But the *cannot* here spoken of is not a *physical impossibility*, but a *moral inability;* an inability to love the light *because* he hates it." This, like the rest of the digression, is declamation, not argument! The unbeliever, also, insists that reason is the only true light, and it is therefore strange to accuse him for attaching himself to that light, of loving darkness. He may be in error, but until that error is demonstrated to his understanding, it is uncharitable, to say the least, to impute to him wicked and sinful ignorance. In his vehement indignation, however, at this ignorance, Mr. Jeffreys appears to have entirely overlooked the question which he had undertaken to prove, and his professed intention of treating it according to the principles of sound philosophy. For, admitting that the heart is corrupt and the judgment apt to be blinded by passion, how does this prove that man's belief is under the control of his will?

The writers, to whom Mr. Jeffreys refers, argue that belief does not depend *merely* and *solely* upon the evidence presented to the mind, and that therefore man has the power of controling it, since it depends also upon the state of the heart and the affections. What this may mean I do not pretend to understand. No doubt, if the mind be agitated by eloquence, or the influence of passion when evidence is presented to it, it will form an erroneous judgment of that evidence, and the belief founded upon that judgment will be equally erroneous. But this supposition proves the contrary of what was intended; as it will not be maintained that in such a case the belief was under the control of the will, it being evident that the mind was then under an involuntary restraint. But suppose the truth of revelation to be presented to the mind when in a calm, unagitated, and reflective state, and yet no belief in that truth to be produced, how can this result with any justness, or even intelligibility, be ascribed to the state of the heart and affections? The unbeliever examines the evidence adduced in proof of revelation precisely in the same manner as he would examine any other point of ancient history without prejudice or passion, and then concludes that the evidence is not of sufficient force to produce in his mind a belief in the truth of revelation. But this conclusion is certainly not under his control, as it results from the manner in which his reason has taught him to consider evidence. It often happens that the same evidence which appears to one person to be conclusive, is thought by another person to be no evidence at all; but the belief and disbelief hence arising is obviously not under the control of the will of either of these persons, as it depends entirely on the conformation of the mind and the modes of thinking of the individual. It seems, therefore, evident that it cannot be reasonably asserted that the *unbeliever* might become a *believer* if he chose it, for it is undeniable that it is not in his power to make himself believe that which appears to be directly contrary to every principle, on which he is convinced that human belief ought to be founded. Until, therefore, that conviction is subverted, it must be impossible for him to admit the validity of the evidence adduced in proof of revelation, as it rests on principles which he considers to be erroneous and inconsistent with credibility. It is not, consequently, at all likely that such a change can ever occur from an alteration taking place of itself in the modes of thinking of the unbeliever; and it seems, therefore, to be an important question whether, while so much zeal is ex-

erted in the conversion of the heathen, some means might not be devised which would induce the indifferent and the unbelievers amongst the Europeans in this country to become sensible of the truth and beauty of real Christianity. But so desirable an effect will never, I fear, be produced by such writings as the digression on which I have made these remarks. I remain, Sir, your obedient servant,

15th September, 1836. PHILALETHES.*

V.—MUHAMMAD OF GHAZNI'S EXPEDITION AGAINST THE TEMPLE OF SOMNATH.

The last crusade against idolatry, in which the king of Ghazní was engaged, was an expedition to the temple of Somnáth, situated near Diù, in the province of Gujaràt. Poetry and fable have been alike employed to adorn the narrative and magnify the importance of this conquest. But, if the record of past events borrows more from fancy than memory, and substitutes amusement for instruction, the order of knowledge is inverted; and, where history ought to have commenced, fable has not yet terminated. In this matter, doubt is better than credulity; and, if we hesitate to give assent to much that has been said of Somnáth, we will not insult the spirit of philosophy. The district of the Gujarát peninsula, now called Bábrewàr, of which Billáwal Patan is the chief town, was formerly known by the name of Patan Somnáth. It derived this appellation from the title of a celebrated idol, whose temple existed in the neighbourhood; and the Bráhmans of the country assert, that here Siva was worshipped under the symbol of the Linga, or Phallus.† The symbol then venerated was one of the twelve famous Lingas, or Phalli, which were of old set up in different parts; and of which Mahákál, at Ujain, and Rámnáth in Southern India, are well known to Mahommedan history. The former was destroyed by Shams-ud-din Altimsh, two hundred years after the time of Mahmúd of Ghazní; and was, we are told, formed on the same plan as Somnáth.‡ This is conclusive evidence that the assertion of the Bràhmans respecing the temple of Somnáth is correct; and Mahàdeo, or Siva, was the deity, who under the title of Swayambhú Nàth,§ or Swayam Náth, the self-existent, was there worshipped. On the authority of the Habíbu-s-Sair, this idol was formed of cut stone, five cubits in height; of which three cubits were visible, and two were below the surface. The Hindús then venerated the idol more than any other;‖ the attendants washed it daily with water brought from the Ganges;¶ the revenue of ten thousand villages** was

* We shall leave Mr. Jeffreys and his antagonist to fight their own battle for the present.—*Edit.*

† Appendix to the Mirát Ahmadí.

‡ This great temple, in Màlwà, was destroyed A. D, 1233. See Brigg's Ferishta I. p. 24.

§ Derived from three Sanskrit words, स्वयं *Swayam*, of himself, भू *Bhú*, existing' and नाथ *Náth*, Lord; but which is sometimes, for sake of brevity, pronounced Swayam Nàth, without the modial radical. This would be written by the Mohammedans *Swayam Náth*; which, by the neglect of the points and the reduplicated *ya*, becomes *Somnáth*. But Colonel Vans Kennedy, remarking on this note, says that the name is rather derived from सोम and नाथ, lord of the moon; a name of Siva under which he is generally worshipped. [With this opinion we agree.—*Edit.*]

‖ Habíbu-s-Sair.

¶ Rauzatu-s-saffá, quoted in the Mirát Ahmadí.

** My copy of the Habíbu-s-Sair says ten thousand, and is supported in this account by the appendix to the Mirát Ahmadí, which quotes the authority of the Rauzatu-s-saffá: but Colonel Briggs's Ferishta says only two thousand.

assigned for the support of its temple; two thousand Bràhmans performed the ceremonies of its worship; five hundred dancing women, with three hundred musicians, were ready to perform before it; many smaller images of gold and silver, in the temple, surrounded this the greatest of the gods; and three hundred barbers were waiting to shave the devotees who sought admittance to the holy place. Such was the popularity of this obscene worship; such the fanaticism of its followers, that the princes of Hindústán devoted their daughters to the service of the temple;* and, at the occurrence of an eclipse, sometimes as many as a thousand individuals came to perform their devotions. The religion was of old common to Arabia and India; and there is reason for believing, what the early Mohammedan authorities assert, that Làt, worshipped by the idolaters of Mekka, was a similar deity as the Swayam Nàth of the Hindus.† During the seventh century of our era, the worship of Siva, if not prevalent, was at least known in the west of India;‡ and existed, for some time after, in friendly union with the heterodox faith of Jaina. But to trace the origin of the two sects, their connexion, enmity, and disunion; or to show by what means the last gained ascendancy, would occupy more space and attention than can be here devoted to this interesting subject.

The fame of the temple of Swayambhú Nàth at length reached the ear of Mahmúd; who, for several years, had been projecting another expedition, for the destruction of the vain idolaters. Accompanied by thirty thousand horse, besides many volunteers, he left Ghazni the 10th of Shabán, Hij. 416;§ and in the middle of the following month, arrived at Multán. An inhospitable desert lay on the route to Gujarát; water and provisions were to be carried where none could be procured; and twenty thousand camels were laden with supplies. The army came to several fortifications in the desert, which submitted without resistance; sacked Ajmir; passed Nahrwálah; and arrived, at Somnáth, in the month of Zulhijjah. Here the Mohammedans beheld a large fortress, whose walls were washed by the sea. The people within, anxious to view the strangers, crowded to the battlements; the Mohammedans advanced, and dispersed them with their arrows; and an attempt was made to scale the walls. The Hindús, who now returned to the work, rendered the last abortive; and continued a brave resistance till night made the besiegers retire. On the following day, the siege was renewed; the place captured; and five thousand Hindús slain in the storm. A few, by escaping in a boat, saved themselves from the vengeance of the enemy. Mahmúd, on entering the temple, observed a covered apartment, whose roof was supported by six pillars set with jewels; ‖ and here stood the idol. The latter was broken in pieces by the king's own hand; and

* Ferishta.

† The Habíbu-s-Sair quotes the following verse from Shaikh Farid-ud-dín Attár, as an authority for this opinion :—

"The army of Mahmúd found in Somnáth the idol whose name was Lát." Herodotus (B. III. c. 8.) notices Aliat as one of the idols worshipped by the ancient Arabs; but makes it a female deity, by identifying it with Urania. The name of this goddess is probably from the Arabic Iláhat, which signifies the horned Moon, and the Sun. The assertion of the father of history is, therefore, reconcileable with the opinion of Mohammedan writers regarding the idol at Mekka, which was, they say, a male deity, and the same with Swayam Nàth.

‡ See translation of an inscription from Abú, dated Samvat 727, A. D. 671.

§ Habíbu-s-Sair.

‖ (Habíbu-s-Sair.) This apartment was the recess, which is placed at the extreme end of the temples dedicated to Siva. Six pillars are as many as could be, in all probability, studded with jewels, and no more are mentioned in my copy of the Habíbu-s-Sair. Others, who have fancied that this description applied to the whole body of the temple, enumerate the pillars from thirty-six to fifty-six.

orders were given to his attendants, that the pieces, carried to Ghazni, were to be cast before the great mosque in honour of the triumph obtained by Islàm. By this expedition incalculable wealth was collected, and exceeded many thousand dinárs; though the story of the jewels found in the belly of the idol is the invention of some narrator, who loved fable more than truth. Mahmúd returned to Ghazni by the route of the Sind desert, where his army suffered greatly from the scarcity of forrage and water; and, though information was brought him that Parama Deva,* greatest of the Indian Ràjàs, lay with an army on his way, he pursued his march, not deeming it advisable to follow him. After much labour and suffering, the troops arrived at Ghazni in the following year.†

Four years subsequent to these events, this great conqueror breathed his last. He had attained his sixty-third year, and died of stone in the bladder; a disease, which, at this period of life, is equally common in its attack, as it is suited to wear out the last energies of a vigorous constitution. Mahmúd, in stature, was of the middle size; in face, strongly marked with small pox; ‡ in spirit determined; in disposition vindictive and unforgiving; a wrangler in the religious doctrines of Islám, yet a follower of its most superstitious sect; possessing vanity, to patronize learning as a mean of extending his fame, though avarice, a stronger passion, made him forget his purpose; § obstinate, bigoted, and energetic, he could at once awe the minds of the seditious, and secure the support of his subjects: who, loving him as a saint and their leader, shed tears of regret when he left his sceptre to weaker hands.—*Bird's History of Gujarát.*

Máhmud's zeal was neither according to knowledge nor justice. We must, however, maintain that it was virtue itself when compared with that of *our* government in quondam times in the *support* of the idolatries and delusions of the heathen inhabitants of this country. Would that our rulers, and our countrymen in general, had a tithe of it when they seek by education, and the Christian ministry, to destroy the strongholds of sin which still everywhere lift their heads through the length and breadth of the land! The warfare in which we are required to participate, is in itself the most glorious in which we can engage; and the only consequences of defeat to the vanquished, will be liberty and salvation. Dr. Bird, in reference to the exasperation and rebellion, in some districts of the native powers, caused by the oppressions of the Musalmàns, observes "that while the relative power and knowledge of parties, since those days, has turned much in favour of us as conquerors, the principles of human nature, and the incitement to action, are indelible and unchangeable; and the lesson ought not to be forgotten by those who have succeeded in possession." The remark is just; but it might have been added to it, that while we refrain from oppression, we ought not merely to avoid pampering and fostering injurious prejudices and soul-destroying superstitions, but to give to the natives that truth of God which would not only induce them to submit to our sway so long as it is reasonable and equitable, but bind their hearts to us in a covenant of love and confidence. *Edit.*

VI.—Inscription on a Tomb-stone found on the Western side of Dhalac Island in the Red Sea, at a Village bearing the same name.

The inscription is indented in the stone, which is of a hard black substance. The grave-yard from which it was selected, covers the space of

* This was a title signifying supreme lord, and was applied to the Rájá of Nahrwálah.
† Tabakát Akbarí.
‡ Ferishta.
§ See the Tazkaratu-s-Shoará, by Daulat Sháh, for his treatment of Firdausí.

about a quarter of a mile square with the graves placed as close as possible to each other, some of which exceed 9 or 10 feet in length, bearing inscriptions as far back as 1000 years. Others, having inscriptions in the modern Arabic, are of comparatively recent date. A marble pillar was found of 5 feet in height, and about 10 inches in diameter, and inscribed all round. In the midst of the burial ground are two square buildings with domed roofs, about 14 feet each way, thickly plastered with Roman cement. These are held in superstitious dread by the natives, as being the abode of evil spirits, built for idolatrous worship, as they suppose. Their children are taught to avoid them. The only answer to our inquiries regarding them by the natives was, that they belonged, to *farsh log*. Whether they meant Persians, I cannot tell; but the same answer was general throughout the sea, to all our inquiries regarding antiquities. I should infer that it meant a people from a distant nation. Perhaps the deciphering of this inscription may throw light upon it.

The town, or rather the village, of Dhalac at present is an inconsiderable fishing place. The inhabitants live in huts. The sides are built of Madrapore 4 or 5 feet high, and thatched over; and have a few square buildings of Madrapore for Muhammadan worship, which is the religion of the place.

Their food consists principally of fresh juàrí bread and ghì. The latter, from the number of goats on the island, is plentiful, and is exported, as well as cheese, which they make in small white cakes. They are plentifully supplied with water during the rainy months, from October to April, when the tanks are filled, which are twenty in number, and deserve a little notice. There are only twenty of them at present in a state of repair, and serviceable; but upwards of a hundred were counted by us, some choked up with sand and others built upon, as the natives showed us some inside the huts. They are the work of immense labour, and entirely excavated, some having a small openings at one end, with hatches fitted to them, increasing in height and magnitude inside, and having huge pillars cut out from the solid rock, which is a composition of sand and coral very hard. The largest tanks are arched over, and are going to ruin. Those now in use hold sufficient water for a year. Trading boats frequently put in here for a supply during the dry season. As there is not sufficient pasture on the island for the cattle, they are put upon the adjacent uninhabited islands to feed upon the shrubs. A fine of 5 dollars is exacted from individuals committing depredation on them. Not being aware of this circumstance when we visited these islands, they were mistaken for wild animals, and they suffered accordingly. We were, however, surprised at their bearing marks in their ears, and we were afterwards informed by the natives of the mistake.

The mode of catching antelopes, which abound on the island, is singular. A view of the chart will show the size of the island, on which there are several villages, whose inhabitants meet together on a day appointed, and go out early in the morning when the antelopes are enjoying themselves near the sea. The men armed with a thick stick, and joining hand and hand together, march down in a line of 100 or 200, and surround them on a sandy pit which runs out from the island. The only possible way they have of escaping is by passing through their line, in which attempt they are knocked down by the weapons thrown at their slender limbs. Twenty or thirty of them are sometimes killed or wounded on these occasions.

The harbour of Dhalac is joined by the islands assuming a slight concave form. With a chain of islands from point to point, connected by a reef, leaving a fine channel between them for entering the bay, which is covered with rock, between which there are good anchorages. From the clearness of the water, they are not thought dangerous by the na-

بسم الله الرحمن الرحيم

اللهم اذا جمعت الاولين

والاخرين لميقات يوم معلوم

فاجعل امرك ما راس

عمر بن حفص من الامنين

tives, but rather esteemed for the protection they afford from the sea, and altogether an excellent harbour for small vessels of even 50 tons burden; and have, no doubt, one time been the seat of a flourishing commercial nation. J. A. Y.

We subjoin a lithographic print of the inscription. The letters are reduced about two thirds in the size. The characters are more ancient than those at present in use in Arabia; but they are very similar to them in their general form, and evidently their primitive type. We have made a hasty attempt to decypher, and translate the inscription; but we shall not say that we have succeeded. *Bismilláh ar-rahmán nir-rahím Allahumma izá jamáat walákherín limíkátan yomin málum fájal amdu márásahu Umar bin Hafz min bilams.* "In the name of God, the merciful and gracious. O my God! when thou will collect the first and the last at the appointed day of judgement, then save all the people ruled by Umar bin Hafz. In the night [we adore]." There is no date.—*Edit.*

VII.—Original poetry.

1. *Lines written on a calm Sabbath morning during the Monsoons.*

FOR THE ORIENTAL CHRISTIAN SPECTATOR.

This is the Sabbath morn; and Nature all
Freshens with annual verdure, and the clouds
Skim lightly o'er the azure vault of Heaven:
Hush'd is the noisy voice of traffic's din; —
Yet soft!—what grating sounds assail mine ears?
'Tis where the builder plies the contract task; —
Poor godless savage! thou art ignorant,
Thou knowest not the contract high of Heaven,
Which bids thee rear an altar in the heart:
But what misguided mind has summoned thee,
To violate the holy laws of God,
While mindless Nature rests in silence deep,
Thus to outbrave th' Almighty to his face!
Ah! yes,' tis he!—it is the island Christian,
'Tis Briton's son, so favoured of high Heav'n
Who thoughtless lays his Gospel lesson by;
As 'twere a garment of some other clime,
Unfitted for the use of men in this!
Oh! foolish,— is it not the garb that all
Must clothe their naked souls in at the judgment?
Or bear *for ever* storms of loudest wrath;
Uncheck'd in fury, and unspent by time?
Dost think the still small monitor within,
Is speaking mockeries, or words of course?
Oh! love the Sabbath, while its bliss is thine,
Nor trust the future till it cheats the soul
Of heavenly rest.
Soft is the sunny air,
And mild the breathings of the fragrant gale;
While lands extended clothed in verdure tell
Jehovah's praise in silence eloquent.
How unlike this the wakeful hum of life,
Where all the busy passions rise and strive!
And man, that little creature of a day,

Spends thoughtlessly the few allotted hours,
Bestow'd on earth to seek the path of heaven;—
'To seek that Rock, by fiercest waves unshaken,
Where anchor'd lie the dying Christian's hopes:
Until the awful mandate sounds from Heaven,
" Cut down the fruitless cumb'rers of the ground!"
It is amid the busy, oft-trade scenes,
Where daily life keeps on its downward way,
When oft confining walls, the checks of circumstance
Surround and thrill the spirit's soaring powers;
'Tis among scenes like these, that feeble minds,
And souls, alas! chain'd to this unrefin'd,
And fallen world,—(bankrupt in moral wealth,)
Are pleased as children, with their rattling toys;
Deceived, they grasp at all that brilliant seems,
Nor feel the want of grand realities.
Oh! had they known a Saviour's dying love,
Or breathed the healthful atmosphere of heav'n,
Had that great test, the Holy Book of truth,
E'en blest them with its trying, searching power,
All the delusive dreams of ship-bound man,
Which chain the soul in fatal fascination,
The fell Enchanter's spells, and transient odours,
Which cheat the senses with a false delight,
And chill, like wintry frost, each blest resolve,
That lifts the soul to converse with the skies;—
All those had been forsaken, had been cast,
As heathen idols, to the moles and bats,
The soul had felt her treasure in the skies,
And thither mov'd, in conscious poverty.
But when the busy scenes of life are still,
And nought is heard but nature's melody,—
(Nature? it is the voice of God supreme,
Address'd in living eloquence to man:—)
Oh! I could pour my soul in raptures forth,
To praise the goodness of the God of love!
And take (mistrusting all my meaner powers)
The heaven-taught language of the holy Bard;
" When all thy works of wonder I survey
'The heaven's expanded scroll, which story forth
Thy power almighty, and that boundless mind,
Which plann'd at first creation's vast display;
The silver orb, whose chasten'd beams are thrown
Across this earth in placid majesty;
Whose cause is check'd by many a wayward cloud,
Like human life's uncertain pilgrimage,
Yet, breaking forth anon in azure field,
As truth, undimm'd, from shades of obliquy;
Again, when I behold, with wond'ring eye,
Those countless millions that bedeck the sky;
Whose bodies vast to man are circumscribed
By distance measureless, to feeble sparks;
When these thy works, with mind entranced I view,
And see, in them, but part of all thy wonders,
I ask, What Lord, is feeble, helpless man,
The guilty offspring of a fallen sire?
That thou in mercy should so favour him,

To be the object of thy matchless grace!
Through life supported by thy staff of strength,
To death led on by Christ its conqueror;
In Heaven array'd in His unspotted robe,
And be the blest recipients of thy love."
Great God! I bow in conscious nothingness
Before the greatness of thy heavenly throne!
I could forsake this life (so much misspent)
And all the pleasures once it tendered me,
Yea! I could bow my spirit in the dust,
And ask no other joy, than but to hear,
The sweet outpouring of celestial song.

S. D. A. August, 1836. PRESBYTER.

---

2. *A Psalm composed on the 21st September*, 1834.

Have mercy Mighty Lord,— *
Thou great first cause, Thou Sov'reign Lord of all!
I sing
Great King
Thy praise, while day and night and ages roll!
Supremely bright
In purest light
Thou dwellest, while all the faithful hosts adore;
And while the Cherubim and Seraphim above,
Proclaim the length and breadth of thy Redeeming Love!

Mighty Jehovah! save me from my sins;
Lay bare thy arm and show thy side,
From whence the crimson stream of life did flow
When thou 'twixt thieves wast crucified:
When rocks † and mountains were to atoms hurl'd,
And darkness ‡ veil'd the ruins of the world!
My imperfection all before thee lies; §
My soul cries out, forgive, forgive;
And thou, responsive to my groans and sighs,
Mildly repliest, Believe and live.
" O Love Divine," accept my broken heart,
My God, my God, do not from me depart.
Eternal great I AM,
Jehovah is thy name;
Thou art the high and lofty Lord,
And nations tremble at thy word
When wrath and indignation pours
In thunders down.
From thy fixed throne,
On me look down
In mercy. And from extatic bliss
Descend and take
For Jesus' sake,
My soul,
My all.
For thou my God wilt not despise
My best, my humble sacrifice,—‖

* Psalm li. i. † Mat. xxvii. 51. ‡ Mat. xxvii. § Psalm li. 3. ‖ Psalm li. 17.

And thou effulgent Deity whose eye,
Doth on the whole creation lie
Resplendent and Divine,
May I in immortality with thy perfections shine!
And be my faith, my joy, and peace,
Securely fix'd on Thee.

Unceasing songs shall rise,
And shake the vaulted skies;
And one eternal day
Shall be
With Thee:
Thou art the Tree of Life, and Thou art Light; *
Thou art the sun dispelling nature's night.
Thou art the everlasting God whose Spirit
Is the bright and morning Star;†
Thou and the Bride say, Come, and Life inherit
Ye more than conq'rors in war.

I Alpha and Omega am, the first and last
My name is KING OF KINGS AND LORD OF LORDS;
Six vials of my wrath and vengeance now are past,
Watch ye, therefore, the seventh is yet to come. ‡

9th April, 1836. ORTHODOX.

REVIEWS.

The Political and Statistical History of Gujarát, translated from the Persian of Alí Mohammed Khán, the Revenue Minister of the Province; to which are added copious Annotations, and an Historical Introduction. By James Bird, Esq. M. R. A. S. Published under the superintendence of the Oriental Translation Fund of Great Britain and Ireland. London, 1835, pp. 427, royal 8vo.

In our third volume,§ we noticed the formation of the Oriental Translation Fund, and of a Branch Committee in Bombay, under the auspices of the Royal Asiatic Society. The work before us, is the only one as yet published by this promising institution, the honour of which can be claimed by our Presidency. It is a faithful and ably illustrated translation of the first volume of the *Mirát-i-Ahmadí*, a work compiled from historical documents between the years A. D. 1748 and 1762. It furnishes us in the outset with a valuable account of the soil and productions of the province of which it treats; its *Sirkárs* and ports under the Muhammadan kings; the amount of the revenue collections, and of sums realized from other sources; and the number and distribution of military retainers. It then proceeds with the historical narrative properly so called. It briefly adverts to the beginning of the kingdom of Gujarát under its rájás, and the foundation of the city of Patan. The capture of this place, and the destruction of the *linga* of the temple of Somnáth, by Sultan Muhammad Ghaznavi, it relates in an interesting manner. The accounts which it gives of the Muhammadan rulers of the province in after times, are not worthy of particular attention, being remarkably brief, and at the same time affording few or no traces of that general analysis, and philosophical reflexion which often compensate for the want of circumstantial narra-

* Rev. ix. 2, 5.
† Rev. xxii. 16.
‡ Rev. xi.
§ Pp. 359—61.

tive. We admire the patience of the translator; and, though we do not think his labour has been misapplied, we wish that, for his own sake, he had directed his talents and research to some work more generally inviting, and in connexion with which they would have been more likely to be appreciated. His own introduction is by far the most interesting part of the volume. It is devoted to the illustration of the constitution of Hindú society, and the state of India, from the end of the tenth to the beginning of the thirteenth century; and it is such as to reflect the highest credit on the writer. In another part of this number, we give an extract from it, from which our readers may judge of its merits.

Sermons. By the late Thomas M'Crie, D. D. Edinburgh, 1836, pp. 392, 8vo. Price 10*s.* 6*d.*

These sermons, which are twenty-one in number, are highly commended by us, when we declare that they are worthy of the distinguished biographer of Knox, and Melville, and of the History of the Rise and Suppression of the Reformation in Italy and Spain, and whose removal is felt as a *national* loss. It may be proper for us to remark, however, that in addition to the qualities of power, discrimination, and fidelity which this observation might lead the reader to expect to find in them, they possess a tenderness and unction far surpassing what we have for some time discovered in any similar publication. Happy should we be to observe them obtain a wide circulation in this benighted land, in which so many of our countrymen are unhappily exiles from the public ordinances of the Gospel.

Christ our Example. By the Author of the Listener, &c. London, 1834. 12mo, pp. 302.

This is a truly admirable work, exhibiting Christ as our example in the object of life, in the rule of life, in his intercourse with the world, in the condition of life, in his sorrows, in his joys, and in his death.

Christianity and Hindooism Contrasted; or, a Comparative View of the Evidence by which the respective claims to Divine Authority of the Bible and the Hindoo Shastras are supported. By G. Mundy. A second and much enlarged edition. 2 vols. 12mo. From the Serampore Press, 1834.

"The author begs to observe," it is stated in the preface, "that his object was not to write exclusively for the present generation; he has also had in view the benefit of the next, and perhaps he may say future generations. He makes this remark, because most of his readers will probably perceive that some portions of the work are rather above the comprehension of the generality of the Hindús of the present day, seeing that they refer to subjects with which they are but very imperfectly acquainted." We regret that he has not especially directed his reasonings and statements to Hindú youths as they are now to be found, particularly as he has given a well digested view of the evidences of the divine origin of Christianity, illustrated by many references to the religion of the natives, and thus evinced an ability which, had it received a more determinate application than it has done, would have accomplished a greater amount of good than his work promises to realize. We must return him,

however, our cordial thanks even as matters now stand. There are many natives, and Europeans, who may much profit by the careful perusal of his publication; and we trust that on this account it will be extensively circulated and perused. The different missionary institutions may, advantageously to the cause which it is their object to advance, extend to it their patronage.

As a fair specimen of our author's mode of treating the subjects before him, we give of one his short sections entire. It refers to the *characters most in repute among the Hindús.*

"The assertion which I have made, that Hindooism proposes no perfection of character, and contains no principles calculated to produce any good moral effect either on the mind or the heart of its votaries, will I apprehend be contradicted by many of the advocates of that religion. They will deny my position, by asserting that it not only requires perfection of character, but that many who have attained to this perfection are to be found amongst the Hindús in the present day. But on enquiring where the characters possessed of these high attainments are, I am directed to the ascetics — to a class of men who have renounced the comforts of civil and domestic life, who have retired into woods and uninhabited parts of the earth, and by inuring themselves to a variety of pains, and enduring privations, live (as they say) in the constant mortification of their earthly affections.

"In reference to the supposed perfection of these ascetics, I observe, that the man who courageously meets his foe, who stands his ground in the day of battle, and comes off a conqueror, is undoubtedly more to be applauded than the man who runs away. And thus it is in the case before us: the world is this enemy of the human race, an enemy which men must ever be conflicting with, during the period of their residence on earth: but instead of standing their ground, and endeavouring to overcome this common foe, these Hindú ascetics cowardly run away from him. So far then from looking upon these as perfect characters, I regard them as being awfully deluded, and as living in direct violation of the express commands of God.*

"We are all members of one great family, and required by God, each of us in our proper station, to perform our individual duties, by assisting and benefiting our fellow creatures to the utmost of our power. These Hindú ascetics, however, seem to overlook this important end of their existence, because by their manner of life they place themselves in such circumstances, as to be unable to perform any social or relative duty whatever. Such a man's father's or brother's house may be on fire, his nearest and dearest relatives may be dying for want of food or medicine, or a thousand other calamities may have befallen them, and they may perish for want of that assistance, which, merely from the habits of life which he has adopted, he is unable to afford them. In short, if such a man has any merit at all, it is only negative. It is not the merit of doing good, but only that of doing nobody any harm; it is merely the merit of a stock or a stone. Such a man can neither be a good subject, a good son, a good friend, or a good any thing else; but is in fact a piece of mere useless lumber in the world, from whom no person whatever

* To separate themselves from the habitations of civil society is undoubtedly a breach of the second branch of the divine law, "Thou shalt love thy neighour as thyself." It is also an act of rebellion against God's instituted order of government in the natural world. To this I might also add the actual wickedness of which many of these men (notwithstanding their apparent sanctity) are guilty. A Hindú ascetic in the upper provinces, who has been for many years in high repute, was lately detected in having several women secreted, by whom he has had a large family of children, in his professed state of seclusion and celibacy.

can possibly derive the least advantage. It is undoubtedly the duty of all men to mortify their earthly affections, and sinful inclinations, because God has commanded them so to do. If however it be requisite thus to retire from the world in order to accomplish this, then it is the duty of all men (as all are sinners) thus to retire and forsake the habitations of civil society. But what, I ask, would be the effect which would result from the universal adoption of such a line of conduct? Business would of course in this case cease to be carried on; the cultivation of the ground could no longer be continued; all the common avocations of life would speedily be brought to an end; and the human race, as a necessary consequence of this, would shortly become extinct.

"I am aware of the apology commonly offered by the Hindoos in defence of the asceties. They insist upon the necessity of this mode of life, and assert that it is utterly impossible for a man to attend to secular occupations, and at the same give his mind, as he ought to do, to objects of a spiritual nature; in order therefore to maintain a proper tone of feeling towards the latter, it is absolutely requisite that he should renounce the former altogether. I maintain, however, that in this respect they are wrong; and that God in the order of his providence has so arranged matters, that men *may*, through his grace assisting them, attend to their secular calling, and at the same time keep the mind supremely fixed on spiritual objects, and the eternal world to which they are travelling. For instance, when the captain of a ship is out at sea, he has to attend to the sails and rigging of his vessel, to provisions for his crew, and accommodations for his passengers; but is his mind so taken up with these things that he forgets the port to which he is bound? Most certainly not; the former must occupy some portion of his time, and require some, and in many instances a very considerable degree of attention; but they never so absorb his thoughts as to shut out the latter. This is in fact the object which he has supremely at heart, on which his mind is perpetually fixed, and to which all his other movements are designed to be subservient. The same illustration may apply to a passenger: he must attend to the arrangement of his cabin, see that it is kept clean, and that the water is kept out if the weather is bad; and these things may perhaps at times require more than ordinary attention; but still he never forgets the land towards which the vessel is sailing. On this his desires are supremely fixed; they frequently stretch forward to it; and he longs with an intense degree of anxiety to be there. Were he to forget this, and to be so taken up with his accommodations on board, as to determine never to leave the vessel, it would be an unheard of circumstance — an anomaly in the multifarious occurrences of human life. Now, it is in a way something similar to this, that men are required to combine the present and the future world; to pay a due degree of attention to the passing events of the present life, and at the same time to keep their affections supremely fixed upon the world to which they are travelling. But to sacrifice the former, under pretence of forwarding the interests of the latter, is opposed to reason, contrary to the designs of God as displayed in the dispensations of his providence, and the moral government of the world, and a violation of all the principles upon which the civil and social compact is formed.

Let the reader then only contrast for a moment this destructive system, with the means inculcated in the Bible, and adopted by the Christian, or the mortification of his carnal propensities and sensual affections, and see which of the two most commends itself to his reason and judgment.

The Christian, instead of running away from his enemy the world, and neglecting (like the Hindú ascetics) the duties of social and civilized life, stands his ground, engages in the conflict, watches and prays, according

to our Saviour's command, (Mark xiv. 38,) and, through the strength of divine grace, gains a complete victory over it. He is in the world, and not of the world. He loves not the world, neither the things that are in the world. He possesses a faith which enables him to overcome the world, (1John v. 4.); which purifies the heart, (Acts xv. 9.); works by love, (Gal. v. 6.); and, so far as he is under its influence, enables him to cleanse himself from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, (2 Cor. vii. 1.)

In short, "he crucifies the flesh, with the affections and lusts," and reduces to practice that long list of moral precepts which I have already transcribed from the Bible; he moulds his conduct, and endeavours to regulate his affections, according to the rules there laid down; and never satisfied with present attainments he uniformly presses forward towards that entire perfection which the Bible requires. I leave therefore the candid reader to judge, whether this perfection in every spiritual and moral excellence — a perfection which comports with the due performance of every relative and social duty, or that perfection (if it deserve to be so called) which consists in abandoning our fellow creatures, not excepting our nearest and dearest relatives, to misery and want, and in neglecting all the ordinary avocations of life, is the most rational; and which of the two is the most worthy of God to command, and of men's endeavours to attain. In this way, by instituting a comparison between the Bible and the Hindoo Shastrus, considering them as respectively inculcating these opposite principles, he will be able to form his own opinion of the weight which ought to be attached to the evidence by which their respective claims to divine authority are supported."

The work every where abounds with similar sound remark.

Oriental Historical Manuscripts in the Tamil Language: Translated, with Annotations. By William Taylor, Missionary. 2 vols, 4to. Madras, 1835.

The prospectus of this work is printed at length in our last volume, p. 120. Mr. Taylor, we have now to say, has enabled his readers to realize even more than was promised. The documents with which he has furnished us, and carefully and ably translated, though like all other Hindù narratives sufficiently ridiculous, are very curious both in a historical and religious point of view; and his annotations upon them, though, as must be tolerated in all cases of the kind, a little theoretical, add very considerably to their value. His publication at his own risk of a work of such magnitude, which he could only expect to be regarded with any favour by a few antiquarians, and by those who feel themselves necessitated to make themselves acquainted with the native mind, in order to make general and Christian instruction most efficiently to bear upon it, is a sufficient proof both of his zeal and disinterestedness. We trust that he will not intermit in the inquiries which he has commenced; and that he will from time to time give us the result of them in his catholic, and peaceful, and judicious paper, the *Philadelphian*, which is now one of our most welcome periodical visiters.

Scottish Christian Herald. Edinburgh: Published weekly, price three half-pence, or in monthly parts, price six-pence.

This is without doubt the cheapest and the best religious periodical of the day for general circulation. The pieces which it contains are con-

tributed by the most eminent ministers and laymen of the church, and are all of a highly instructive and practical nature. We rejoice to learn that no fewer than 35,000 copies of it are regularly issued. It is proving a great blessing to our native country; and we trust that many of her sons sojourning in India will give it a favourable regard.

Sermons on the Method of Salvation through Jesus Christ. By the Rev. Donald Fraser, A. M. Minister of the Parish of Kirkhill, Invernesshire. 12mo pp. 112. Edinburgh, 1834, Price 2*s.* 6*d.*

Mr. Fraser is deservedly one of the most popular ministers in the North of Scotland; and these sermons, on the most important of all subjects, though they rather indicate the existence of decided talent than give full proof of the exercise of it, are so thoroughly scriptural and luminous, that we give them our strongest recommendation to all who wish to put into the hands of religious inquirers, a manual of sound doctrine directed both to the head and to the heart.

Hints designed to regulate the Intercourse of Christians. By W. B. Sprague, D. D. Master of the Second Presbyterian Church in Albany, with a Recommendatory Preface, by W. Urwick, D. D. Dublin, 1834.

The works of Dr. Sprague now scarcely need to the religious public either a recommendatory preface, or the recommendation of a reviewer. His book on the revivals of religion has established his character for soundness and judiciousness, among all evangelical Christians. Of the present work, it may suffice to say, that it will not disappoint those who read it with a sincere desire to know their duty, and a sincere resolution to follow out their convictions. It is divided into two grand divisions: the first treating of the intercourse of Christians with one another; and the second of the intercourse of Christians with the world. There are many topics treated in it, which appear to us to be peculiarly interesting to Christians in this country.

Godly Prayers for the use of Families. Edited by the Rev. W. K. Fletcher, A. M.

We can conceive of few exhibitions of impiety more daring and unreasonable, than the neglect of family worship by a man surrounded by immortal souls, related to him by the endearing ties of wife, of children, and, it may be, of servants and visitors. Such a man neglects the most important, yea, it may be, the only, opportunity he has to benefit these individuals in the most momentous of all concerns — those that belong to their everlasting well-being. Such a man has denied the faith, and is worse than a heathen. Not only the idolaters of ancient Greece and Rome, who had their *lares and penates*, but those also of modern Hindusthán, will rise up in the judgment to condemn him. There is no Hindú house which has not its family gods, before whom daily each member of the household is taught to bend the knee; and again, before the assembled family sits down to their ordinary food, a public act of devotion, in acknowledgment of the bounty of some god or other, is performed. Ganesha is invoked by every Hindú before he engages in an act

of any importance; before he will undertake a journey, or occupy a new house. But to come to particulars.

1st. The man who habitually neglects family devotion, does all he possibly can to bring down the curse of God on all that he has. It is not wealth; it is not a wife "as a fruitful vine by the house side;" it is not "children growing up like olive plants around the table;" it is not comfortable abodes and splendid equipages, that make a man happy; no, it is the blessing of Heaven. "The blessing of God maketh rich and addeth no sorrow." The prayerless head of a family, is more likely, than most other men, to have all those engagements, which generally constitute the sweets of life, embittered. He may find himself surrounded with all that heart could wish, and yet feel himself wretched; he may be as visibly cursed as the miser, who was found dead in the midst of his bags of gold. Notwithstanding his apparent comfort, the words of James may be addressed to him with fearful import, "Go to now: weep and howl for your miseries, that shall come upon you; your riches are corrupted, and your garments are moth-eaten, your gold and silver are cankered; and the rest of them shall be a witness against you, and shall eat your flesh as it were fire." I can conceive few sights, in this lower world of sin and death, on which the eye of the Almighty can rest with greater complacency, than that of a family bending around the family altar; and, through the *pater familiâs*, pouring out praise and thanksgiving to their Father in heaven. They are of all others most likely to know the sweets of domestic comfort, and to have them sanctified for their good, and God's glory.

2d. The head of a family who habitually neglects to worship God in his household, does all he can to keep those under his care in ignorance of their duty to God, and of many of their duties to man. In his conduct he gives them a daily manifestation of rebellion against the Most High; he violates one of the most express duties, I say not merely of revealed religion, but also of natural religion. Now, as "practice is far more powerful than precept," it is easy to see how a prayerless father may embolden his children in violating every injunction of the Decalogue; how, instead of inculcating obedience, he may teach them, in fact, nothing but boldness in transgressing; and to enact most awful "pranks against high heaven." When children behold one who calls himself their *father*, or guardian, dishonouring a still greater, whom he denominates *his* and their Heavenly Father, how is it possible to expect that they should do any thing else, but dishonor him, the lesser parent, whenever they can do so with impunity. They are most likely to pay him back in his own coin; and with hellish malignity to act, in the spirit of these words, "The villainy you teach me I will execute; and it shall go hard, but I will better my instruction." And who knows not that disobedience and disrespect of parents, have opened the flood-gates of all vice, — have led to all disregard of the duties of religion and morality? How many unhappy youths have ended their days on the scaffold, who could trace back their aberration from rectitude, to a defective example at home, and to consequent contempt of parental authority!

Surely nothing is so much fitted to remove that folly which is bound up in the hearts of children, — to make them all that a mother's tenderness and a father's care could wish — to make them wise unto salvation, as the instructions which they would derive from the exercises of family worship. They would then find both precept and practice bearing upon them to conduct them to all that is "pure and peaceable, gentle, and easy to be intreated, full of good works, without partiality and without hypocrisy."

3d. By neglecting family worship, a man is not only doing all that in him lies to make his children, and others under his care, vagabonds. O! most terrible, he is leaguing with the great enemy of God and man to exclude them from heaven, and to secure them a place in hell, with the "worm that dieth not, and the fire which never shall be quenched." This follows as a necessary consequence from what we have already said. Just as surely as men are led into the commission of sin, so surely are they made more the children of the wicked one. Every renewed transgression accelerates their progress, if mercy prevent not, in the downward way. We know nothing that is so likely to reclaim those young people, who may hitherto have erred from the right way, or to deter others from following the same course, as the bringing them under the influence of family religion. Let those parents, then, who would not wish their children to be miserable for ever, set about discharging their duty. It may not be too late. They may yet see the blessing of God descending upon their exertions. Has God not encouraged them, by saying, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?"

4th. Those parents, who have received baptism for their children, and are members of a Christian community, who yet neglect family worship, are perjured. They have falsified in their engagements to God, and to his church. They have promised before God that they would give all diligence to train up their young ones in the way they should go, and to use for this purpose all the means in their power. They promised for their children that they should renounce "sin, Satan, the world, and the flesh," which surely, if it has any meaning, must mean that they would do all they could to induce them to renounce the evils just mentioned.

5th. He who neglects family devotion deliberately sets at nought some of the most pointed of the Divine commands, and disregards many heaven-approved examples. In the Book of Proverbs we are commanded to train up children in the way that they should go; and, says our blessed Redeemer, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven." It is said of Job that he was in the habit of watching over his children, of instructing them, and of offering sacrifices for each of them, no doubt in their presence. It is said of Abraham, by God himself, "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment." We are also informed that David prayed aloud, no doubt in his family, three times a day, "morning, evening, and at noon." The same is intimated of Daniel: "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God." We find Paul approving of the pious care of the mother of Timothy in instructing her son, when he declares to him, that from a child he had known the Scriptures. Our Saviour's own example in his family, viz., the company of the disciples, is no doubt in itself most interesting; and must be binding on the conscience of every one who regards his authority. Wherever he went with them, and whether in the house or by the way, he was instructing them in the things of religion, teaching them to pray, and praying with them.

Now the man who in the face of all this, which was written for our learning, *for the approved examples of Scripture are equally binding with its precepts*, goes on to live without a daily acknowledgment of God in his house, can surely expect nothing but the most dreadful woe. The very children whom he begat, may in another world be among his bitterest tormentors. He may hear them curse the day that caused them to breathe under his roof; where they were not taught to know themselves,

God, and Jesus Christ, whom he has sent. He may hear them curse him as the chief cause of their everlasting punishment. The wife of his bosom may cast the same in his teeth. She may say, "Ah! you promised to be my protector and my guide; but alas! you only encouraged me in vanity, and forgetfulness of God, and now I am undone for ever! Wretched man that you are! would God I had never seen you! who can dwell with everlasting burnings!" His own conscience will strongly accuse him. He will be able then to form no excuse for not attempting and persevering in a duty so reasonable, simple, and beneficial.

But it is not enough that family worship be performed, it must be gone about in a proper manner. Here the manner is of far more importance than the matter of the duty. God here, as in all other religious observances, has his eye chiefly on the heart. Here, mere *form* would be supremely ridiculous and sinful.

That which in the matter is good — as religious duties all are, may, from the mode, be naught. We have this beautifully illustrated by our Saviour in the parable of the pharisee and the publican. They were both as to the matter equal — they were praying; but O! how different the mode — the manner; and, consequently, how different the acceptance with which they met!

Family worship must then be engaged in with pious feeling. Without this it can only be lip service, a mere mocking, a making God to "serve with the lame and the blind for a burnt offering." Now, what is pious feeling? It is not enthusiasm, as some have imagined; it is not a morbid excitation of the animal passions, which has sometimes been put in place of it; it is not some mysterious, indefinite, indiscribable state of mind, as ignorant persons when led to think of it have imagined. No! It is the simplest and most natural emotion of a properly constituted mind. What more natural than to love the parent whose tender care has watched over us in youth; who has wept in our pains, and rejoiced in our comforts; who knew no happiness so great, as to make us happy. This love is filial piety. Now, is God not a Father? has he not watched over us with more than parental tenderness? ought we not, then, to cherish towards him the feeling of dear children? Certainly. This then is pious feeling — and must it not be delightful to possess it? Did ever a child feel himself indisposed to cherish it towards a parent whose good conduct had been appreciated? Did such a child ever find it irksome and distressing to cultivate these emotions? I trow not. Did even an ardent and attached friend ever find the exercise of his friendly feelings disagreeable to himself? Did ever the lover of beauty, either in the external or internal man, wish that he could behold it no longer? No — the exercise of the benevolent feelings is the greatest happiness, as well as the greatest glory of our nature. Now, the exercise of these feelings towards God is piety. In praying to God at any time, especially in the family, we ought then to view him as a Father — as a friend — as possessed of beauty far outshining all that has ever met our eye in nature or in art, in the world of matter or in the world of mind. Let me ask, why are men pious? Why do they not delight to call their piety into exercise in worshipping God! O! it is because they know him not — because they have not seen him as he is, nor tasted of his love. Believe me, reader, it is delightful to worship God with the feelings I have mentioned; and especially, when you are surrounded with such dear earthly objects of your love — as are to be found in a partner in life, and the children that God may have given you.

Again, family worship must be engaged in with much solemnity — not only is this becoming when we consider the presence in which we more immediately are in prayer, but when we consider, that we are the

mouth of others. That their spirits and their devotions are affected by the exhibition we make. Irreverence in us will beget the same in them, or, at least, will be a great temptation to it; and irreverence is a long step towards unblushing impiety. After what I have already said it is almost needless to have noticed this point, as piety is the surest promoter of reverence. But still it is true, that some people of whose general piety we can have little doubt, yet are much difficient in this particular. They either forget to bring their piety out of their closet with them, or they have acquired the habit of assuming an unhappy appearance of indifference whenever they appear before their family.

Family service ought not to be long. — We would say the shorter the better, especially when there are children in the case, if it is at the same time *spirited*: sometimes people pray in their families in order to get into the spirit of the exercise. This seems wrong: a man should be in the spirit before he comes there; he would thus take up less time, and be much more interesting to those arround him. It is mentioned as the practice of that good and holy man, Philip Henry, that he was in the habit of coming directly from his closet to his family. And he always came as one whose head was anointed with fresh oil,—whose countenance shone with the effects of communion with God on his private mount. It is not to be expected that children can be at all benefited with a long, dry, uninteresting service.

When the duty is not gone about in something of the pious, solemn, and spirited manner, the performance may be little better than the entire neglect. We know that it cannot be well-pleasing to the Hearer of prayer; and, instead of doing good, it may do much mischief to the parties concerned — it may give them very wrong impressions of what religious exercises are — make them formalists rather than devout worshippers,—sceptics rather than believers in the one living and true God, and in Jesus Christ our Lord.

This may in no small degree account for the distressing fact, that many individuals who have enjoyed, under their Father's roof, the privilege of daily prayers, have yet been the most determined opposers of any thing that is serious; that even the sons of ministers have been every thing that is bad. They have seen religion caricatured, — they have become disgusted with it as altogether hyprocrisy, and they have fled from it as fit for fools and knaves only. Let parents then beware. Let them worship God in their families, as they are bound to do by so many ties; but let them also do so in truth and sincerity, that it may redound to their own, good and that of their family.

We have been led to this train of reflection and exhortation from a perusal of the little volume whose name stands at the head of this article. The very fact of Mr. F. having published such a book has delighted us. It shows to those who are beyond the influence of his piety, and righteous example, that he is a friend to the prevalence of family religion — that he would wish to see an altar reared in every household for the sacrifice of morning and evening prayer — that, in short, we may depend on his exertions to bring into existence more generally the duty we have recommended. We wish him God-speed in all that he may do in reference to this and every thing else that tends to the good of our countrymen, or of the natives of this land.

We will shortly notice the work itself.

The editor in a long and well written preface, in which he chiefly occupies himself in tracing the pedigree of the various prayers contained in the volume, tells us how he first met with them; and then adds — "The degree of respect with which they ought to be received, soon engaged his attention, and, observing in these forms a general unity of sentiment and

doctrine, and similarity of expression, with some of the more devotional parts of the Established Liturgy, and that Catholic spirit of genuine piety to characterize them, which pervades the public formulas of the national church, the editor was led to the belief that they would be found useful assistants to the family devotion of members of that church; whilst the Protestants of every denomination must be interested in whatever came from the pen of any of those worthies."

On a perusal of the prayers, we have found little to lead us to differ from the estimate of them here expressed by Mr. Fletcher. We must say, however, that though they are generally good and scriptural, they have not the vein of devotion, the life and simplicity of those contained in the liturgy. We have no objection to admire them and to feel interested in them, as specimens of antiquity in style and expression; but we are by no means so great antiquarians as to think, that mere antiquity gives manuals of devotion value. In the case before us it is positively hurtful. Mr. F. has himself felt this: hence he says—"In a few instances modern words have been substituted for some which had become obsolete." Right, but we think there are still many words which are far from being in *common use*, consequently very unfit to be used in family devotion, where children and servants are supposed to be present, and who as well as others ought to pray with the understanding and the heart. What child, for instance, knows the word *passion* when applied to our Lord's suffering; the word *bait* when used for temptation; and the word *slight* when used for artifice; the word *eschew* used for forsake. What will he make of "*damnable will*," of "*ghostly enemies*," of "*subtile crafts*," of "*infidelity*" for faithlessness, of "*concupiseences n*," of "*narrow judgment*" for strict investigation, of "*slanderous death*," of "*lands*[?]," &c. &c.? What sense will he extract from such a sentence as this "Grant us, that like as we be blind and feeble indeed, so we may take and repute ourselves, but so far to see, that always we may have thee before our eyes— that thou which only knowest the way, may lead us the same way, unto our heavenly desires," &c.

Such words and such sentences are surely no great recommendation of the volume for the family, whatever they may be as to determining its place in the museum. We certainly do not think it holds good of manuals of devotion, as it does of wine, that the "old is better than the new." It would appear from Mr. F's account that these prayers, even in the English church, have long fallen into disuse, and we do not imagine, that, even with the brushing up he has given them, they are likely to be much brought into the family circle. We would object *in toto* to the prayer of "Manasseh, King of the Jews," being used by any Christian family; for notwithstanding the help of *several marginal notes*, we do not think that it is christianized; and it has forgotten the New Testament injunction to pray in the name of Christ. And, besides, we can never forget that it forms part and parcel of a book, which, contrary to truth, lays claim to the high distinction of being a revelation from heaven. It therefore bears a lie on its forehead. No man would ever think of introducing *literatim et verbatim* a prayer from the Koran into his devotions; why then do it in a case of equal, if not worse deception? We think that Mr. F. would not have overstepped the liberties of an editor, if he had left out this part of the book.

Mr. F. gives it as one of the reasons that these prayers were suppressed, in a certain edition of the Common Prayer Book, "lest these appearing there should be misconstrued into the prescribing of a ritual for private devotion, and thus unnecessarily excite the prejudice of the Scotch." If a dislike of forms in private and family devotion is a prejudice, we must say that we are not altogether free of it; though we

would not condemn any brother, who may have what we might call a prejudice the other way. The *Scotch prejudice*, we have heard, is not *now*, at least, a local one. If we are rightly informed, it is very much felt by all pious people through the world. Whilst we would not altogether condemn forms in private devotion, we would advise no man who studies his own comfort, and the edification of those connected with him to use them, unless he find some insuperable barrier in his way. *Helps* should never be used except in cases of real debility, otherwise the individual is hiding his talent in a napkin, and he may be showing much unbelief in that declaration, "*The Spirit of God helpeth our infirmities.*"

Were any body to ask us to recommend books of devotion we, would certainly not give him wholly and alone the "Godly Prayers:" we could, at all events, point him to many existing volumes, in variety of matter, in force and simplicity of language, in soundness of doctrine, in strength of pious feeling, which we think superior to them.

In our opinion, the volume would have been much improved, had a short exhortation been appended to it on the duty and necessity of family worship, even though, in such a case, the preface had been somewhat abridged. Perhaps in another edition this may be attended to, and the other improvements we have suggested be made. We would recommend the volume to be read occasionally along with others for the sake of variety. P. M. J.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *Report of the Ladies' School for Destitute and Poor Native Girls, in connexion with the Church of Scotland's Mission in Bombay.* On the cover of this number of the Spectator, there will be found a statement of the accompt of this institution, brought down to the 31st of July last. Its present promising state, and that of the other female schools of the mission, are set forth in the following extract of a letter addressed by Dr. Wilson, on the 16th of last month, to a very zealous friend of India's welfare, the Rev. Dr. Brunton, Professor of Oriental Languages in the University of Edinburgh, and Convener of the General Assembly's Committee on Foreign Missions.

"I have been much gratified, and the ladies in Bombay who have hitherto entirely supported the School for Destitute and Poor Native Girls, have been much encouraged, by the donation of £ 50 from the Assembly's Committee; and which will for a time meet the encreased expense of the extension of the institution since last year. It now contains 55 scholars, who are all making satisfactory progress, and of whom a fair proportion have already attained a very creditable proficiency in reading, writing, singing, needle-work, and Christian knowledge. The eldest of the two girls connected with it, whom I lately baptized, has been married by me to one of the Bráhman converts, and this the first virtuous union of natives formed in the bosom of the Protestant Church in Bombay promises to promote the happiness of both the parties. The marriage was honoured by the attendance of several friends of the mission, and by many natives. I embraced the opportunity which it afforded me of entering into a contrast between the injunctions of the Christian Scriptures and the Hindú Shástras relative to the treatment of females. At present there are two other scholars in the school who wish for baptism, one of whom is an adult. A young woman educated in it, was lately appointed by me the teacher of one of the general female schools of the mission, and she is discharging her duties efficiently, and is

favourably inclined to Christianity. I may here mention that the Pársí inhabitants of a street in the neighbourhood of the mission-house, have placed under me the whole disposable juvenile population, including 16 girls, for instruction, through the medium of Gujaráthí, a circumstance which has afforded me the highest delight. Altogether there are upwards of 180 girls educating in connexion with the mission. We shall be able vigorously to support, and perhaps extend, our operations connected with female education. The friends of the cause here, in whose eyes, I am happy to say, it has a growing importance, have been much encouraged by the expression of your own feelings on the subject. 'My whole heart yearns for the enlargement of the female mind in India; an object unutterably momentous in itself and its consequences.' I could fill a ream of paper by descanting on its promise as connected with the overthrow of Satan's reign, and the establishment of that of the Redeemer, in this great country."

The school has been frequently examined, during the past year, in the presence of such of its supporters, and other friends of education, as have favoured it with visits. Mrs. D. C. Bell has kindly undertaken the office of a collector to it in the room of Mrs. Major Miller, who proceeds to Europe.

2. *Liberated African Slave Children.* Some of our readers are perhaps aware that a considerable number of the African children who were last year taken at Porbandar, have, with the concurence of the Government, been distributed by Mr. Townsend, for their education, to the different missionary institutions in the Presidency which were willing to receive them. Six boys are at present under the care of the Church of Scotland's Mission in Bombay, and three at Puna. Four girls are with the American Mission in Bombay. Two girls and two boys are settled with the Church Missionary Society's Missionaries at Násik. Four boys are with the London Society's Missionaries at Belgaum. All these children are making more or less gratifying progress in their studies. Of those at *Násik*, we have the pleasure of laying before our readers the following very encouraging account by Mrs. Farrar, whose zealous endeavours for the promotion of the welfare of native youth are beyond all praise.

"The little Africans arrived at Násik about the middle of March. They were at that time six in number. Two of them viz. a boy and a girl, appeared sickly from the first, and died after enduring lingering illnesses. Four others, viz. two boys aged about eleven and twelve, and two girls aged about ten and eleven, still remain with us.

"At the time of their arrival they spoke no language we could understand, except a very few words of broken Hindústhání. Our first effort was to teach them the alphabet and the names of objects in English. The same plan of teaching them is still in a great measure persevered in. They can now understand the greater part of what is said to them in common conversation, and they endeavour to express themselves in English when speaking to their teachers. Among their companions they speak incorrect Maráthí or Hindustháni, but are now seldom heard to use their own language. The two boys read in English "Henry and His Bearer," giving the meaning as well as they are able in Maráthí. The girls read and learn lessons of spelling in Mavor's Spelling Book. In Máràthì they can all read the Bárákhadyà, and are on the point of beginning the First Book.

"The boys write in large hand on paper short moral sentences, which they can understand, and which add to their stock of words; such as "always speak the truth," "do not steal," &c. The girls write the same upon their slates.

"They learn arithmetic upon the numeral frame, by means of which they are asked easy questions in addition and subtraction. The boys also can read and write figures.

"From the beginning they have been taught vocal music, and are now learning to sing easy hymns in English, which they commit to memory.

"The girls can mark and sew neatly, and they are able to make their own clothes when cut out and prepared for them.

"The sum of five rupees fixed upon for monthly expenditure of each child, is intended to cover not only the expenses of their education, food, clothing, washing, but also such casualties as arise in cases of sickness, &c. It covers also the cost of providing them at first with bedding, brass cups and platters, and other necessaries. Each of the children has undergone an illness since their arrival. One of the girls had the small-pox, and the other was ill for several weeks. They appear now to enjoy good health.

"They are not allowed to cook their own food, wash their clothes, fetch water, or do any thing which would facilitate their intercourse with native servants, neither are they allowed at any time to go into the streets without a trusty attendant; but the girls are taught to keep the apartments which they occupy, and the cups and utensils which they use, clean and tidy.

"The boys possess a very fair portion of intelligence; one of the little girls is also very quick at her books. The other appears to have much less ability for learning, but she is exceedingly attentive and persevering, and she is ready and clever in any little domestic employment which may be appointed her.

"They are all very docile, cheerful, and well behaved children; occasions of reprimanding them seldom occur. They are brought up in company with several other children, Hindús and Portuguese, who are educated in the mission family, and they enjoy out of school hours the inestimable advantage of Christian superintendence; that of a Malay Christian who was brought up in Europe, and whose truly Christian principles, Christian temper and habits, render her invaluable in her situation.

"From the first we have endeavoured to communicate to them such religious instruction as their limited vocabulary would permit. They willingly bow the knee to their Lord and Saviour Christ, about whose love and goodness we frequently endeavour to lead them to think and to converse. They pray to Him to bless them, to make them good children, and are taught to make such other petitions as they can understand. They appear perfectly contented with their situation and attached to their teachers, and their whole deportment warrants the hope that as they increase in understanding, they will readily join a Christian community; and they will, through God's blessing, grow up to become useful, happy, and respectable members of society."

As a contribution toward the support of the twenty-one children who are settled in the manner we have mentioned, the Government gives an allowance of Rs. 50 *per mensem*. Application has been made to the General Assembly's Committee for such an annual allowance for those under the care of its missionaries as may maintain them in a respectable manner, while they receive the best education which its English schools are capable of imparting. One or two friends of the destitute have promised to contribute to a common fund for the support of all these special and promising objects of charity; and we trust that some of our readers will lend them a favourable regard. Contributions will be received by the editor, who has agreed in the mean time to settle the accompts with the different missions.

3. *Death of Mrs. Mackay, and the Rev. G. T. Reichardt.* It is our painful task this month to record two afflictive dispensations of Divine Providence in our missionary circle, the removal by death of the Rev. W. S. Mackay of the Scotch Mission in this city, and of the Rev. J. Reichardt, formerly in the service of the Church Mission Society, but latterly engaged in the arduous task of education in Calcutta. By their bereaved partners severally, in the somewhat sudden and unexpected removal of these excellent Christians, the highest consolation a believer in Christ can experience under such trials, may most confidently be appropriated, that they "died in the Lord, and are for ever with Him." May he speedly heal who hath, assuredly, but in faithfulness and mercy 'torn!'— *Calcutta Christian Observer.*

4. *Táki Academy, superintended by the General Assembly's Missionaries.* We have much pleasure in giving the following account of the last examination of the school at Táki, which has been established and long supported on the most liberal scale, by the Bábus Ráy Kálináth Chaudhuri, and Baikantanáth Chaudhuri.

"On Tuesday, July the 26th, the examination of the English department was conducted by the Rev. Mr. Ewart, in presence of George Temple, Esq. of Bagundee, a gentleman who has always manifested a deep interest in the welfare of the institution, and of Bàbus Rày Kálnath Chaudhuri, Bhawánì Prasàd Ráy, Shrikánt, and several other inhabitants of Táki. All the classes manifested an accurate acquaintance with what they had learned. Even the very last class have made considerable progress in the knowledge of English. The passages which they had learned to read were readily converted into their vernacular tongue, and the way in which they could give, at once, the different personal pronouns and the corresponding parts of the English verb, and turn the same into Bengáli, showed that their knowledge was not that only which can be acquired by memory alone. The 5th and 6th classes could bear a very close examination in some of the elements of English grammar and in reading. The 4th class acquitted themselves very well in English parsing, and in the introductory parts of geography, and the elements of arithmetic. The examination of the 2d and 3d classes was rendered very interesting by the ready manner in which they could analyse and explain English words, and the construction of sentences. The 3d class showed an intimate acquaintance with the passages of Sacred History contained in their *Instructor*, and the two highest classes were perfectly familiar with those parts of "Marshman's Brief Survey of History," which they had studied. The two highest classes have made some progress in geometry. The second class have mastered some of the most difficult propositions in the beginning of the first book of Euclid's Elements; and the first class, besides knowing the first book perfectly, were capable of demonstrating several propositions in the second book.

"Several very good specimens of penmanship were exhibited, written partly in Persian, and partly in Bengáli, with translations into English. Some account-books were shown, in which both arithmetical and algebraical calculations were very neatly put down. In short, after an examination which lasted upwards of three hours, it was abundantly manifest, that, in the English department of their studies, the Táki scholars will bear a comparison with any of a like standing in the Calcutta Seminaries. The accuracy of their English pronunciation is not the least interesting feature in their attainments.

"Besides the English school, there are also schools for Persian and Bengáli. The examination of these followed that of the English department, and was conducted by Bábu Kálináth himself, whose high attainments in the Persian language are well known. Bábu Bhawáni also gave his

assistance. Passages in Persian were read and explained in the Hindustáni language; and the Bábu mentioned, with approbation, several of the more advanced scholars as having acquired both a very accurate pronunciation, and an intimate knowledge of the Persian language.

"The Bengálí school is attended chiefly by very young scholars, some learning the alphabet, others writing and reading. These were also examined, and gave satisfaction. All the scholars of the English department, also attend the Bengáli school at stated hours every day, and many of them read Persian. The present state of the English school is highly creditable to Mr. Shiels, the head-master. The average number of boys in attendance is about 130*; and including the scholars of the Persian and Bengáli schools, who do not attend the English classes, the whole number attending the academy may be estimated at from 160 to 170.—*Ib.*

LITERARY AND SCIENTIFIC INTELLIGENCE.

1. *Bombay Branch of the Royal Asiatic Society.* At the meeting held on the 28th September, a valuable paper on the Statistics of *Kach*, by Capt. Burnes, was laid on the table, which, on the motion of D. C. Bell, Esq. seconded by Dr. Smyttan, it was agreed to transmit, along with a note prefixed to it by the President, to the Royal Asiatic Society for publication in London. The materials of Capt. Burnes's paper were collected by him some years ago, and that by personal inquiries made in the different towns and villages of the country; and there cannot be a doubt, that it is distinguished by the usual accuracy of that distinguished observer and investigator. Dr. Wilson, in his note, gives a brief analysis of a paper on the population of the province, which he had been permitted to peruse by Colonel Pottinger, and draws attention to one or two of the items in the tables of Captain Burnes.

2. *Notice of the Egyptian Society.* The impulse of modern discovery has excited a general and increasing interest respecting the antiquities of Egypt, whilst the unusual facilities of access both from India and Europe, coupled with the internal tranquillity of this country, are more than ever calculated to induce travellers to visit the valley of the nile, and examine personally the extraordinary monuments with which its banks abound.

By the munificence of His Highness the Viceroy, Cairo will, it is presumed, possess at no distant period a museum, which, in Egyptian antiquities, may rival all existing collections. But the stranger visiting the capital removed from those conveniences to which he has been accustomed in European cities, has particularly to regret the absence of a public *library of reference*, so essential to his researches. The want of an institution that should offer this desirable resource, serve as a point of union for social intercourse, and be a medium for obtaining additional information in relation to Egypt and the adjacent countries, has long been felt; and it is a desire of supplying this deficiency that has suggested the formation of the EGYPTIAN SOCIETY.

The objects of the association are, 1st, To form a rendezvous for travellers, with the view of associating literary and scientific men, who may from time to time visit Egypt. 2d, To collect and record information relative to Egypt, and to those parts of Africa and Asia, which are connected with, or tributary to, this country. 3d, To facilitate research, by enabling travellers to avail themselves of any information which it may be in the power of the society to obtain, and by affording them the advantage of a library of reference containing the most valuable works on the East.

* Prizes were also distributed to the most deserving scholars in the Persian and Bengáli departments.

The Egyptian Society is open to gentlemen of all nations, and is composed of members, honorary members, and associate members.

Members. The members (the number of whom is at present limited to twenty) are the trustees of the institution, direct the disposal of the funds, and have the general government of the society. To be eligible as a member, a gentleman must have been at least one year an associate member, and be recommended in writing by three members. The election must take place at a general meeting, and by the ballot; one blackball to exclude. Members pay an annual subscription of one guinea, but those elected after the 25th of March 1837 will pay, in addition, an admission fee of one guinea. The contribution of ten guineas at once constitutes a life-member.

Honorary Members. Honorary Members will be elected only from literary and scientific men, who have particularly distinguished themselves in relation to Egypt, or from gentlemen who have especially promoted the objects and interests of the society.

Associate-Members. With the exception of taking a part in the government of the society, associate members enjoy the same privileges as the members. To be eligible as an associate member, a gentleman, if not usually resident in, must at least have visited Egypt, and have passed two months either in this country, or in those parts of Africa and Asia, which are immediately connected with, or tributary to it. It is necessary that he be recommended in writing by two members: the election must take place at a general meeting, and be by ballot; two blackballs to exclude. Associate members pay an annual subscrip- of one guinea, but the contribution of five guineas at once constitutes a life-associate-member.

Honorary Officers. The president, treasurer, secretary, and council of management, are annually elected from the members.

The funds arising from subscriptions and donations will be applied, as far as possible, to the formation of a LIBRARY, to which the members and associate-members can always have free access, and to which travellers can be introduced till such time as they become eligible to join the society. Rooms have been opened, the association possesses the nucleus of a library, and the members have every reason to hope that, by their own exertions, and with the assistance of those who take an interest in the institution, they may succeed in forming a collection, that, whilst it includes many interesting volumes on the East in general, will contain all the works of the ancient and modern authors who have made Egypt the subject of their observations.

Cairo, July 29, 1836. ALFRED S. WALNE, Hon. Sec.

President.

A. C. HARRIS, ESQ.

Members.

H. A. AGNEW, ESQ.,	MONSIEUR LINANT,
COLONEL CAMPBELL,	W. PEEL, ESQ.
MONSIEUR FRESNELL,	M. PIOZIN, ESQ.
G. GLIDDON, ESQ.,	P. TAYLOR, ESQ.
J. HANNAY, ESQ.,	R. THURBURN, ESQ.
HEKEKYAN EFFENDI,	MONSIEUR TIPPEL,
J. LAIDLAW, ESQ.	J. TRAILL, ESQ., Treasurer.
REV. MR. LIEDER,	A. WALNE, ESQ., Hon. Sec.

Associate-Members.

SIR. T. HOPKINS, BART.	HON. MR. ROWLEY,
R. R. HUME, ESQ.	THE REV. J. WOLFF.
DR. PRUNER,	

This Society, we trust, will accomplish much good.—*Edit.*

THE ORIENTAL CHRISTIAN SPECTATOR.

NOVEMBER, M,DCCC,XXXVI.

I.—Specimen of the antiquarian speculations, and personal adventures of a Gujara'thi'.

It was in the first week of December 1811, that I embarked in a country passage boat opposite the Commodore's house in Surat, to accompany my munshí, Abdul Rahimán, to an Arab ship of the Bhávangaar trade, which I was told was at anchor in "Swallow Roads," and in which he was about to proceed as a Hájí to Jaddá, to perform thence the pilgrimage to Mecca. I had been consigned to the charge of my worthy munshì on my arrival in India, to be inducted by him into all oriental lore; and great was the good Abdul's lamentation that a solemn vow which he had made by the death-bed of his father, compelled him to abandon his willing pupil, and perform this the most sacred obligation of the moslem. Myself, an exile amongst strangers in a strange land, the pilgrim's life was to me in some measure realized by my being then engaged on my first military march. The regiment to which I belonged had left Bombay for Baroda, and Abdul accompanied me with the intention of joining a Káfilá of pilgrims at Surat: the novelty of the journey, the morning march, and the daily encampment, together with the new scenes which were hourly presented to my view, revived and corrected all that had ever occurred to my imagination of the patriarchal life of the first ages; and I felt in the frailty and moveability of my canvass dwelling house, and by the slight and uncertain tenure by which I at any time, and but for a few hours, could hold possession of the spot on which my tent was pitched, that I was myself "a stranger and a pilgrim on the earth." Filial duty had made me, like my worthy friend Abdul Rahimán, a pilgrim and a wanderer from scenes in which I should have preferred to move; but I fear that I could boast but a small part of his quiet and patient resignation: and as he took leave of the land and said his wonted prayer, I envied him the dry eyes, and stout heart, (for in him it indicated no small courage) with which he was about to face the unknown dangers of the deep. My regiment, or rather battalion, had halted for a few days at Surat for muster, pay, &c. and I was thus able to devote a day in attending my first native friend to the Arab ship: it was a beautiful, cool, clear morning of December, and the land-wind blew fresh and strong from the East, where the grey morning sky was brightening with the rising sun behind the huge black masses of the vast towers of the castle of Surat, whence the old red standard of the Moghal was displayed, and I believe still waves, in a sort of mockery of the fallen Indian dynasties of the koran. Two or three respectable Mahomedans of Surat accom-

panied to discharge the same parting kindness to my friend Abdul, and as they rather envied and admired, than pitied him, there was nothing sombre in our aspect. We selected our seats, and made ourselves comfortable in the boat; they smoked their hookahs, and ejaculated that "God was good, and Muhammad was his Prophet;" and as for me, I was anxious to see an Arab ship and a cargo of pilgrims, and all that I beheld was new and interesting. As we sailed down the Taptí with favouring tide and breeze, it cost us only the morning hours to clear the river, to pass round the promontory of Vaux's tomb, and by dint of some laborious pulling at the oar when round the point, we reached a large Arab ship at anchor in a fine bay of smooth water. The vessel was crowded with passengers, and preparing for her immediate departure. Never shall I forget the appearance of her deck; and young as I was, and fascinated with whatever had the appearance of novelty, the appalling and unexpected newness of the overpowering stench of the vessel exceeded all that I could have imagined, and far surpassed any thing that I was capable of enduring! The appearance of a Saheb had excited some sensation in the crew, and the nacquedah, or captain, would willingly have overwhelmed me with kindness, but I was past being comforted! I consented only to take an outside view of his ship, which appeared to have about 300 souls upon her deck, and hastened to make my escape. Our stand on the lofty poop commanded a fine view of the sandy beach and tranquil bay, and of the wooded rising grounds upon the shore. Pointing to a grove of trees, "You will not," said he, "be able to enter the river in this state of the tide; if therefore you will not remain with me in the ship, you may go to that village and wait for the flood: it is Sumala." The word fell upon my ear like a spell — Sumala! the Emporium Sumala of Ptolemy; its name unchanged, and its position something short of a degree below Barygoza on the Nermada Fluvius, precisely as laid down in the ancient chart, 40 miles south of Broach on the Nurbudda, or Nermada river. I felt as if the Arab captain had given me the open sesamé, which should at once remove the veil which enveloped antiquity. Swallow, or Swallee Roads, it seemed, were naval corruptions of the native name Sumala; but there stood the original itself, uncorrupted, as the Hindú pronounced it, 3000 years ago; as Ptolemy wrote it, and as the village Patel now writes it, if he can write at all. I asked the Arab if he had ever heard any thing of its ancient history? He said — "Of course he had! Who had not? That it was more ancient than Surat, and had been frequented by Arab ships from before the days of Sulimán." My curiosity was now fully excited, and had the captain been as learned in Ptolemy, and the Periplus of the Erythræan sea, as he seemed skilful in the management of his ship and passengers, I would have stayed where I was, in spite of the discomforts of the place; but when the name of Solomon was once pronounced, talismans, demons, and the unpronounceable name, and all that forms the imagery and diablerie of the Arabian Nights, succeeded, and I found that I had gained nothing more than the single word with which I had commenced, Sumala! Five and twenty years have past since that day, and I do not know that I have ever taken the trouble to write or print, amidst the mass of rubbish that I have written and printed, that in December 1811, I landed at Sumala; that Sumala, *the* Sumala of Ptolemy still exists upon the very spot where Ptolemy places it on his map; that it is the original of the English mariner's corrupted term of Swallee Roads, and that, though dwindled to a village, it is Sumala still in the unchangeableness of oriental phraseology, which, from its similarity to Greek sounds, the Greek mariners, it appears, did not change. I remained six hours on shore at Sumala: the time was pleasantly

and profitably spent to myself, for in that space I had a good breakfast, and a most excellent tiffin, bewixt which agreeable recreations, I was occupied in searching for anquities. Nothing, however, either Greek or Roman, fell under my observation; but the word Sumala had struck a chord, and afforded food for much reflection during my solitary sail back to Surat in the afternoon; and it has often occasioned me to turn my thoughts back to the subject of the ancient communication with India before the voyage of De Gama. It has never been my lot to visit England, or to be stationed in Bombay: a military cantonment and a remote outstation, seldom afford the means of literary research; and the mind must be very stout of resolution, which alone, and unassisted, will pursue a laborious and uncertain research, with but a flickering light to guide through the darkness of antiquity, when no kindred or congenial spirit is here to share, or applaud, the expensive and unproductive labour. Let not then the critic be too severe, if he should find that what I have to offer him, is but a mere conjecture; but let him, if it so please him, tell me what he thinks of these conjectures of mine: let him add, if he can, his sunbeam to my farthing rushlight. I am not prepared to do battle for my theory; I do not fling my gauntlet into the lists like Bryan de Bois Gilbert at Ashby de la Zouche, for if I did, I should deserve to be defeated by another Ivanhoe; but let me state the train of thought which was first awakened on the poop of an Arab pilgrim ship, and into which I have been since led by that single, magic word Sumala! The nature and extent of the communication betwixt the civilized regions of the West, and the spice producing country of the East, has been a subject of so much discussion, that it would be scouted as stale and unprofitable in any other than in an oriental miscellany. I will endeavour to redeem it from the disgrace of tediousness by brevity and from the reproach of utter barrenness, by exhibiting the question in a new view. It will rest with the public to decide whether my theory can be borne out by what remains to us of the relics of antiquity, either as handed down by ancient literature, or left by nature in her unchangeable land-marks. The first word that carries on it the stamp of the primeval times is cinnamon. It is not ascertained to be a natural product of any country westward of the Indus. An attempt was made by Bruce to locate the cinnamon tree on the Coast of Africa, but no one has discovered it there; and the name itself indicates its asiatic origin: the plant is indigenous in all the forests of Malabar; but how far north it extends I cannot venture to say. I sighed over the wreck of a beautiful cinnamon tree, which was cut down to clear the area round the traveller's bungalow on the Rámа Ghát, betwixt Vingurla and Belgáum: the root sent out fresh shoots, and the wild tree may still be seen where nature planted it. Herodotus, in his Thalia, 500 years before Christ, says, that the Greeks received their cinnamon and its name from the Phœnicians, that they knew not whence the Phœnicians brought it; but that it was generally believed that it grew in that country (India) where Bacchus was educated. In the 30th chapter of the Book of Exodus, 25th verse, the spice is mentioned as a component part of the holy oil of the Hebraic ritual. Thus 1500 years before Christ seven centuries before the building of Rome, or before the reckoning of the first olympiad, there must have been a regular communication betwixt Egypt, a mighty, a populous, a wealthy, and a highly civilized country, and the land of cinnamon. Let us now examine its name. Moses calls it in Hebrew קנמן. The Greek word *κιννάμωμον*, without the evidence of Herodotus that its origin was not Greek, would itself explain its oriental derivation. Monni [?] in Arabic is an aromatic spice of any sort, and Chinamonmi means no more than the chini spice.

The name by which cinnamon is known throughout India and its neighbouring country Persia, is Dárchíní or Dálchíní, of which the former may mean the chíní wood; the latter the chíní branches. Antiquity gives us no other names. The modern Europeans have received from the Greeks that name which the Greeks had received from the Phœnicians: the natives of India have retained this word of the original language of their forefathers unchanged through the lapse of 3000 years. Where then is this country to be sought, and in what region is chíni, the land of cinnamon? The modern empire of China has, no doubt, received its fanciful European name, unknown to its inhabitants, from the ancient traditions; and I do not think that I am far astray when I suggest that Malabar and Ceylon were the chíní of the first Phœnician navigation. Suffice it to say for the present, that the word indicates its Indian origin, that the existence of cinnamon apparently as a common commodity, proves the close communication betwixt Egypt and the East; and this has carried me through the first position of my discussion. Monsieur Bailly, in the preface to his Ancient Astronomy, appears to have been so much struck with the singular glimpses of truth discoverable at long intervals in ancient astronomical science, that he could not reconcile them with the supposed ignorance of the period; and with a bold theory declared them to be the "dismemberment" either of antediluvian knowledge, or of some age of science and acquirements which had perished in the wreck of the first Mesopotamian empire. Thus, for instance, the exact figure and circumference of the globe were more accurately known 600 years before Christ than in the age of Columbus; and Galileo was put to the torture for teaching in 1632, what Pythagoras had taught 2000 years before: it is certainly difficult to explain how such knowledge should have perished from the usage of practical men. But there is no necessity for supposing with Monsieur Bailly, that the startling and brilliant facts to which he alludes are the indications of an earlier period of refinement. We may safely admit them as traces of the extent to which science had progressed during the age in which they are recorded; and perhaps they may enlighten us on this essential point, that the world 3000 years ago was ignorant, and navigation less extensive than we are inclined to imagine it. I will specify one fact, which to my mind illustrates most forcibly the closeness of the communication betwixt India and Europe. The Rájá Vikramáditya of Aujen found his calendar erroneous, and 56 years before Christ he rectified the same upon principles which were sufficiently correct to enable it to work with perfect accuracy to the present date, which is 1892 of that æra. Nine years after, Vikramádityá, whose kingdom extended to the coast of Guzerat, had made this improvement for his subjects. The Dictator Cæsar corrected the Roman calendar on the same principles, and on the same general data, in a manner which it is scarcely possible can have been accidental, since the higher and more scientific minutiæ alone, that have secured the accuracy of the former, were omitted by the Romans, whose correction has subsequently required the Gregorian and Julian revisions. The impression on my mind is, that the Hindú suggested the correction, as well as taught the science to the Romans, and that counting from the publication at Aujen, to the similar publication at Rome, the short period of nine years for the transmission of so important a national measure, indicates the closeness of communication betwixt the Romans and the subjects of Vikramijid, and the high estimation in which oriental literature was held by the great master of the western world. Another circumstance appears to have been overlooked through the force of habit. The keys of arithmetical science, our common figures, are handed to us by tradition as "the Arabic numerals;" and arithmetic and

Euclid are supposed to have been received from the Saracens. The most moderate knowledge of Arabic shows that they had not advanced farther on this point than the Greeks and Romans, and that numeral letters, and not figures, were used by all. The ancient monuments of Gujarat, and inscriptions on stone or copper, extend to an immense antiquity, and in these the cyphers or hieroglyphics now used as our arithmetical figures, appear with so little variation from the forms in which we have received them, that it is impossible to suppose the original inventors of their fashion and their value were other than oriental. Trifles often indicate important matter: that the Greeks did not teach the Hindús is proved by the well known fact that Pythagoras, a native of Sidon, the earliest of the Greek philosophers, acknowledged that he acquired his learning in India, a declaration never denied; nor did the Greeks ever claim that his philosophy originated with them: and this most ancient tradition, that the Greeks were the scholars and not the teachers, appears to be confirmed by the ludicrous fact, that notwithstanding the close connection which must have existed betwixt the Greek Bactrian dynasty and Rajputáná, and betwixt Guzerat and the Red Sea, I am not aware of more than *one pure* Greek word adopted and naturalized for Hindú usage: the word is Philosophe, pronounced precisely as in French for a philosopher; but the Hindú does not apply the word to a philosopher in *his* sense: with him it implies an artful, intriguing, silver-tongued knave, precisely what Juvenal describes the Greek in his third satire; and it gives us a forcible idea of the impression left on the east by the Grecian character. But how could the Hindú and the Greek philosopher ever agree? or how could they ever argue with one another? The Hindú philosopher commences where the Greek ends, and adopts as data and undeniable assumptions, the extreme limit to which the Grecian philosophy aspires. "There is a God," says the Hindú, "and therefore thus and thus must result; the soul is immortal, and therefore thus and thus follows:" both asserted with the plain, unvanished confidence of minds that has been strengthened by some blessed inspiration. Let us read the wisdom of Plato, labouring to establish these fundamental truths; and though we confess with Cato at Utica that he "reasons well," yet still let us not withhold our admiration from the Hindú, whose indisputable antiquity received these awful truths most probably from the traditions of the survivors of the deluge.

Having, as I think, now shown that the connection betwixt the western world and the east has existed beyond the landmarks of history, and that astronomical and arithmetical science may most probably have drawn their origin, together with cinnamon, from the latter country, I will now proceed to a very hacknied subject, but one which I will endeavour to handle in a new form. The ships of Solomon are described to have sailed from Ezion Geber to Ophir, and to have brought thence, once in three years, gold and silver, ivory and asses, and peacocks; also almug trees, a word of which we have no knowledge, but evidently of superior value, both for use and ornament, to the cedar of Lebanon, since "pillars for the house of the Lord and for the King's house, harps also and psalters for singers," were constructed of it. And now for the questio vexata of, Where was Ophir? The distance and the period occupied by the voyage have served to bewilder commentators who argued without local knowledge and without any acquaintance with the peculiarities of Indian coasting. The voyage of Nearchus from the Indus to the Euphrates, a very small portion of the distance from Ezion Geber to Ophir, was the labour of 146 days of incessant toil; and the expression that the ships of Solomon went and returned *in* the third year, may involve any

period from 14 months to 35. Ophir is first mentioned in connection with Ezion Geber, a word which I will examine before I proceed further. It seems to have been a port held, from the most remote antiquity, by some race, or people, whom the Arabic and Hebrew races considered foreigners, or infidels: it is named in the 35th verse of the 33d chapter of Numbers, as one of the halting places of the wandering tribes in the wilderness. Ezion Geber is Ezion of the infidels, and marking it as a seaport upon the Red Sea, apparently much frequented by, if not belonging to, the Sidonians; and comparing that circumstance with the received tradition of the remotest antiquity that the Sidonians were a colony from Sinde, and that they taught the Greeks letters and the manufacture of fine linen, and gave them its name Sindos, derived from their native country of which Sidon was a corruption, then it goes a long way towards establishing that Ophir was in India. I am diffident in advancing a conjecture connected with this subject, which makes a vivid impression on my mind; but which may merely be the effect of fancy, strongly excited on a very dubious point of discussion; but it seems to me that the Scriptural allusions to the Sidonians appear to indicate their Indian origin. The expression — "They dwelt careless after the manner of the Zidonians, quiet and secure," comes forcibly upon my feelings as something reminding me of the Hindú character: and further, I mean that I understand Baal and Ashtareth, first named united, at Judges, chapter 2, verse 13, and often distinctly mentioned afterwards as the idol gods of the Sidonians, to be Phœnician proper names; and consequently I did not admit a derivation for these Sidonian words from the Hebrew, which was not the Phœnician language; and when I find the names in Sanskrit, and see them indicate the most solemn attributes of Hindú divinity, remembering that the Greek historians declare the Sidonians to be of Indian descent, I cannot consider the coincidence accidental. Baal—Bal—Bel form no violent corruption of Bole, the earth, "the round globe;" and Ashtoreth is no great change from Ashtárí, the veiled. The former is worshipped on hill tops and in consecrated groves as the material part of created nature; and the latter in darkness and by night, with secret mysteries, as the unseen, spiritual essence of all life which operates upon, and animates all matter. These are the venerable deities of the most far removed antiquity: the worship of nature in her material and spiritual attributes, before the Bráhmán superstitions had defiled the earlier and purer theism of Hindustán. I am arguing on slight grounds, and building conjectures on what may appear sandy foundations; but ere I dismiss this point, I may remark that the names and the superstitions of the tales of the Arabian Nights, indicate their oriental derivation, and help to show that Arabian literature must have originated in the east. Sindbad the sailor has a Hindú name which means a native of Sind; and the fabulous demon bird, the Rok, is the Sanskrit, Rákshas, a demon. The sentiments, the traditions, the imagery, and the illustrations of these wild tales, are recognised by any one at all conversant in Hindú legends, as purely Indian. Having done with Sidon and Ezion Geber, there is another and very important word which has been completely overlooked. It occurs in the 6th verse of the 3d chapter of the Second Book of Chronicles. The four proceeding verses distinctly indicate that Solomon is building and ornamenting the temple, as is also more fully described in the 6th chapter of the First Book of Kings. Throughout the more minute description of the building detailed in Kings, we are given to understand that the gold which was used, was the gold of Ophir; but in the latter description, there occurs the unqualified assertion that the "gold was gold of Parvaim;" and hence arises a second question — Are Ophir and Parvaim synonyms for the same place, or different parts of

the country? It would seem strange that I should find Sumala occupying in our modern maps the same place that it holds in the ancient chart without a letter altered in its name; that Broach, or, as we ought to call it, Baroch, on the Nerbudda, in Sanskrit called the Narmada, remains on the modern map, where Emporium Barygaza on the Nurmada fluvius, appears on the chart of Ptolemy; and yet, that we should have no trace left us of the land of gold. I will first suppose that Barygaza is a corruption of the word Baroch, which its location and other circumstances sufficiently substantiate; and then I intreat the gentle reader not to be alarmed at a startling suggestion; and would say, like Themistocles, "Strike, yet hear;" for I am strongly disposed to pronounce Parvaim to have been Broach. Let us examine the word. In the first place, the Hebrew has no *p*, consequently, the translators in using a letter which does not exist in the Hebrew language, have constructed a word that is altogether different from the original. Admitting the other letters to be correctly rendered, it follows that the word must be Barvaim; but whosoever is at all versed in the force of the oriental vowels, will see that the following letters ברוים could not under any circumstances be so rendered, and that the word, as pronounced by a Hebrew, must be Baruish; and this brings me to the only point which can be disputed. The last letter, Mim, of the Hebrew, is precisely the same shape as the samed of the Hebrew alphabet, having the power of *sh* with this difference; that the one is a square, the other a parellelogram. It would be a curious circumstance, and I would wager heavily upon it, if the Vatican or other ancient manuscripts were to exhibit the word written with a samed instead of a mim, and Parvaim appear a corruption from the original Hebrew Baruish. Gesner's preface to the Orphéan Hymns, and on the Argonautic Expedition, after exhausting all that is known from ancient and modern European literature, decides almost authoritatively that Sumala and Barygaza were the Ophir of antiquity; and Ptolemy peremptorily declares, as if speaking on a subject of which there was no doubt that the country southward and eastward of Malabar had never been known to Europeans until his time; and that navigators were then first beginning to proceed eastward of Ceylon. This is good authority, and Gesner and Huêt are no mean critics. I would consider their testimony as definitive, and I would seek Parvaim, or, as I would call it, Bĕröish and Ophir, where they place it. Let us now examine the word Ophir. It is written in Hebrew אופיר which following the Hebrew letters, we ought to render in English Auphir: let us remember again that the Hebrew alphabet has no *p*, and that, if they had a foreign name to deliver to us containing that letter, they must substitute some other. Thus Buonaparte was termed by the Arabs Buonabbarte, and the pergunnah of which Sumalah is the port, in Sanskrit Aupar, could not in Hebrew be written otherwise than Auphir or Aubir: the *f* seems nearer to the sound of *p* than *b* would, and I recognise in Aōūphēir, without any vehement straining of fancy, the nearest pronounciation that the Hebrew could adopt for Aupar. To return to the Eastern productions which freighted the ships of Solomon. We find in sandal-wood a more fragrant perfume wood than cedar: the ivory, the apes, and the peacocks are all of Asiatic origin. The forests of Malabar still abound in wild elephants, and probably the whole forest ranges of Ghâts from Meywar to Ceylon were once all equally populous with these half-reasoning giants of the brute creation. The apes and peafowl remain indigenous to Guzerat; and it is strange enough that the bird of Juno in the Greek mythology should have preserved its oriental name, Tāvōs. The question follows — Does the modern Oolpar exhibit any traces of having

formerly produced gold in such abundance as to have attracted to Sumala the shipping of the West? The reply is a most singular corroboration of Gesner's theory, that Ophir was to be found in this vicinity. Vast, and almost incredible quantities of slag, the refuse of ancient furnaces, are to be found in certain villages of the Rajpimpla district, bordering on Oolpar. I carefully examined this slag, and no trace of metal could be discovered in it. It was a pure cinder, vitrified on one face; the inhabitants could give no account of it; but that it was the relic of some age of demons. The perfect purity of the slag from any metallic trace whatever, incontestably proves it to be the caput mortuum of a precious metal, which, by dint of fuel, sufficiently abundant in that forest vicinity, had been entirely extricated from the ore by incessant burning. The power of this argument is not felt, except by those who are aware that in the neighbourhood of old furnaces in England, the ancient slag, the relic of operations carried on a century ago, have been found from the incomplete working of these inartificial furnaces, sufficiently rich to pay the expense of resmelting. As the scientific construction of the modern furnace is no doubt beyond what was ever practised in the East, and nothing but a precious metal could have repaid the laborious smelting which must have been practised on the slag now found in Rájpimpla, it seems to follow that auriferous earth was the substance which was subjected to such an expensive and laborious process, whilst I feel strongly impressed with the belief that the gold produced was the "gold of Parvaim" and "the gold of Ophir." The classic fable of the auriferous earth thrown up by "ants the size of foxes," allude to a country that seems most probably to have been Guzerat; and the cornelian mines still worked in Rajpimpla with the art of giving colour and transparency to grey flints, which the finest red and white cornelians are until subjected to fire, indicate a more perfect science in mining and the use of the furnace, in some earlier age, of which the inartificial processes now used, may be considered as the relic.

To conclude, if I have not incontrovertibly established the points proposed, I have at least, in the first place, given one additional suggestion to those already argued on, to prove the Indian origin of the Sidonians. 2d. It results that India was the country most likely to be visited by that naval nation. 3d. That India, or eastward thence, is the only country known as the native land of cinnamon, and which has produced also from all antiquity, gold, ivory, apes, and peacocks, and sandal, the only wood which can be more valued for fragrance and beauty than cedar. 4th. That India was the seat of the most early civilization, as shown by history, and proved by the existing wrecks of that early cultivation; and lastly, I think that I have suggested some very probable existing landmarks, in present localities, to identify their sites with the indistinctly traced outlines which may be collected together from the gleanings of antiquity. I have now done, and will not further exhaust the patience of my reader. I never again saw my learned and excellent friend Abdul Rahimán; he died on his pilgrimage: and whether his bones found a grave in Mecca, or blanched on the desert, or descended into the deep, I never learnt. My fate may probably be like his, to know no return home from my pilgrimage; since after a service in India, now approaching to 26 years, of which nearly 17 have been sun-burnings in Guzerat, I still find myself, to the no small happiness and benefit of my juniors, consigned to this land of fevers and hot wind! Be it so; if such be the end reserved for me! I can only say, in the parting words of my friend Abdul, "God is good, and as respects this 'slave of His mercy,' what is written, is written!"

GUJARATHI.

II.—Present state of deism, catholicism, and protestantism in France.

Nov. 2, 1835.

Sir — The attention of the religious world is now directed towards France. The most anxious inquiries on the religious condition of our country are made from all quarters, from Switzerland, England, Germany, and the United States. Men most distinguished by their piety and devotedness to the cause of the gospel, receive with deep concern every information coming from this part of the European continent. Many religious societies devote likewise a portion of their receipts and exertions to forward the reign of God in France.

Is the almost universal attention now directed to France, a kind of presentiment placed by God in the heart of Christians? Does the Lord wish thereby to proclaim that the French people, who have rendered themselves so sadly notorious by their disbelief, are intended to acquire a more glorious illustration by a return to evangelical faith? Is it to be hoped that this same country, which has exercised so fatal an influence on the religious state of Europe by its impious productions, is to repair on some future day, according to the august councils of providence, the spiritual ruins which it has inflicted, and equal by its power of doing good the power it has had of doing evil?

Let us leave to God and to the time to come, the care of replying to these important questions. But French Christians know that already, at the present moment, they have great duties to perform. Among other things, they must satisfy the desire, every where expressed, to learn the passing events in France with regard to religion, and this is the motive which induces me at this moment to forward a few details on this subject. I will send you this time but a brief sketch of the vast picture which offers itself to the Christian observer.

First in rank we find the Deists, or, to speak more correctly, the unbelievers; for Deism has never been in France, at least among the greatest number of those who have professed it, but a vain and empty theory, a dead letter. Our pretended philosophers accept the existence of God as the consequence of a syllogism that they cannot logically deny; the God whom they proclaim is a simple abstraction, which exercises no influence whatsoever on their thoughts or conduct, and, in practical truth, they are atheists. This word of Christ is, and will eternally be true: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Mat. xi. 27.

The French unbelievers have no longer now the authority nor the preeminence they possessed at the end of the last century. Three things, viz. the progress of science, political interests, and the re-action of literature and fine arts, have greatly diminished the power of unbelief amongst us. First of all, science has furnished a signal and brilliant testimony against the superficial and puerile objections of the encyclopædian school. The researches of Cuvier, and other geologists, have proved that the globe we live in exists only since the epoch assigned to it by Moses, and that it has been inundated by a universal flood. Historical studies, and particularly the discoveries made in the hieroglyphics, have proved numerous and admirable relations between the annals of our Scriptures, sacred books, and the writings of profane authors. The theories of naturalists on light and other branches of physical sciences have confirmed the recital of the creation of the six days. The observations of travellers who have examined the manners and customs

of the East, have testified the truth of the sacred authors. Thus has deeper and firmer information overthrown the tower of Babel raised by Voltaire and his disciples. Political events have likewise eloquently advocated the cause of religion. All enlightened men have been enabled to discover, that impiety generates immorality; that immorality excites an unquenchable thirst for change in the social order; that this anxiety brings about frequent revolutions, and that revolutions, too often repeated, augment, instead of relieving, the miseries of the people. It has also been found, that when men place on earth all their hopes of felicity, and believe they can be perfectly happy in this world, they are always governed by a feeling of impatience and dissatisfaction, because they never succeed in obtaining the chimerical object of their desires. Finally, literary men, poets, and artists, have equally learnt by humiliating trials, that the philosophy of materialism is a barren and narrow doctrine, which enervates the faculties of the mind, cramps the powers of genius, and extinguishes the lustre of imagination.

Such are the chief causes which have brought unbelief into disrepute among the most elevated and enlightened classes of the nation. But it would be a great error to suppose that these learned men, politicians, literary characters, and artists, have become Christians, from experiencing fear, or a distaste for opinions on materialism. No; they are not Christians, and the distance which separates them from the Scriptures is still immense. Their true religious condition is indifference, accompanied by a kind of respect and regret for Christianity. Some among them lament at being deprived of these pious convictions which opens so vast a field to human conception, and inspire emotions so generous! but they do not go beyond.

If we come down from the higher classes of society to the ranks of the middling class, and from enlightened men to the ignorant vulgar, we find among the latter an open and determined infidelity. Our working people, our tradesmen of a lower order, are nearly at the same standard where stood, sixty years back, the fashionable world: they repeat the same mockery and insults against Christianity. Impiety at the present moment, reckons its best adherents among the lower orders of the people.

A single circumstance could restore to the philosophical school of the 18th century a new life and a frightful energy; I allude to the alliance of the political power with the Roman clergy. We have recently witnessed one of the most fatal instances that such a union would produce. The government had condemned by means of its courts of law an impious production, and officers had been sent to seize the irreligious and immoral writings in the booksellers' shops. Immediately the journals of the opposition uttered cries of anger, and recommenced the old encyclopædian controversy against the gospel. Already was infidelity returning into our daily publications, accompanied by its poisoned arrows; and if the civil power had not publicly disowned the union of which it was suspected, with the Roman Catholic clergy, it is not doubtful that Christianity would have been exposed to the most violent attacks.

Let us now consider the present state of Catholicism. The Roman clergy have bitterly deplored the revolution of July 1830, and the high dignitaries of the church in particular have considered it as a great misfortune. This revolution was, in fact, a misfortune for them, if they seek in their sacerdotal duties but the honours and riches of this world; for they have no longer influence and the privileges they enjoyed under Charles the Xth. But if they attach a greater value to their religious influence than to an interference in the affairs of the state; if they wish, before all, to behold their churches filled with hearers, and the ceremo-

nies of religion strictly attended to,—they must bless the Lord for having granted victory to the people in the battle of the three days.

Since the bishops and other prelates have been compelled to abandon the theatre of public affairs, to retire into the sanctuary; since vicars (Roman Catholic curates) have ceased to partake in the political debates of the minor towns and villages; that is to say, since the revolution of July, Catholicism has made a remarkable progress in France. Never during the last fifty years had any one seen so great influence of attendants in the Catholic churches of Paris and the provinces. The number of communicants has been more than doubled in one of the parishes of the metropolis, and the increase has likewise been considerable in others. There are now appearing in Paris from twelve or fifteen Catholic journals and reviews, which have met a sufficient number of subscribers. The old works of the good writers of Catholicism have also been successfully reprinted: in a word, and without entering here into details which might be considered too long in a letter, the Catholic religion has evidently gained ground during the last five years.

This arises from several causes. I have already pointed out the most important, when I stated that the Roman Catholic clergy are now removed from every interference with public affairs. Another cause of the progress of Catholicism can be traced in the fearful and unsettled state of well-inclined citizens. When men are uneasy on the future existence of society, and are threatened by the storms of popular commotions, they return with greater eagerness to the foot of the altars, and ask of religion the pledge of stability they no longer find on earth. A third cause of that impetus is the complete freedom which at the present day is granted to all, to observe or reject the ordinances of the church. When government commanded public functionaries to attend mass, and when external marks of devotion were a means of gaining the favours of power, independent men kept away from Catholic temples out of spirit of opposition, and not to be suspected of a disgraceful hypocrisy. Even pious men feared to expose their piety, for fear of being accused of taking the road of the church to arrive at the anti-chamber of the ministry. But now that devotion is no longer a title to obtain eminent situations in the state, and that it would rather be a motive of exclusion than of preferment, a re-action has taken place in favour of religious duties, principally among the families of the aristocracy; and there is now a desire to attend to public worship as great as the apathy that formerly existed.

However, we must not be deceived on the extent and depth of this religious movement. The progress of Catholic exists more in appearance than in reality, more in its surface than in its roots. There are but few persons who search the Roman dogma in Catholic churches. There would not be found one Frenchman in a hundred, nor perhaps one in a thousand, who believes in transubstantiation, or in the infallibility of the Pope. Most of those who attend mass, do so from imitation, from enticement; it is an affair of fashion and *bon ton*. Fashion is most powerful in France, but its reign is of short duration. Others frequent the old gothic cathedrals to behold the fumes of incense, to admire the pictures of the great masters, and hear the majestic sounds of the organ. Those are painters, poets, young men, guided by a wandering and unruly imagination. They have formed a vague, fantastical, and wavering religion, which submits to all the whims of imagination, feeds on empty emotions, grasps at shadows; and they give the name of Catholicism to those chimeras of their bewildered fancy!

The Catholic clergy, it must be declared, do not take the trouble of undeceiving these young men from their fatal errors; they make no endeavour to warn them that they are directing their steps towards an

abyss. On the contrary, they seem to favour in their sermons and in their periodicals the erroneous ideas, the extravagant chimeras which compose the whole religion of the new generation. The priests, no doubt, fear to lose many of their congregations, if they recalled and preached the austere doctrines of the fathers of the church; but they will one day repent having so far yielded to the spirit of the age. It is a great fault and a prevarication to let the Catholic religion fall into a state of mythology, without raising their voice against this disgraceful profanation. There is already a sufficient number of errors and false traditions in Catholicism, without adding also the whimsical dreams of those artists who completely disfigure the Scriptures. Those pretended Christians are true idolaters who worship the stones of their cathedrals, who worship gothic chapels, coloured windows, and all the phantoms of their imagination.

I cannot, in the limits of this letter, allude with much extent on the state of Protestantism in France; I will merely offer a summary remark on the subject.

Two very distinct opinions have existed, for the last twenty years, in the bosom of our reformed churches, namely, the latitudinarian and the evangelical party. The latitudinarians are still the most numerous, but in every other respect they are the weakest. It is in the midst of the evangelical party that we behold, developing themselves, all those elements which constitute the life, the vigour, and prosperity of a Christian church. The latitudinarians have but one religious society, and this is not in a flourishing condition; the friends of the gospel have, in Paris, four religious societies, which make a rapid progress. The latitudinarians have but one periodical of their opinions in France; the evangelical Christians publish four. Out of ten religious works published by us, nine are from the orthodox party. The zeal and activity to promote the evangelical reign of the Scriptures in the country belong, as it is universally declared, to the ministers, and to that part of the laity returned to the fundamental doctrines of revelation.

An immense field expands before us. A few of those who labour are already exploring it, but their number is too limited for the wants of France. Our evangelical brethren are scattered far apart, in the midst of this population of thirty-three millions of men. Every day brings a new demand for evangelical and other Christian preachers: but we are in want of well-prepared men, and of pecuniary assistance to attend to such numerous calls. May the Almighty move the hearts of all our brethren on earth to assist the religious cause of France! And may we, ourselves, have more love and zeal.— *Scottish Missionary and Philanthropic Register.*

III.—Man's responsibility for his belief. In reply to Philalethes.

By the Rev. Henry Jeffreys, A. M.

Sir — In the last number of your periodical, I observed a reply to that part of my paper on the "Almighty's Everlasting Circles," which I deemed it expedient to introduce in the form of a digression, because although it was a *closely* kindred subject, yet it was not, strictly speaking, a part of the subject itself. In this part of my paper, Philalethes has totally mistaken my meaning in *three* very essential particulars, or I am persuaded he would not have asserted that the reasoning was "inconsequential," or that I did not "understand the principles of sound philo-

sophy." But since I have been misunderstood, I am entitled by courtesy to explain my meaning. It is not necessary here to enquire, whether it was my fault in having expressed myself obscurely, or whether the fault rests with Philalethes in not having given himself the trouble to understand my meaning before he criticised my paper. For even on the first supposition (that the fault was mine) I am entitled by courtesy to explain myself. But as it is not my intention to *plead guilty* of obscurity before I have been tried at the bar of public opinion, I shall in the present paper,

1st. Show the three points in which Philalethes has mistaken my meaning.

2d. Explain the *reason why* I expressed myself in the manner I did.

And here I beg to observe, that I should not have presumed to occupy the pages of a *public* periodical in justifying myself, or my expressions, if it had not been that the reply of Philalethes tends to throw discredit over a paper in which subjects are discussed of far more importance than my humble reputation as a writer.

I regret, Mr. Editor, that I am constrained to trespass upon your pages with a longer paper than I could wish. But it is unavoidable, as a string of objections may be strung together within a very small space; while fully to reply to every one of them in order, must necessarily occupy a much larger paper.

The first of the three points in which Philalethes has totally mistaken my meaning, discovers itself in the following passage: "It thus appears that the writer's *alleged proof* of a man's belief being under the control of his will, rests on two assumptions — the truth of the Scriptures, and the corruption of the human heart as affirmed in the Scriptures. But although this mode of reasoning may be perfectly legitimate when addressed to a *believer*, still it cannot be said to rest on principles of sound philosophy, &c. &c. &c." Now the whole of the above is founded on a misconception of my meaning: for I beg to state that nothing could be further from my intention than to bring forward Scripture as a *philosophical proof* of any one of my positions. I most cordially agree with Philalethes that a quotation from Scripture is *not* a philosophical proof, nor, strictly speaking, any *proof* at all. It is an *authoritative declaration.* And Philalethes is correct in asserting that it has no weight at all with those who do not admit the authority of Scripture, though it has *very great* weight with myself; and I bless God that I have reason to believe that it has also very great weight with the great majority of the readers of the Oriental Christian Spectator.

But I admit that this *last fact,* however grateful it may be to the feelings of my heart, is nothing at all to the point of the argument; and I perfectly agree with Philalethes, that to quote Scripture as a *philosophical proof,* betrays an ignorance of the principles of philosophical reasoning. But I never dreamt of doing any thing of the kind; and if Philalethes will take the trouble of studying my paper a little more attentively, he will find that my language will not bear any such construction. After dividing my argument under three heads, and promising a philosophical proof of each, *before I enter upon the argument* I have these words: "*In the 'first place'* Scripture stands committed on the subject, &c. &c." Now this is an ellipsis of speech; but it is a perfectly legitimate one: and according to the genius and idiom of the English language it means this — "Before I enter upon my argument I will *first premise* the *opinion* of Scripture upon this subject." If I had intended to enter *at once* into the main argument, and had really proposed Scripture as the *substance* of that argument, the expression "in the first place" would have been downright bad English; for, according to

the genius of the English language, this expression "*in the first place*" (as it stands in *that* connection) *postpones* the main argument. At the same time this little prelude alluding to the promises and threats of Scripture upon "belief or unbelief, knowledge and ignorance, moral light or darkness," while it did not in the least disturb the plan of the arrangement to those who chose to be at the pains to understand it, was not without its *practical* utility; because there are numbers of readers who *love* the Scriptures, and their hearts are predisposed to *feel an interest* in any argument which professes to *prove* what Scripture has *already* asserted, and therefore has Scripture on its side. Indeed, many do so *love* the word of God, and are so accustomed to consider it as their *first* standard, that they feel little interest in any discussion on *moral* subjects however ingenious it may be, except so far as it may have a bearing upon Scripture. And even the unbeliever has no reasonable ground to find fault with the prelude stating the opinion of Scripture; because the philosophical *proof* which *follows* stands or falls by its *own merit*, and would not be in the least affected by it, even if the Scriptures were proved to be false. And surely it is *practically* useful to introduce matter that shall be pleasing and convincing to *every variety* of mind; the scriptural view to interest and convince the *religious* mind; the philosophical argument (or that part which I humbly *think is* argument) to convince the exclusively philosophic mind, and the *whole* of it to convince and please the mind which is *both* religious *and* philosophical. And if I have at least honestly *endeavoured* to write *one part* expressly to interest the philosopher, he has no reason to grudge the Christian that part which is nearest and dearest to his affections and the feelings of his heart. And, to say the least, it would hardly have been in character for a minister of religion, in discussing a subject embracing both religion and morals, to have passed over the opinion of Scripture altogether.

The allusion then to Scripture was *never intended* for the *philosophical proof*. That which I intended for the *proof* is *opened* in the *beginning* of the first paragraph, page 468, commencing with these words: "Now this plausible reasoning would all be very true, if man were a being consisting solely of intellect," &c. &c. And it is founded *not* upon any assumption of the truth of Scripture, nor of the corruption of the human heart as revealed in Scripture, but upon the pathology of the human mind, and facts connected with it familiar to the experience of all; such as — that men like to consult their own ease and inclination, and very easily persuade themselves to believe that they may lawfully do that which they feel a *strong inclination* to do, or leave undone that which they are *inclined* to leave undone. When the appetites and the passions ask the advice and opinion of the judgment upon a point upon which they have pretty well made up their determination, they consult their sage adviser much in the same way that the young girl who was in love consulted her sister whether or not she should marry the young man to whom she was engaged —

> "Come counsel, dear Titty, don't tarry
> I'll give you my bonny black hen,
> G'if ye' will advise me to marry
> The lad I l'oo dearly, Tam Glen."

This is the *principle* of the argument, contending that the judgment is more or less misled in all matters in which the heart and passions are concerned. But it is *not fully developed* till the *last* paragraph of the same page, where I endeavour to explain *particularly how it is* that the appetites and passions bewilder the judgment.

But I candidly confess, that in the latter part of the first paragraph I *again* allude to Scripture in these words: "*Therefore* the Scriptures

refer unbelief to an evil heart," &c. &c. &c. But surely any attentive reader must perceive, that this reference to Scripture in the *context* and *connection* on which it *stands*, is introduced to show that the philosophic argument (supposing it to be sound reasoning) *confirms the declarations of Scriptures* on this subject, and *not* to bring forward *Scripture* to prove the philosophic argument. And my reason for introducing Scripture here was, because although believers all *receive* the authority of Scripture, in the *first instance*, simply by faith, yet many of them take delight in seeing Scripture *proved* to be agreeable to sound philosophy. To these persons this kind of argument, if it be well conducted, is a "feast of reason," and so dear to their affections, that they do not heartily enjoy any philosophical *moral* argument that has not some such application; as it appears to them unprofitable and unimportant, if it cannot in any way be brought to bear upon the *interior* of the Scriptures, and the final destination of man as therein revealed. And even viewing these things only as a matter of *taste*, courtesy allows each individual the indulgence of his own taste, provided it does not injure another.

2d. But as to the question whether the part which I *did* intend for argument *is* philosophic proof or *not*, I will defer entering upon it, till I first explain the two remaining points on which Philalethes *has* mistaken my meaning. He evidently understands me to mean to apply the reasoning and the remarks upon belief to religious belief *only*. And it is this impression upon his mind that causes the chief part of the offensiveness of the treatise. Now this is so far from being my meaning, that religious belief or unbelief is only *one* department of the immense and inexhaustible variety of subjects I meant to embrace. I meant to include the *whole range* of human opinions — belief in religion — opinion in morals, in politics, in government. I took great pains to give the expression a triple form, and, to make it *more* general and universal, I further added these words — "or indeed *any* moral proposition in which the appetite, or self-indulgence, or self-denial are implicated." For, out of the whole range of human science, I only excluded those questions of "abstract, mathematical science, in which the heart has no concern, which point to no painful duty to be done, no favorite sin to be overcome, no self-denial of any kind." And I excluded these, because I at *once admitted* the objector's theory of belief and opinion to be *quite correct* in these cases; because in these the judgment alone sits upon the judgment-seat, and the heart, and the passions, and the appetites do not interfere, but allow the *unbiassed* judgment to decide.

This explanation will, I am persuaded, remove at once his objections to that part of the essay which is most offensive to Philalethes. The part at which he *particularly takes offence* is the following: "*He hath given himself over to a strong delusion to believe a lie, so that he cannot deliver his soul, nor say, Is there not a lie in my right hand?*" Now when Philalethes is informed what I principally meant to allude to in this passage, so far from being angry, I am persuaded he will cordially agree with me, and come forward and take me by the hand on this subject. When Queen Mary could persuade herself that *it was her duty* to burn her Protestant subjects at the stake, is it too much to say that she had *given herself over to a strong delusion to believe a lie?* History accuses Queen Mary of being a *bigot*, but *not* of being a *hypocrite*. Now supposing that history is correct, and that Mary was *sincere* in her opinions, can this fact be better, or more beautifully and powerfully expressed than by saying "that she had given herself over to a strong delusion to believe a lie, so that she could not deliver her soul, nor say, Is

there not a lie in my right hand?" When the Hindú can persuade himself that it his duty to assist in burning his widowed mother alive, to drown his daughters, to hang himself upon hooks, to maim and cripple his limbs, to crush himself to death under the car of Jaggonáth, to worship a stone or a trunk of a tree bedaubed with red, as a proper representation of Jehovah, the Creator of the universe, is it too much to say that he has given himself over to a strong delusion to believe a lie? If Philalethes had been better acquainted with that Scripture which he undervalues, he would have perceived the *wide range* of my subject, and would have known that these things were included within the compass of the expression which gave him so much offence: for the words which he dislikes so much are not mine—they are taken from the 44th chapter of Isaiah, the 19th and 20th verses; *and they are expressly on the subject of idolatry.* The entire passage is as follows.

"And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?" To my judgment this is a beautiful and powerful passage, and exquisitely adapted to express the delusion of the human *mind* in consequence of the manifold and various workings of the *heart* and the *passions.*

The reason why Philalethes took offence, is because, by misunderstanding my meaning, he limited the *vast range* of my subject to a narrow compass, and tied it down to *one particular point* which to *him* is offensive. And yet I *actually enumerated* a vast variety of instances in almost every department of human action to illustrate my meaning. I will in instance the following part of the digression which Philalethes seems to have overlooked: "The persecutors of the primitive Christians bound children and tender virgins to the stake, and burnt with fire mothers that had living children in the womb. But for these monsters we have the compendious apology, that they thought that they were right. But religious persecutions are not the only difficulties the case presents. In feudal struggles for power, wars for glory, nay, under the staid and sober plea of preserving social order and obedience to the laws, acts of murder, robbery, and bloodshed, have been perpetrated, and the perpetrators have been so convinced that they were right, that they would have been perfectly astonished if you had suggested the possibility that they might be wrong. Here then is a ready apology for all the crime that has been *sincerely* committed in the world. For once admit the principle, and you cannot stop. It is impossible to draw the line. You cannot judge of a man's sincerity. If indeed you judge of a man's sincerity by the *tendency* of his opinions, and the moral quality of his *actions*, as you would of a tree by its fruit; and as common sense, as well as Scripture, requires us to judge of every thing, then, indeed, you admit all that I am contending for, namely, that such a sincerity of opinion as produces immoral actions is a wicked sincerity, and the ignorance from which it proceeds is a wicked ignorance."

With the above enumeration of a vast range of subjects moral, political, civil and military, I am at a loss to understand why Philalethes limited my meaning to that one point which seems to have given so great him offence—belief or unbelief in matters of religion.

3d. A third point in which Philalethes has sadly mistaken my meaning, is in supposing that I *intended* in the *beginning* to prove more than even I myself *professed* to *have* proved in the *end*, and that I introduced

the word "*indirectly*" *afterwards*, only because I wanted to patch up an attempt in which I had failed.

Now I beg to assure Philalethes, that I never *intended from first the* to prove more than this, "that a man's opinions and belief *are* under the control of his will *in such a mode and manner as is sufficient to render him responsible for them to God.*" It is very true that in the "thesis," as he terms it, I have set down the naked, "unguarded" words, "that a man *is* responsible for his belief, and that he *can* help his *opinions.*" But let Philalethes look candidly to the *context* and *connection* in which these words *stand*. Let him look to the *bearing* of the argument in hand. For what is the proposition I am endeavouring to combat? It is this. — "*That a wrong belief in religion, or mischievous opinions in morals, are innocent provided a man sincerely entertains them, and that they are not proper subjects of reward and punishment because they are not under the control of his will, and that a man cannot help his opinions.*" In opposing this proposition, I assert that a man's opinions and belief *are* under the control of his will, *so that* a wrong belief in religion, or mischievous opinions in morals, *are* a proper subject of rewards and punishments. I admit that here again there is an ellipsis of speech, and that it might have been expanded out into *more words*. But what does it fairly mean *in the connection in which it stands?* It means that a man's opinions and belief are under the control of his will in *such a manner and degree as to meet the philosophical objection I have undertaken to meet, and to render wrong opinions guilty, and a man responsible to God for them.* This is all that is *necessary* to my present argument, and beyond this I have no *wish* to prove any *more*. This is all that I *ever intended* to prove. And I feel assured that Philalethes will not doubt my *veracity*, though he may undervalue my *judgment*, when I assure him that I paused for some minutes with my pen in hand and debated with myself, whether or not I should introduce the word "indirectly" into the original "thesis," as he terms it. And the reason that I decided not to introduce it, was because the *bare word* would not, after all, explain my full meaning *standing in that connection*; and it appeared to my judgment that it would come in more lucidly *afterwards*, when the *context* and the more *matured state* of the argument would explain my *exact* meaning in using it.

Let us now calmly enquire, whether or not I have proved that a man's belief and opinions are *so far* under the control of his will as that he is responsible to God for them. My argument is this. The great Locke has proved that the human mind can entertain but *one* idea at one time, and that ideas supply each other's place in the mind in perpetual succession. Now I argue that when a man sets himself to determine upon any point of religion, or *morals*, or *duty*, or any question involving self-indulgence or self-denial, a vast variety of thoughts and reasons will present themselves on both sides of the question, some for good and some for evil, some tending to lead, and some to mislead him. Now as these cannot *all* be present to the mind at once, but can be only entertained one at a time — appetite, inclination or the passions, make reason an unjust judge by fixing the attention principally upon those views and arguments which tend to their own indulgence, and rooting them in the memory; while they keep opposite views and arguments out of sight, or hurry the mind *away* from them, thus blinding the reason, and stifling the still small voice of conscience. Now this will take place in *that degree and proportion* in which the appetites and passions have been indulged throughout life, and according as the appetites have or have not acquired the mastery over the moral powers of the soul. So that a life of self-indulgence on the one hand, or self-denial on the

other, will make all the difference in the world in a man's views of the same moral evidence. Again, a life of inordinate self-conceit, so that a man *worships* the intellectual strength of his own understanding, will exceedingly prostrate the real strength even of an understanding that would, but for this, have been of a high order. For this reason it is that Solomon says, "Seest thou a man that is wise in his own conceit? there is more hope of a fool than of him." * Now a previous life of habitual self-denial, keeping down the solicitation of the appetites; or a life of habitual humility and modesty, listening with deference to the opinions of others, and a readiness to *learn* even from the humblest person, and, above all, humility in the presence of God — all these things discipline the mind, clear away pride, passion, appetite, self-conceit, and error, and immensely increase its powers of judging *soberly* of itself and the things presented to its consideration. Thus the ultimate opinions formed (*as I have already distinctly said*) depend upon "that *series* of voluntary actions" which *constitute* a man's previous habits, though "*not upon one solitary effort of the will.*" Surely these *last* words *ought* to have explained my meaning. There is satisfactory evidence to every fair mind of the *sense* in which I *intended* to prove my assertion. Now what is the ultimate conclusion as to the *moral responsibility* consequent upon this kind of control? Suppose two different events, the final issues of which are both under the control of my will, but in these two very different modes. One event depends upon *one solitary* effort of the will, so that I can command the issue at once. The other issue depends upon a long series of actions, each of which taken one by one are voluntary, in the common acceptation of the term, and for which I am as responsible as for any of the actions of my life. Surely in *both* cases I am responsible to God for the final issues.

But the proposition here contended for is familiar to the experience of all mankind, "that the views of the judgment are universally modified by the heart, the passions, and the appetites." Hence the trite, yet pithy old saying,

> He that's convinced against his will,
> Is of the *same opinion* still.

And it is not only true in morals: it is equally true that a man's view of religion, and eternity, and the soul, are exceedingly changed when a change of circumstances places *worldly* things in a different position with respect to the appetite and the passions. Thus an argument either against revelation, or in favor of the appetites, shall seem to a man to-day quite unanswerable, while in the full enjoyment of health and reputation, and the world before him; but to-morrow, let an unforeseen accident, or sudden attack of disease, bring him to the border of the grave and the confines of eternity, and the same argument seems to him so weak and silly that he wonders how he could be the dupe of it. It is freely admitted here that in that class of diseases where the *head* is affected and the understanding weakened in any degree, no fair inference can be drawn. But I have seen some cases of disease remote from the head, eminently the reverse of this. I have attended on death-beds from rapid consumption, in which the understanding has been not only *not impaired*, but exceedingly clear and powerful, and collected, far beyond its ordinary state. In these cases it has sometimes happened that the appetites and the passions being *silenced*, and the importance of worldly

* I have introduced this quotation in the same *kind* of *connection* that I introduced the former one. "*Therefore the Scriptures attribute unbelief to an evil heart.*" "*The word therefore*" in its former connection means, "*Hence we may see the reason why the Scripture says*, &c. &c." So here I have not introduced Solomon to prove the *argument*, but the argument to illustrate the truth of Solomon.

honors and pleasures dwindling into nothing, the judgment of the dying man has been so changed, that what once seemed to him unanswerable wisdom, now seems exquisite folly; what once seemed to be light *now* seems darkness; and the man once wise in his conceit, now seems to *himself* to have been all his life a fool and a madman, even though he may still retain the reputation of a clever man in the eyes of others. So differently is the *same* evidence weighed by the understanding when pride is humbled and the passions silenced.

I have now explained my meaning as to the points in which I have been misunderstood. And, as an author is fairly supposed to know best what he *himself* meant, I trust that Philalethes will have the candour to take this, my *own* commentary, as a key to my *own* meaning, and study the paper over again; and I am persuaded that he will perceive that it is *based* upon sound philosophy, and that there *is* matter contained in "The Almighty's Everlasting Circles" to feed the mind of the philosopher.

I admit that there is a *religious tone* pervading the whole of it. But it would have been indecent and unbecoming the character of a minister of religion if it had been otherwise. And surely a sound philosopher ought not to be so prejudiced against revelation as to hate the essay on that account, when its fundamental arguments are *not* based upon revelation, but upon sound philosophy.

I am sorry that I have been obliged to make this reply so long. But every objector stands upon vantage ground, for (as I have observed) it is an easy matter to string together a number of objections within a very small compass; whereas to take these objections one by one, and give a full reply to each, is a much more laborious task.

I have only just room shortly to mention the *reasons why* I did not explain myself more *minutely*, and *why* I expressed myself as I did.

For this I had two reasons. First, because I think that a thing may be over-explained, and that, by trying to make it over-clear, it sometimes becomes obscure by the mere "copia verborum."

Secondly, because I think it a bad compliment to the understanding of my readers, to enter into a labored detail of every minute point of the argument. It seemed to me far more elegant to let my reader see the *general* line of my reasoning, so as to understand its bearing, and to leave it to him to fill up the nice distinctions of "*limiting words.*"

If I were taking an excursion in the *field of nature* with a *child*, I should stop and lift him over every stile, and carry him across every brook. But if I were walking with a *man*, I should *take for granted* that he could get over the stiles, and cross the brooks as well as myself, and that, without minding these trifles, we might expatiate together on the *general beauties* of the scene. So here, in our present excursion on the *field of philosophy*, it was my desire to say enough to enable my readers to grasp the general argument, leaving it to their own understandings to fill up the nice distinctions and minute steps of the reasoning, and thus to take it for granted that they were able to take a large, and generous, and comprehensive view of the subject as well as myself. I admit that I have in this way laid myself open to those who are disposed (as Shakspeare terms it) to "*lie at the catch*," and to make me an "offender for a word." But I expected none such, and wished to pay a better compliment both to the candour and *understanding* of my readers. And, after all, all that I have said on this little treatise, is merely enough to *set the mind thinking*, for the whole of it is but a drop in the ocean compared with the vast *materials* of thought within the compass of "*The Almighty's Everlasting Circles.*"

Philalethes concludes his paper by saying, "When so much pains are taken to convert the heathen, why not bestow some pains to convince

the infidel of our own country?" If Philalethes in this sentence intends any allusion to himself, I can only say that nothing would rejoice my heart more than to be enabled to be of service to him, and to write any thing for his real good. But how shall I attempt it? One would think that the most likely way to approach the mind of the man who professes to be a philosopher, and refuses to receive the Scriptures on their *own authority*, would be to demonstrate the *harmony* that subsists between the Scriptures and sound philosophy, and to *prove*, whenever it is possible, the truth of any one of the leading doctrines of Scripture by philosophic argument. This appears to be *the very way*, perhaps the only way, of approaching such a mind. *This way* I have attempted, for I had supposed that the "*Almighty's Everlasting Circles*" (even with all its faults) was the very paper for a philosophic mind, and the kind of reasoning Philalethes wanted, when he said, "Why not attempt to convince the infidel of our own country?" But Philalethes is so offended at the bare mention of Scripture, as to render him unable or unwilling to understand my argument. Still, as I would most gladly serve him, I will make one further attempt of *another* kind. As a humble step towards this, I would kindly put him in the road, by gently removing a false impression under which he evidently labours. His reasoning clearly shows an impression upon his mind, that *external* evidence is that which *chiefly* and *principally* produces religious conviction in the heart. Now all those who really *love* and believe the Scriptures, will tell him that *they* derived *their* conviction and *their* love, not so much from the *external*, as from the *internal* evidence of the Scriptures; not so much from dry historical proofs and argument, as from the *internal* structure of the Scriptures themselves. They have there *seen* such a picture of their *own hearts*, as they are sure none but God himself could draw. They have *felt* the salvation of the Gospel *exactly suited to their wants*. And they have derived peace and joy to the heart, and intellectual *food* to the soul from the Scriptures. And should you try to pursuade these persons that the Scriptures are a delusion, you might as well try to persuade a famished man who has just been satisfied with bread that it was not food he had eaten; you might as well tell them that there is neither light nor heat in the sun, when they have *seen* the one and *felt* the other.

But in order to believe and love the Gospel, a man must first *feel his need* of it; and in order to feel his need of it, he must *feel* that he is "poor and ignorant, and blind and naked," and a dying creature. He must humble his pride down in the dust, and feel that he is but a worm in the presence of his Maker, and think it the highest honor to be permitted to learn when his God condescends to teach.

IV.—Remarks on some of the notices in Mr. Bird's account of the capture of Somnath.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir— Will Mr. Bird have the goodness to inform such of our readers as take an interest in the investigation of the antiquities and of the history of Asia, who the early Mohamadan authorities are that "assert that Lát, worshipped by the idolaters of Mecca, was a similar deity as the Swayam Náth of the Hindús?" He would oblige them, also, by acquainting them with the grounds on which he has stated that "the worship of Shiva, if not prevalent, was *at least* known in the west of

India," in the seventh century of our era, * and that the heterodox doctrines of Jina at last gained an ascendancy over that worship. It would be farther desirable that he would explain what he intends by *the origin of the sects* of Shiva and Jina, *their connexion, enmity, and disunion.*

For the correctness of the information given in the extract from Mr. Bird's History of Guzerat, contained in the last O. C. S., is not, I fear, equal to its novelty, as it seems to have proceeded from an unacquaintance with the Sanskrit language and with Hindú mythology; and yet some knowledge of these subjects would appear to be indispensable for enabling any person to discuss correctly any question respecting the name and legendary or traditionary accounts of the celebrated Pagoda Somnaut. But it is most unaccountable how Mr. Bird could have supposed that any resemblance existed between the ancient idolatry of Arabia and that of India; and that he should have identified the Alilat of the Arabs, the Venus Urania of Herodotus, with so well-known a *god* of the Hindús as Shiva. This identification, however, Mr. Bird thus defends in a note: "the assertion of the father of history is, therefore, reconcileable with the opinion of *Mahommedan writers* regarding the idol at Mecca, which was, *they say*, a male deity, and the same deity as Swayam Nath." But, until Mr. Bird produces the Mohammedan authorities to which he refers, it may be allowable to entertain doubts with respect to the correctness of his statement; as all accounts hitherto published concur in representing the Lat or Alilat † of the Arabs as a female deity, some as Venus and others as the moon. If, however, Mr. Bird merely means that Mohammadan writers have compared the idol at Somnaut to the idol worshipped at Mecca in ancient times, this is probable enough; but it is altogether improbable that any Mohammadan writer knew that the idol at Somnaut was dedicated to Shiva, or that the statue and worship of it corresponded with the statue and worship of the idol at Mecca. The idols might have been compared together as far as regarded their statues, but no Mohammadan writer was capable of giving an account of the attributes, functions, and actions of the deities whom those statues were intended to represent; and it is unlikely, therefore, that any Mohammadan writer can have described Alilat as "a male deity and the same with Swayam Nath."

Mr. Bird's notion, also, that the word Somnat (according to Persian orthography) was contracted from *Swayambhunath*, is contrary not only to every principle of etymology, but even to the principles of the Sanscrit language. For *swayambhu*, is a noun and not an adjective, and the compound term *swayambhunàth* would therefore signify the *lord of the self-existent*, and not *the self-existent lord.* It is at the same time quite evident that no conceivable mode of contraction would produce Somnat out of *swayambhunáth;* which might have become Sombanát, but the omission of *bhu*, or perhaps *ba*, would have obviously so altered the word as to render it unrecognizable.

With regard, however, to the worship of Shiva having only become known in Guzerat during the seventh century of our era, Mr. Bird seems to have forgotten that he had just before stated, and stated very correctly, that "the symbol venerated was one of the famous *linga* or *phalli*, which were OF OLD set up in different parts" [of India]. The wealth and celebrity, also, of this pagoda, are circumstances which might have led Mr. Bird to conclude that the worship of Shiva must have been prevalent in Guzerat long before that pagoda was destroyed by Mah-

* What does this mean? for the 10th of Shaban of the year of the Hijrah 416, on which date Mr. Bird states that Mahmud left Ghaznin, corresponds with the 12th of September A. D. 1025.

† In what Arabic Lexicon did Mr. Bird find that *Ilahat* signified *the horned moon and the sun?*

mud of Ghaznin. But, had Mr. Bird been acquainted with Hindú mythology, it would have probably occurred to him that one part of the account given by Mohammadan writers of the destruction of Somnaut was particularly deserving of investigation and elucidation. For it appears from that account that it was a statue, and not a *lingam*, that was found in this pagoda, and yet there can be no doubt that the principal, if not sole, object of worship in this temple was a *lingam*. It seems, also, to be sufficiently established that, when the worship of the lingam was introduced into the Hindù religion, statues ceased to be made and dedicated to Shiva. But all Moslem writers concur, I believe, in mentioning that the object here worshipped was a statue, and in describing this statue in a manner totally inconsistent with the figure of any Hindù deity.* A doubt, consequently, arises with regard to the correctness of the account given by Mohammedan writers of the destruction of this pagoda; and, if therefore there were any available data, it would be a subject not undeserving of enquiry to ascertain whether that account rests an any sufficient grounds, or whether, though the simple fact is unquestionable, all the circumstances related respecting it are not merely the invention, or a gross exaggeration of Muhammadan writers who have mentioned this event.

The *puranic* legend of the founding of this pagoda is given from the *Shiva Puran* in Colonel Kennedy's work on Ancient and Hindú Mythology, p. 416; and the same account occurs in almost the same terms in the *mahatmyam* or legend of this temple entitled *Prabhása Kshetra Mahatmyam*, said to be a *Khand* or division of the *Skanda Puran*. In this work the origin of the name is thus explained. Shiva, after having been propitiated by Soma, appeared and thus addressed him: "Being propitiated, O Chandra, by your pious devotion. I and Uma will always be present in this *lingam*, and, as thou hast through my favor regained thy lustre,† this pagoda shall hence be named Prabhasa Khetram, and the splendid *lingam*, which thou hast erected to me, shall be named Somanátha." The name of the *lingam*, however, prevailed over that of the pagoda, which in consequence became celebrated under the name of Somanátha — which word easily admits of being contracted into Somnaut.

But this passage in the extract above referred to particularly requires explanation — "During the seventh century of our era the worship of Shiva, if not prevalent, was at least known in the west of India; and existed for some time after in friendly union with the heterodox faith of Jaina. But to trace the origin of the two sects, their connexion, enmity, and disunion; or to show by what means the last gained ascendancy, would occupy more space and attention than can be here devoted to this interesting subject." Mr. Bird cannot intend, I may suppose, that the Jainas were at one time Shaivas, or the Shaivas at one time Jainas; but he may perhaps be of opinion that the Baudhists and Jainas existed in India, and that their tenets and doctrines prevailed in it *anterior* to the establishment of the present Hindú religion. Mr. Colebrooke, however, has observed — "According to the hypothesis which I then hinted, the

* No alteration can take place in the statue of a Hindú deity, as the form under which each deity must be represented is prescribed in works esteemed by the Hindús to be revered, and which are certainly of an antiquity anterior to the era of Vicramaditya; and the idols of the Hindus are also peculiarly distinguished by their number of heads and hands and the things held in their hands. But, as far as I recollect, the statue found at Somnaut, as described by Mohammadan writers, was merely that of a man of colossal heighth.

† Soma had lost his lustre in consequence of the curse of Daksha, one of the Prajapatis. It is to be observed that in Hindu Mythology the moon, Soma, is a god and not a goddess. *Prabhasa* signifies lustre, radiance.

earliest Indian sect, of which we have at present any distinct knowledge, is that of the followers of the practical vedas, who worshipped the sun, fire, and the elements; and who believed the efficacy of sacrifices for the accomplishment of present and future purposes. It may be supposed that the refined doctrine of the *Vedántis*, or followers of the theological and argumentative parts of the Vedas, is of later date; and it * does not seem improbable that the sects of Jina and of Buddha are still more modern." That the Jainas, also, are not more ancient than the Bauddhists, there is every reason to believe, and with respect to the probable period when Buddha flourished Mr. Erskine has thus expressed himself—"Upon the whole, until some proof is discovered of a Bouddhist older than Gautama, or existing more than 540 years before Christ, I should be disposed to adopt that era as the origin of the sect, and to suppose the religion of the Brahmans to be older, and that of the Jains more modern, than that date."† To opinions of such authority, it must be unnecessary to add any remarks, and it must remain for Mr. Bird, should he be inclined to controvert those opinions, to adduce the authorities and arguments requisite for evincing that they are erroneous. Nor need I enter into any discussion to show that the worship of Shiva was an essential part of the Hindu religion from its very first establishment, and that the supposition of its just beginning to be known in Guzerat during the seventh century of our era rests on no grounds whatever.

From this short extract, therefore, it would appear that Mr. Bird, in his introduction, would have acted more judiciously, had he refrained from identifying the religion of India with the ancient idolatry of Arabia, and from making any remarks on points relating to Hindù mythology. For such subjects require for their satisfactory discussion a conversancy with languages, a knowledge of history, and an extent of antiquarian research, which few persons have an opportunity of acquiring; but without which all investigation into the antiquities, history, and religion of nations must terminate in unfounded conclusions and erroneous statements.

I remain, Sir, your obedient servant,

12th October, 1836. IGNOTUS. ‡

V.—THE DAKSHINA' TO THE BRA'HMANS AT PUNA', AND THE PARTIAL CESSATION OF THE GOVERNMENT COUNTENANCE OF IDOLATRY.

Since the fall of the Peshwa, our Government, in continuation of his superstitious bounty, has made an annual distribution of Rs. 35,000 to learned Bráhmans, and thus proved itself the patron and nursing-father of an erring priesthood, to the neglect of its duty to God, and the great retarding of the moral improvement of the natives. It has, however, lately considered it ways, and happily resolved to amend them: "A proclamation has been issued," it is said in a late number of the Darpan, "by A. Bell Esq., the agent of the Sirdárs at Puna, notifying the resolution of Government on the subject of the Dakshiná, or the annual charity to the Bráhmans. It is directed in this document, that as perpetual bickerings and disagreement had existed between the Shástrís who were entrusted with the duty of distributing the Dakshiná, and as the same has been a source of great trouble and inconvenience to Government, they are removed from the office; and the Bráhmans whose names stand in the list of the present incumbents, are to receive their allowances directly from the collector's treasury, on sign-

* Asiatic Researches, vol. ix. p. 293.

† Transactions of the Bombay Literary Society, vol. 3.

‡ To this article, Mr. Bird will, of course, direct his attention. — *Edit.*

ing their names in a roll kept in that department. Each of the Bráhmans is to have a Sanad from Government, which he is to produce at Puná between the 1st Kártik Vad, and the 15th of Margashirsha. The Sanads are to be given to those whose names appear in the last year's roll; and the Dakshiná is to be paid on the personal appearance of the incumbent; it being a charitable allowance, and therefore not payable to a representative, and also, for the same reason, not claimable for the time it may fall in arrears. No additional names are to be admitted in the roll.

"We understand that a meeting of the Bráhmans of Puná was held on Monday last at Tulshíbágh, in consequence of the promulgation of this order, and it was unanimously resolved that a petition should be presented to Government on the subject. We have no hopes that their representation will be attended to; and we see no ground on which they can urge a perpetual secession of a considerable amount from the revenue of the country to keep up a body of pensioners dependant upon the charity of Government. No injustice, it will be seen, is done to the present race, as they are to have their Dakshiná to the end of their lives."

We have seen the document here referred to; and we rejoice in it, not merely as it intimates the removal of a great evil, but as it indicates the desire of our Government to review the position in which, for a long period it has stood with regard to the natives, who have the highest claims on its benevolence for their education, and instruction in the true faith, but whom by many of its measures it has most unaccountably confirmed in their grossest delusions. We trust that the time is now at hand when our rulers will cease to be the bankers and factors of the idols and their prototypes, the abortions of those who became "vain in their imaginations, and their foolish heart was darkened;" when they will no longer grace heathen and Muhammadan revelries by attendance, and participation in their unholy rites and ceremonies, nor rend the heavens and provoke the thunders of omnipotence by firing salutes in their honour; when they will suffer no document dedicated to "the lord of devils," * or profaning the name of Jehovah, † to leave the public offices; when they will cease to appeal to the "vanities of the heathen" for rain and fruitful seasons; when they will neither in respect "make mention of the name of heathen gods, nor cause to swear by them," ‡ nor regulate the affairs of their worship, nor settle the rank of their deluded votaries; and when they will no longer bewilder the minds of the "twice-born" youth by the exploded and absurd science of the Vedas and Puránas taught in Sanskrit colleges, and qualify them for dexterously poisoning the souls of the people throughout the length and breadth of the land, by compositions prepared under the auspices of the great Destroyer. We hope, we say, that this the most happy day which India has seen, and the prelude of one still more glorious, will speedily arrive; and we invoke the blessing of God on all in India and Britain, who, by remonstrance with man, and prayer to God, may seek to hasten it. EDITOR.

VI.—NAUTICUS ON THE SAILOR'S CLAIMS ON CHRISTIANS IN INDIA.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

His word our compass is to guide our way
To glory it reduces such as stray;
O let us understand and be so wise,
To know upon what point our country lies,
And having set our course directly thither,
Great God! preserve us in the foulest weather.

* Ganesh. † or *Hu*. ‡ Joshua xxiii. 7.

My dear Sir — It cannot but be pleasing to every Christian to witness the exertions which the friends of the Saviour are making in his cause, anxious that people of every kindred, and nation, and tongue, should be partakers of that blessed joy which they themselves possess. Prompted by feelings of love and sympathy, they generously strive against every difficulty and discouragement to proclaim the tidings of salvation, and show the wonders of the goodness of God to lost sinners through a crucified Redeemer — and they have not laboured in vain. Many and great obstacles have been removed, and their exertions have penetrated even into the darkest recesses of heathen idolatry; the rays of the everlasting gospel have shined on many a benighted soul to lighten his path to glory: and while we see these things, we would give the praise to Him to whom alone it is due, and magnify His holy name. We are encouraged; and while it is day we would work, and be up and doing. But it has been the argument of some — Convert your own countrymen first, and then go to the heathen. Now, sir, I am not inclined to grasp at this shadow; but at the same time I would say, that while the subject of proclaiming the glad tidings of salvation to the heathen lies near our hearts, and the magnitude of the prospect promises much fruit, we are not to forget that our countrymen are perishing for lack of knowledge. It is for a class of them for whom I feel that I should crave attention, and to whom very little of our labours and thoughts have been directed.

Who is he that does not sympathize with the hardships and privations of the British seaman, who toils in the midst of danger and trouble? At one time he is suffering under the burning rays of a tropical sun, at another time he is exposed to the keen frost, and, piercing blast of the northern seas. He watches by night and day, and by the nature of his employment, he is obliged to see the wonders of the Lord in the deep: the stormy wind ariseth and the waves are lifted up thereof; they mount up to the heavens, they go down again to the depths; their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man: all their wisdom is swallowed up (margin) *then* they *cry unto* the Lord; they are preserved through sickness and diseases, and through these things the Lord leads them back to their native land and to their families. O that men would praise the Lord for his goodness! But is it not otherwise? For amongst his wonders and mercies there is not seen the hand that maketh the storm a calm.

> "In foreign realms and lands remote
> Supported by thy care,
> Through burning climes we pass unhurt
> And breathe untainted air."

> "Then, O my soul, devoutly think,
> How, with affrighted eyes,
> Thou saw'st the wide extended deep
> In all its horrors rise."

The scene is otherwise, and the name of God is but used in blasphemy and wickedness; and those tongues that should praise and magnify the Lord, are but too often used to call down judgments upon their own heads. They are greatly ignorant of His holiness; they acknowledge not his power; they ask not his protection; and they seek not his ways. And why is this? How is that they thus drink *in* iniquity like water? Is it that they are a class of men to whom the freeness of the gospel of Christ applies not — is it that they are more depraved in heart than any other of the sons of men, and boldly say, We will not have him to reign over us? Oh no; it is that they are left to perish for lack of knowledge. They come on shore, and are invit-

ed to hear the gospel preached to them. They are perhaps presented with a bible, which is carefully put in their chest. Thus they are spiritually equipped for a voyage of ten or twelve months. I rejoice to say that in some of the multitude there are a few, and in some ships a majority, who know and fear the Lord. They have men over them who care for their souls; and while they look for labour from those under them, they forget not that they have a Master in heaven. But there are, as I have said, many others launched out into the stream of life, bearing a precious cargo, an immortal soul, which runs amongst rocks, shoals and quicksands, until finally, for want of a pilot, it is dashed against the shores of eternity.

> "Impelled by wind or tide
> They have no compass to direct or guide;
> For want of this they run themselves aground,
> Brave ships are cast away, and souls are drown'd."

There are some Christians who feel these things, and would wish to instruct and do them more good than at present seems in their power. It is a difficult thing, it is not an impossible one, to find access; and by the blessing of God on our endeavours, we *may* rescue some. Let us then watch for opportunities, and as they offer give a tract, or speak a kind word, so that by any means we may pluck a soul from destruction. But let us not forget that tracts are of no value, but in so far as the blessing of God accompanies them. Let us then be earnest in our appeals before the throne of mercy, for God's ear is not heavy that it cannot hear, nor his hand shortened that it cannot save: let us not trust in an arm of flesh, but give the glory to Him. If we sow the seed, we may in faith look for an increase. Under his hand, sailors have in a great measure been instrumental in raising our country to her present standard amongst the nations, and bringing us to the peace and quietness we now enjoy. Are we not then bound as countrymen, as fellow-voyagers to eternity, and as Christians, to extend to them our endeavours, and point out the road to everlasting bliss, to a happy eternity, and thereby show that we will not only benefit the outward man, but we will invite them to become partakers of the joys of that kingdom that is open to all believers? By so doing we will make them useful members of society, the honor and boast of our country! Let us reason with them on the evils they bring upon themselves, and endeavour to banish the accursed thing that offendeth from amongst them. Then we may expect to see another order of things: and, instead of hindering the labours of the servants of the Lord amongst the heathen, they will adorn the Christian name. It is indeed painful to see Europeans reeling drunk through the bázár while the servant of the Lord is exhorting to turn from idols to serve the living God. The feelings on such occasions are better conceived than described, and the testimony of one who has felt them, makes no further remark necessary. It runs thus: "It is with the deepest sorrow that I mention that the drinking habits of our countrymen *of all classes*, are making a very deep and a very injurious impression on the native population of India. Sometime ago I visited the caves at Cárlí, and addressed the Hindùs whom I found in them. In the course of my observations, I quoted, with a view to illustrate a remark which I had made, a Sanskrita proverb to the effect that — *As is the king, so are the people.* I was greatly surprised at the direction one of my auditors gave to the saying of the sage. 'How true,' he observed, 'is the dictate of wisdom to which you appeal: when Bájí Râo and the Bráhmans were the sovereigns of this country, not a drunkard was to be seen, but since the English have become our masters, even the Bráhmans themselves have become drunkards.' I was pained in the very heart at the truth of his observation; and I am daily pained in the very heart by the exhibitions

which give rise to many similar remarks. In the discharge of my duties as a missionary to the heathen, I go to the highways and hedges to invite sinners to come to the marriage-supper of the Lamb; I announce the glad tidings of salvation through our crucified Redeemer, and I speak of the sanctifying influence of his gospel. As I proceed in my discourse, my attention is frequently directed to a gang of drunken sailors, or soldiers, bearing the christian name, staggering along the streets in a state of intoxication; and I am sneeringly asked by the natives, Would you have us become like these your kindred?" * This is the unbeliever's triumph; and thus is Christianity wounded by those who bear the name. There are few seaport towns where the families of seamen reside, in which you will not find a number of destitute children ragged and tattered in their clothes, squalid and miserable in their looks. The mother is perhaps left alone without support for her children. She toils against penury and want, and is often reduced to misery. In despair she abandons her character, becomes lost to all shame, lost to her husband and the world, and lost to God. What is the cause of this misery and crime? The father remains in port until he has spent all his hard-earned money in scenes of drunkenness and riot; he leaves the wife to weep at home, and the children to starve. When he has spent all, he goes to sea again, and after a long voyage, instead of coming home to his native country with the fruits of his labour, he has spent great part of it in the bázárs in India, where he becomes exposed to shame and the scorn of the heathen. I do not wish to paint these things worse than they really are; for the evidence is too glaring to every one to need further proof here. Would to God it were not so here. The voice of humanity calls aloud — Save the father, comfort the destitute, bereaved wife, clothe the starving, and feed the naked; and if our hand is not stretched out in exertion, if our knees are feeble in prayer, we leave the widow to mourn over the premature death of her husband, who has become the victim of drinking. Instances of this would swell this paper to a size greater than intended; but let those who wish for evidence visit our seamen sick and dying in the General Hospital. There let him ask from the seamen themselves what has brought them there. Let him look on the haggard countenance, the blood-shot eye, the mental excitement, and enquire where the families are, and then he will find that these things are but shadowed forth here. One there is in Bombay who is familiar with these scenes, and who has often to perform the last office over departed seamen. He it was who told me with grief what he often witnesses. There I have seen it myself; and have heard it from their mouths, that if the Lord would spare them, and let them go forth again into the world, they would for ever abandon the custom of spirit-drinking which had brought them there. But man is weak, and unless the grace of God bring guilt home to the heart effectually, and lead the wounded soul to seek him, all the vows and prayers are forgot, conscience is drowned in the midst of the tabret, the pipe, and the dance, and the soul becomes deeper sunk in crime, and the body brought on towards the grave; the sow that was washed returns to wallow in the mire. I have heard these vows from many. I have seen them weep under their folly; and of one, when I heard of him again, the body had returned to the dust, and the soul to God who gave it. There is an instance mentioned to me, by the gentleman before alluded to, of a man who, having been taken there from disease brought on by drink, and who no sooner had recovered, than he went into the bázár, and took to the accursed thing again. He was brought back to the hospital, and in a few days after I accompanied the body of this man to the grave. And a me-

* Speech of Dr. Wilson at the formation of the Bombay Temperance Society.

dical gentleman, Dr. Smyttan, further says, that he believes he speaks within bounds, when he states, that, so far as his own experience went with the European soldier, "one third of the cases of disease, if not of death, might be traced to the intemperate use of ardent spirit." He continues, "We have daily experience of a fatal form of disease called, in common language, the horrors (*delirium tremens*), or the delirium of drunkards. It is characterised by universal tremors, a wild and blood-shot eye, the patient shrinks and sees a friend in every one that approaches, sleep flies from the eyelids, and to produce a few hours repose is half to cure the disease. Relapse almost certainly occurs, and at last the wretched being sinks under all its accumulated horrors. The number of deaths in the General Hospital here *under this frightful disease*, does not upon the average, I think, amount to less than one weekly." I add my own evidence, that seamen labour under this *malignant* spirit in a way just as horrible. How often have I heard abstinence promised! and as often broken. Such is the power of the satanic spell by which they are bound, that I have seen the man who but a few days before was writhing under the tortures of the lash, again and again bring himself to the same offence. Neither punishment, remonstrance, nor intreaty will prevail, but the fervent prayer of the righteous man availeth much. This cause of so much crime, disgrace, misery, is served out to the seamen of the Indian Navy at the rate of *half a pint* to each man *a day!!* True, they are not forced to drink; they may have money for it: but, to save themselves from being laughed at, they drink it. Some take it to shun what they consider the disgrace of not being able to take their dram. Some do not like and would refuse it; but they say if we do not take, the Government suppose that we do not want it, and therefore it will be stopped, and we will neither get liquor nor money. Those who really do not like, still continue to draw it on this account. I have seen many a dose of physic taken with not half the grimaces which I have seen some make while I stood by and saw them drink it. Is there no remedy for this? Is it represented to Government as it ought to be? Are they petitioned to stop this? It is poured as it were down the sailors' throats. If it is intended to do them good, why not give them half (but I agree that half is *a whole too much*) and order it so that they may have the rest in money. Those who do not like it would then be released from the reproach which at present is heaped on those who do not glory in their shame. Here then, my fellow-Christians, is something to be done for seamen. Let us put our heads and heart to it, and, in nautical phraseology, with a long pull, and a strong pull, down will come the whole fabric. There are some that will even plead for such a pernicious custom being continued, even amongst the officers who command these men: but if ever this paper come into their hands, let them call to mind the punishments they have witnessed for drunkenness. Let them look over their log-books, and tell me the average number of punishments that have taken place, and if they may not place "through drinking" opposite to five-sixths of the number, it will surprise me. Call to mind the cry for mercy you have heard, the fervent appeal to be pardoned but this once, the despair, the grief, the shame depicted in the culprit's countenance: and with all this remember the feeling of your heart at the time whilst you stood by, and again, I say, call these things to mind, and if you can, as before the Almighty searcher of hearts, say, "Give them an allowance of spirits!" But I hope that this will not be necessary, for if not for their sakes, for your own, you will oppose the giving them liquor. How often then would you be spared the strict watching of every boat that approaches the ship. How would you be spared the trouble of attending in every boat that goes on shore even for

a half hour. How would you also be spared the trouble of quelling disturbances, quarrelling, fighting, &c. and finally you would be spared the blush of shame, whilst walking the street, to see the men under your command reeling past you, a spectacle of shame to the natives around, a trouble to the police, a reproach and black stain upon the name of Christian, which will never be wiped off, till the accursed thing is put out from amongst us. Arise then, and to the battle. Cease not night nor day until you have surrounded this wall with which the devil has encompassed his kingdom, so that the gospel may not reach the heathen. Sound the horn of the Gospel. Call upon the Lord of Hosts. And, if we faint not in our labour of love, the walls of this Jericho shall fall to the ground. Go up with the weapons which God hath appointed. We cannot take better. They are mighty through Him to the pulling down of the devil's strongholds. Here then is the sword of the Spirit, the breast-plate of righteousness, the shield of faith; and, with these, praying always with all prayer and supplication in the spirit, watching thereunto with all perseverance. It is with pleasure that I learn that the Government have entered into the subject, and have approved of a plan proposed by the magistrate of police for the disposal of destitute seamen, and the Superintendent of the Indian Navy has been requested to instruct the officer commanding the receiving ship Hastings to lodge and subsist such seamen, on application from the magistrate, until such time as they can be provided with ships. Now this is an act worthy of the Bombay Government; and it is to be hoped that not only those who have spent all their money in riotous living in the bázár and so become destitute will be lodged there, but that those who have money to pay for their entertainment will be prevented from ruining themselves, and be sent on board to prevent them from wandering about, a spectacle no ways pleasing to the eyes of the Christian public. This is another opportunity of doing much good to seamen; and if it was properly managed they might be sent on board under wholesome restraint, and instructed whilst there to know

> There is a God that reigns above
> Lord of the heavens, the earth, and sea.

The sum the Government pay for a sermon afloat now and then, would maintain a moderate establishment for their instruction; and I am sure that there are many who would rejoice in the opportunity thus offered of proclaiming the glad tidings of salvation to them. * These plans may be proposed over and over again, but proposals will never bring the work to pass. This is not such a difficult work; and the field of doing good is wide. At present there is a floating-chapel established. The expense of keeping this up would be sufficient for the purpose; and surely the sum now paid monthly for a sermon would be better thus employed. It is doubtless a great advantage to keep the seamen from the bázár: but why should those who are sent on board be supplied with liquor, served out to them as an allowance? This, methinks, is cramming the child with cakes until it chokes itself. Let us set our hands to the work. Difficulties doubtless will appear to present themselves; but I think they are more in imagination than in reality. A single individual can do but little; but there are those who have interest, who have talents, and who have hearts for it. When such opportunities present themselves, the fault lies with us if they are not followed up; but we can all separately do something. And here I particularly address those who are of the profes-

* But let not this interfere with the regular provision made for preaching to the seamen.—*Edit.*

sion. How often a few words have been blessed to seamen. Yes; I have seen in some instances the work has been very small, and the fruit already reaped has been cheering. Let us not then forget to cast our bread upon the waters, and after a time it will return with blessings to ourselves. Also a few tracts kept always about our person, if presented in faith, may be blessed of the Lord. How many seamen do you almost daily, aye hourly, pass by unheeded? But we are apt to have a false feeling of shame, or delicacy, which prevents us from doing the good that we otherwise would; and to be seen offering a tract to a seaman, we would be apt to blush under the eye of a fellow mortal, while we consider not the all-seeing eye of God, and the value of an immortal soul. It is with pleasure I acknowledge the assistance of some to forward our endeavours; and now a number of books have been placed in the General Hospital under the charge of a competent person, so that all who are there may be furnished with instruction. A book is kept, and they are issued out when required. It often happens that seamen are there who cannot read English, and sometimes express a wish to have a Bible in their native language; but the funds amongst a few individuals would not be sufficient to present a Bible *gratis* to foreigners: and it is hoped that the endeavours for this benevolent purpose may, through the liberality of Christians, be carried on. * Then one who has perhaps never opened a Bible, will possess a chart of heavenly truth by which to steer his course through the rocks and dangers of time into the boundless ocean of eternity. Many know not whither they are bound: they beat about in the fogs of ignorance and uncertainty. They have no port in view, no hope of reaching the port of peace, but they drive towards the rock where many a soul is cast away, the rock of intemperance, upon which thousands split; but by their having the beacon of truth to direct them, they may be led into the Straits of Repentance; they lead into the Pacific Ocean by the Bay of Faith and Mount Calvary, until the high lands of hope cheer them in their voyage, and, through the kindness of the Captain of Salvation, the Heavenly Pilot, they are at last landed in the Port of Heaven.

Unfurl the sail, the dashing oar then ply,
Nor careless see a sailor's soul thus die:
Arouse, arouse, stretch out a friendly hand,
And pitying lead him to Emmanuel's land.

NAUTICUS.

VII.—THE TEMPERATE INQUIRER'S QUERY ANSWERED.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

My Dear Mr. Editor — I expected that some of your correspondents would, before this, have attempted a reply to the queries of a "Temperate Enquirer" in your August number. It is evident, from the stile and manner of your correspondent, that he is a friend to the good cause of temperance, and not an enemy in disguise seeking to find an excuse for the indulgence of appetite. I am induced, therefore, to undertake the reply, and shall be gratified should it tend, in any degree, to satisfy the scruples, or clear up the doubts, of so conscientious an enquirer.

I should require to put a few questions to your correspondent to enable me to answer fully his queries; but enough is stated, in my opinion, to prove that his case is one that calls for medical advice, and

* We have of late supplied some French sailors in the hospital with copies of the Scriptures in their native tongue. We shall be happy to give a share of our remaining stock, furnished by the Edinburgh Bible Society, to our correspondent.—*Edit.*

this he should at once seek. He may perhaps be wrong in ascribing his failure of health to the "two years active abstinence from ardent spirits;" and, as he alludes to attacks of intermittent fever, it is more than probable that this is the case. But the doctor, to whom he should state his case without any reservation, will be able to satisfy him on this point, and recommend a suitable diet and regimen: perhaps a little wine or beer, or *diluted spirit*, if the former cannot be afforded, may form a part of this; and if so, he may entirely have recourse to it without any breach of the existing rules of the Temperance Society, especially after so protracted a trial of total abstinence as he has already made.

The case of Sir Astley Cooper's patient, quoted by your correspondent, does not by any means prove that total abstinence from wine and spirits is essential to health *in every case*, nor does Sir Astley state it to be so; as there are some constitutions to whom even the smallest quantity of wine is injurious, and, although excess is assuredly so to all, yet there are others to whom the moderate or temperate use is beneficial, and a few to whom it is essential.

Ardent spirits are generally so injurious, and the use of them even in small quantities, so dangerous from their insinuating nature, that nothing less than total abstinence is admissible, except under medical advice; and the failure of the Cananore Temperance Society, * and all others constituted upon its principles, is not to be wondered at. It is much better that such cases as that of the Temperate Enquirer should be made the exception under the licence of medical recommendation, and any one who, after two years perseverance in total abstinence, entertains doubts, like your correspondent, is certainly entitled to have his case fully considered.

I am, your's sincerely,

October 20th, 1836. HYGIENE.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *First Annual Examination of the General Assembly's English School in Bombay.* This examination took place in the school-house, Military Square, on Friday the 28th of October, and lasted about four hours. The chair was occupied by the Rev. Joseph Laurie, the Senior Minister of St. Andrew's Church; and the attendance of Europeans and natives was respectable. Among the persons present, were the Hon. James Farish, Esq., the Hon. Sir. John Awdry, Sir Charles Malcolm, Dr. Smyttan, Colonel Wood, Majors Moore and Davies, Captains Jacob, Pringle, Jameson, Newport, Grant, and Lieuts. Mylne and Mackenzie, D. C. Bell, Esq., E. H. Edwards, Esq., The Rev. Messrs. Williams and Jackson, R. X. Murphy, Esq., Professor Harkness, Messrs Henderson, Mainwaring, and Boswell, teachers, Muhammad Ibrahim Mackbá, Esq. J. P., Mulla Rustamjí bin Kaikobád, chief-priest of the Kadmis, Kharshedjí Mánakjí, Esq., Bál-Gangádhar Shástri, Raghunáth Joshí, Dossabháí Aspandiárjí, Nauroji Dárábjí, &c. &c.

Before commencing the examination, the Rev. Dr. Wilson addressed the chairman, and his countrymen present, in substance, as follows:—"Before we proceed to the business of the day, I may remind you, that this institution is yet in its infancy; and that it is more that it may profit by your encouragement and countenance, than that you may be gratified by its actual results, that I have taken the liberty of inviting your attendance on this occasion. Most of the pupils, you will observe from the paper which has been put into your

* The Cannanore Society, I understand, admitted one glass of ardent spirits daily, diluted with a double quantity of water.

hands, * are but entering on the study of English, a circumstance which is to be attributed to our entering in general as scholars only the youngest and most promising of the many persons who have offered themselves for admission, from our desire to retain them for a length of time sufficient for their instruction in the various branches of literature, science, and religion, which we propose to teach. In the outset, I laboured under great difficulties in procuring properly qualified persons to act as teachers and monitors of the different classes, and obtaining a sufficient supply of unobjectionable books and necessary apparatus. These difficulties have been partly, and they will, in a short time, be entirely removed. The institution happily enjoys the best patronage and direction within our native land, the efficiency of which, as you are aware, has been tried with signal success on the other side of India; and due support of every kind, I have been assured, will not be wanting. What you will principally have to notice at present, are the system of education pursued,

* *Examination of the English School of the General Assembly of the Church of Scotland.* Friday, 28th October, 1836.

☞ The chair will be occupied by the Rev. JOSEPH LAURIE, Senior Minister of St. Andrew's Church; and the examination conducted by the Rev. Dr. WILSON, Mr. W. PAYNE, &c.

SEVENTH CLASS. 45.

Reading. First Instructor, commencement. Maràthì and Gujaràthì books.

Religious Knowledge Ten of the boys capable of sustaining a good examination in Maràthì on the Gospel history, and the doctrines of Christianity.

SIXTH CLASS. 35.

Reading. First Instructor, 17 pages.

Religious Knowledge. First Gujaràthì school-book.

FIFTH CLASS. 50.

Reading. First Instructor, complete.

Grammar. Formation of the simple tenses of the verb, &c.

Arithmetic. Simple Addition and Subtraction.

Religious Knowledge. As communicated in the Instructor, and tracts in the native languages.

FOURTH CLASS. 52.

Reading. Third Instructor, three parts.

Grammar. Parts of Speech.

Arithmetic. As far as Multiplication.

Geography. General Principles.

Religious Knowledge. As communicated in the Instructor, and tracts in the native languages.

THIRD CLASS. 15.

Reading. Defining Book, with Scripture Stories, 70 pages. Gospel of Matthew.

Grammar. Parts of Speech, with exemplifications, definitions, &c. Idiomatical Exercises, 60 pages.

Arithmetic. As far as Division.

Geography. General Principles.

Religious Knowledge. From English books used.

SECOND CLASS. 6.

Reading. Defining book and Scripture Stories, complete. Gospel according to Matthew, &c.

Grammar. General Principles. Idiomatical Exercises, 60 pages.

Arithmetic. Simple Rules.

Geography. General Principles. Arabia, Persia.

Religious Knowledge. Life of Christ, &c.

FIRST CLASS. 6.

Reading and Recitation. Thomson's School Lessons, No. IV. Gospel of Matthew, &c.

Grammar. General knowledge of. Wilson's Idiomatical Exercises, 60 pages.

Arithmetic. The Rule of Three, &c.

Geometry. Definitions. Construction of Simple Figures.

Geography. General Principles. Arabia, Persia, India.

Universal History. Outline of, from the Creation to the Siege of Troy.

Religious Knowledge. Life of Christ, &c.

EXTRA CLASS.

Natural History. General Classification of Animals. Arrangement of Mammalia. Man. Conchology, general account of.

Prizes will be given to the following boys. Sohoràbjì Dossabhàì, Danjìbhái Naurojì, Balkrishna Morajì, — Naurojì Rustamjì, Kàshinàth Govindjì, Hormazdjì Tàmuljì, — John Diminy, Ratanjì Dàràbjì, Ghulàm Hassen, Dossabhàì Mancharjì, — Merwànjì Mànakji, Atmaràm Shivabà, Hormazdjì Jehàngìrjì, Vithubà Jaggonàthjì, Hormazdjì Pestanjì, Rustamjì Merwànjì.

Other presents will be given to boys who have been distinguished for their regular attendance, attention, and good behaviour. J. W.

the zeal of the scholars, and the readiness of the natives to receive instruction in those great truths, to which we owe all our social blessings, our elevation among the nations of the earth, our sovereignty in this great country, and, above all, the hope which is dearest to our hearts, that throughout the endless ages of eternity, we shall reign as kings and priests unto God. I trust that the time is not far distant, when, through the grace of God, the knowledge here communicated, will, both as it respects this world and that which is to come, be blessed to its recipients, and through them to many of their countrymen, to advance whose interests Divine Providence has placed us under the most sacred, and now increasingly-felt obligations. This hope, dwelling within us all, is an ample warrant for your valued countenance of the institution, for my connexion with it as a missionary, and for my humbly resolving in accordance with the views of the venerable body whose agent I am honoured to be, and with principles which I had formed before I set a foot on these shores, to devote to it a large share of my attention, without neglecting other important duties which harmonize with its objects, and the discharge of which will most essentially contribute to its success, if through the blessing of God, which present appearances encourage us to expect, they prove instrumental in bringing any portion of the natives, with their children, within the pale of the Church."

Ten Marāthī boys of the seventh class, selected from the Marathi schools of the mission with the view of being educated as teachers for them, read the seventh chapter of Mark in their native tongue, and answered with the greatest readiness any questions asked them respecting the gospel history and the doctrines of Christianity. Dr. Wilson mentioned that they had mastered the English alphabet in a single day; and in one month had begun to read and translate little sentences from the English Instructor No. 1, with considerable ease, as was shown when they were joined by their companions. The classes were then called up in the order mentioned in the *precis*; and the result of the examination was highly encouraging. The natives appear to have been particularly gratified by what they witnessed. "All who were present," it is said in an editorial of a Gujarāthī newspaper,* "were fully satisfied that no such progress as that made by the boys of this school within the eleven months of its existence has ever been exhibited in any institution in this place. † In reading, arithmetic, chronology, geography, translations, the knowledge of man, and other objects of natural history, the Christian Shāstra, and other kinds of learning, many of them have attained a degree of proficiency, which all acknowledged reflected the greatest honour on the teachers and their Head. . . . At the conclusion of the examination, the Honorable Mr. Farish expressed his sense of the advantages which the natives have derived, and will derive, from the school, and expressed his great gratification at the exertions and excellent qualifications

* The Chābuk.

† The Darpan, whose account of the examination has just caught our eye, as this passes through the press, says, "The progress exhibited by the different classes was satisfactory; and considering that it is not quite an year since the school has been in existence, we join our contemporary of the Chābuk in thinking that it surpasses any thing that has ever been accomplished here in so short a time. . . . . The school at present contains upwards of 200 boys of all classes and sects; Pārsis, we believe, forming the greater part of the native students, which circumstance is probably owing to the locality of the school. This institution, as must be well known to many of our readers, was founded by the Rev. Dr. Wilson, who devotes a part of his time and attention to the improvement of the students, whom it is proposed to instruct in the various branches of literature, science, and Christian religion. The utility of this instruction has already been established by the large number of pupils who seek instruction under its roof; and from the zeal and ability with which it is at present conducted, it may ere long become a potent means of promoting the dear objects of those who have laid its foundation; and prove a valuable auxiliary to the cause of native education in general."

of the tutors and their superintendent. The Rev. Mr. Laurie then delivered an eloquent speech." . . .

Mr. Laurie's remarks were to the following effect:

"I have a sincere pleasure in expressing my heart-felt approbation of the proceedings of this day. I feel that it is unnecessary to say much, perhaps to say any thing; for what we have witnessed may safely be left to win its way, as I am persuaded it has already won its way to the heart of every one present. Still, I cannot be a silent spectator at the *first* examination of this school, belonging to the mission with which, under a different name and under different auspices, I have so long been connected, and now the mission of our venerable Church.

"You have been told that the school is only in its infancy. I believe that not twelve months have elapsed since it was established. It is therefore the day of small things, from which much could not have been expected, but from which, I conceive, a great deal has in reality been gained. When I look at the large number of the pupils — at the variety of the exercises, elementary though they almost all are, in which they are engaged — at the spirit of emulation which seems generally to have been excited, and at the progress of many of the boys especially in an acquaintance with the Bible, its doctrines, and its great facts, and in correct reading, and in understanding what they read, I am assured that I speak the sentiments of every spectator when I say that the examination has offered good testimony to diligence and capacity on the part of the pupils, and to the zeal, the fidelity, and fitness of their teachers.

"Beautiful and gratifying it always is to see so many of the young brought together to receive the blessing of education, but I cannot help thinking it peculiarly beautiful here. We have here upwards of 200 children of almost every caste and denomination in this great country, receiving that blessing at the hands of foreign masters, and in a language foreign to them all. We all know something of the difficulty of acquiring such a knowledge of a foreign tongue as may enable us to read it, and, above all, to speak it, and to think in it; yet that difficulty has, in some degree, been surmounted by many of those boys, for they both read in our language and understand what they read. And, be it observed, that they are being taught to read not books of human learning only, but the Book of infinite wisdom — the blessed volume which we value as alone unfolding to ignorant and ruined men the true way to peace with God and eternal salvation. On this point I do not, for obvious reasons, mean to dwell, but it is one which as a Christian minister, I cannot omit to notice, and it is a feature in the character of this institution, which, would to God, were visible in that of every seminary in this land.

"I have said that this school is in its infancy. It is so not only in respect of age, but of the branches of knowledge which are being taught in it. But, from what has been stated to me by my friend Dr. Wilson, who founded the school, and who diligently superintends it, I know it to be his intention to carry forward the pupils to the higher departments of European literature and science, and of Christian theology. An experiment of this sort has already been made in Eastern India, in connection with this mission, and with splendid success. And if success has followed the experiment in Calcutta, why may it not be the result here also? The capacity of the pupils here cannot be deemed inferior. The blessing of God, which we are warranted to supplicate in such a case, is everywhere alike influential; and when I turn to the masters of the school, whose fitness has, in so far, been satisfactorily evinced, and especially to my reverend friend, whose talents are so well known, I see every reason to look forward to results from this institution the most satisfactory. On the foundation which is here being laid, I trust a superstructure of solid learning may yet be reared. And though we may not live to see the day, I hope in God the day will come when, from this seminary, native youths will go forth imbued not only with the knowledge which is use-

ful, and confers distinction in this life, but with that better learning which has a reference to the future — and able and willing to impart to others the blessing which they have themselves received.

" But I cannot withhold the remark, that, in order to this, a combination of means and effort is necessary — on the part of the pupils, of the masters, and of the community at large.

" To you, my young friends, pupils in this institution, permit me to offer an advice, and an encouragement. You have begun well. The exhibition of this day has done credit to many of you. But, I beseech you, do not stop here. Do not rest satisfied with present attainments in knowledge. Aspire to the highest. Rest assured the further you advance, the more will it be prized *for its own sake.* Knowledge, it has been said, is power. So it is in the conviction and confession of those who possess it. And what knowledge has done for others, it will do for you. When united with goodness it is a distinction the most enviable ; and if it renders others useful and distinguished, so will it render you. But, if you desire the attainment, you must be diligent. You must be attentive, and *regular* in your attendance at school. You must be patient and persevering in the preparation of school exercises, and docile and obedient to your teachers. What they do is for your benefit; and as you would strengthen their hands, and encourage their hearts, I repeat the admonition, be diligent and submissive to all that they enjoin.

" To the masters of the school I offer the language not of admonition, for that I am persuaded they need not, but of encouragement and kindness. I can, in some degree, appreciate the difficulties of your situation. Every parent and guardian of youth, who feels and is so ready to avow the difficulty of managing their families, can appreciate it. But what is a small family in comparison of a combination like that now before us ? We have here upwards of 200 children, each one exhibiting some shade of difference in temper and in talent from every other ; and here, if any where, the exercise of patience and a command of temper is surely necessary. But be not discouraged. Yours are labours of love for the present and future well-being of the young. This is, in itself, a strengthening conviction, and a high reward. And He who has inspired the inclination to do good, will lend the ability necessary to its accomplishment.

" And upon the public at large a duty rests in connection with this and kindred institutions. I think I can safely appeal to every native parent, and be assured he will not be backward in aiding the dissemination of knowledge in the country which must be clear to him. To Christians, however, I have undoubted right to appeal. They are designed and commanded to be the light of the world. Let us obey the command as we may have power. And the humblest and poorest has the power. If he have not money to bestow, he has his good example to set before others ; he has his good word to offer in the society in which he moves ; and he has a throne of grace which he may approach in prayer for that blessing from on high, without which every human effort will fall fruitless to the earth. May the blessing of the Almighty rest upon this school, and upon every school and Christian institution in this great country ! And may God hasten the day when the means that are used, will realize all their success ; and when knowledge, and that better knowledge, and which bears upon the happiness of the eternal world, shall cover the earth, as the waters cover the channel of the great deep !"

Prizes in books, to the amount of Rupees 150, were delivered at the close to the boys whose names are given in the printed list, and also to Messrs. Cassidy, Chapman, and Govindjí Náráyan of the extra class for Natural History, taught on Friday evenings by Dr. Wilson, and who were the most distinguished of those attending it, who submitted to a public examination. The boys of the first class, it may be observed, acquitted themselves well when questioned along with them. Mr. Farish, before leaving the room,

put a draft for Rs. 300 into the hands of the chairman, as a donation to the school,* the state of which he remarked had far surpassed his expectations. We trust that our readers will give it the benefit of their prayers before a throne of grace. We need not say, that without the divine blessing, it will be altogether inefficacious in the accomplishment of the great ends for which it has been formed.

2. *London Society's Mission at Surat.* The sixth report of the Gujarát Missionary Society has just appeared. It contains a very interesting retrospect of the Surat Mission, and a detailed statement of its operations since the publication of the last report in October, 1834. From the latter part of the document, we give the following extracts. "We commence with preaching, stations and scholars.

"Bagatulaw Station. At this thoroughfare, a house has been rented for several years, and has been used as a preaching-house and school-room: being particularly well situated for getting a congregation, service is generally performed in it twice a week. The number of school children, from various circumstances, is not more than 25. A good congregation soon collects whenever the station is visited. The people are generally attentive.

"The neighbourhood of this station is inhabited by Hindús and Mahomedans, chiefly of the lower classes. Many have heard, and still hear, the gospel. Our prayer is, that God would be pleased to open their hearts to attend to what is spoken.

"Ranitulaw Station. At this place a bungalow is rented, which contains a flourishing school of about 65 boys and some girls, under a steady young Hindú. The bungalow being on a public street, several persons are attracted in passing by, and induced to turn aside and hear the gospel. On the opposite side of the street is a large Mahomedan masjid, and though the people connected with it have shown no disposition to enquire into the claims of Christianity, they generally seat themselves at the gate of the masjid, so as to be able to hear all the preacher says, and sometimes after the service argue with the Hindús against idolatry, and with the Párs'is against elemental worship. The neighbourhood is inhabited by Mahomedans, Hindús, and Párs'is; many of whom, and also strangers, hear the gospel and receive tracts. Little opposition has ever been shown to the gospel here.

"Novapura Station. This is one of the most populous districts in Surat, inhabited chiefly by Hindús and Mahomedans. A bungalow has been rented for many years on the principal street. The school contains about 65 boys. Preaching is conducted regularly once, and sometimes twice a week, and owing to the public situation of the place, the congregations are always large. Many strangers and others hear the gospel at this station, and receive books and tracts.

"Maidurpura Station. This populous district is entirely inhabited by Hindús. The bungalow here is the property of the society. It is the first station which was occupied by the mission for a school and the preaching of the gospel. The children in the school amount to about 60. Public worship is conducted once a week. Considerable numbers are sometimes induced to listen to the word here. The ground on which the bungalow stands was purchased from a Hindú, who, from the commencement of the mission to the day of his death in March last, appeared desirous to promote its interests, and

* The following sums have also been paid to Dr. W. — Capt. G. J. Jameson, an sub. Rs. 30. Major Moore, an sub. Rs. 30. Dr. Lawrence, Rs. 25. Rev. Joseph Laurie, don. Rs. 50. A friend for prizes, Rs. 25. The library for natives formed in connexion with the Scottish Mission during the last four years, is available for the school, and accessions to it of proper books will be very acceptable. It is proposed to set apart a small room in the school-house for the reception of models, and such specimens in Natural History, &c., as may prove interesting to the scholars, and aid them in their studies.

seemed at times to be "not far from the kingdom of God." He several times requested to be baptized, but he never became so decided as, in our estimation, to warrant the administration of that ordinance to him. One of us visited him several times on his death-bed. His views and feelings remained much the same as they had been for years previous. He was willing to hear divine truth, and even requested us to pray for him; but when the truth was closely applied to his individual case, he gave no answer. According to the testimony of his family and neighbours, who were rather opposed to his embracing Christianity, he so far honoured the gospel in his last moments, as to continue calling on the Saviour, till articulation failed, saying, 'O Jesus, pardon my sins, purify my heart, and take me to thy presence.' Perhaps he found mercy. We can say no more. We merely state the facts of the case. 'The Judge of all the earth will do right.'

"Kursisiri Station. This neighbourhood is inhabited by Hindús, Pársis, and Mahomedans. The school contains about 60 children, under a diligent teacher. Service is conducted once a week: attendance considerable.

"At different places in the vicinity of each of these stations, the gospel is occasionally preached, also in the streets, and lanes of other districts, where regular places have not yet been fixed. Some of all classes of the community hear the word: occasionally females make no inconsiderable part of our audiences. The preaching at school-rooms is of very great importance, not only to the adults who attend, but particularly to the children, who hear and retain much of what is delivered.

"Sabbath Services. About half past 9 o'clock, A. M. the schoolmasters, and some others, are instructed in the catechetical manner at the mission-chapel. After this, public worship begins, which is attended by from about 40 to 65 people, principally adults. At 4 o'clock P. M. service is conducted in another part of the city, at the house of Bhálchand, who was baptized soon after the publication of the last report. From about 30 to 50 persons attend.

"Some of our regular hearers, we hope, feel the power of the truth, but the fear of man, which bringeth a snare, and which indicates weak faith, prevents them from boldly confessing Christ. Notwithstanding this, the regard which some have for a long time paid to the means of grace, and their observance of the Sabbath, induce us to hope well of them, and clearly point out, that it is our duty to go forward in the work of communicating to them the gospel, looking up to the Lord for his blessing. May we have grace meekly to instruct them, and also those who oppose themselves, if peradventure God may grant them repentance to the acknowledgment of the truth.

"An English service, at half past 6 o'clock, on Sabbath evening, is conducted at the mission-chapel. Hearers from about 20 to 35, — communicants 15.

"During the period embraced by this report, there have been solemnized — *Marriages* — European couples, 2; East-Indians, 1 couple. — *Baptisms* — European children 2, children of Indo-Britons 3, adult Hindús 1, children of Hindú converts 3.

"In the last report it was stated that a course of thirty Discourses in Gújaráti on our Lord's Sermon on the Mount was ready for the press. This work has been published in three volumes, of ten discourses each. *

"One new tract has been published — *How shall Sin be Removed?* 8vo. 24 pages, 5000 copies. This tract is divided into eight chapters.

"The tracts reprinted are the following — Elementary Tract, 12mo, 7th ed. 12 pages, 10,000; do. do. 8th ed. 10,000; First Book for Children, 12mo. 4 pages, 10,000; Second Book for Children, 12mo. 2d ed. 20 p. 5,000; School Papers, 6,000.

"In the mission schools, and at different preaching stations in Surat, at me-

* The volumes are about 130 pages each, and the discourses contain much important truth in a very simple form.—*Edit.*

las in the neighbourhood, at the mission-house, on a tour to Baroda, and in a journey through Kattywar in January, February, and March 1835, and on a tour to Broach in March 1836, there have been given away about 6,000 parts of the Holy Scriptures, 3,000 other books, and about 20,000 tracts. These books and tracts are read very generally; and appear to excite considerable enquiry. Not long ago, a native said to one of us, 'Before your books got among the people, no one seemed to doubt the truth of Hinduism; but now many read and hear, and the consequence is, that numbers are aroused to reflect, doubt, and dispute on the subject.'

"The number of poor, blind, lame, and diseased, who receive a supply in *pice* is about 300 weekly. Religious instruction is communicated to them at the same time.

"In conclusion, we just state that while we feel grateful to all those who have heretofore rendered us pecuniary assistance, the present state of our funds induces us to solicit their continued help, and indeed the help of *every one* into whose hands this report may come. We trust that they will see it to be their duty and privilege to aid in propagating the knowledge of that Divine and compassionate Saviour, by whom alone sinners can be saved. We especially beg an interest in the prayers of *all* who call on the name of the Lord in every place: believing that the gospel will only be successful as it is accompanied by the blessed influence of the Holy Spirit, and that this influence is granted in answer to humble, fervent, believing, persevering prayer. 'Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem, his church, a praise in the earth.' Amen. W. Fyvie. A. Fyvie.

We trust that this appeal for pecuniary assistance, and for an interest in the prayers of the Lord's people, will not be overlooked. Mr. Alexander Fyvie has just printed an excellent "Intreaty" on the latter subject, which we intend to lay before our readers as soon as possible.

3. *Native Conversions at Calcutta.* Several interesting additions have been made during the past month to our Native Christian Church in Calcutta. Two young men, Joygopaul Dutt, and Benemadub Moozundar, both from the Kaist or writer cast, formerly (we are led to believe) scholars at Mr. Hare's school, and now students of the Medical College — and Issurchunder Nain, of the Tantee cast, also we believe a scholar at the same school, but latterly a teacher at the Mirzapore Mission School, have been admited by baptism members of Christ's Church on earth. Also an interesting young Braminee, wife of a former convert from that cast, and who was rescued from the thraldom of her relatives after much suffering, received the sacrament of baptism at the Mission Church of Mirzapore. Several other young men from among the educated class, it is expected, will soon follow their good example.—*Calcutta Christian Intelligencer.*

LITERARY AND SCIENTIFIC INTELLIGENCE.

1. *Prospectus of the George Nàmah.* "It is proposed to publish in three volumes, the "George Nàmah," containing an account of the principal events which have occurred in India since the arrival there of the Portuguese and the English, composed in Persian verses, by Mullàh Firuz bin Kawus.

"To the author's abilities, learning, and intimate conversancy with Persian and Arabic literature, the most flattering testimony has been long borne by eminent oriental scholars, and by several eminent personages. But no one ever appreciated with more taste and critical acumen the style, genius, and various beauties of the Shàh-Nàmah than Mullà Firuz. Hence he became desirous

to emulate Firdausi, the first poet of Persia, and for this purpose he selected a theme, the conquests of the English in India, which he deemed to be as deserving of celebration as the glorious action of the ancient monarchs of Iran. To the composition, therefore, of a poem on this subject, he dedicated, under the favoring encouragement of Mr. Duncan, Sir John Malcolm, Mr. Elphinstone, and many other persons, the last twenty-five years of his life, and death alone suspended the pleasing labor to which he had so long devoted himself. But before he was removed to a better world, he had completed an animated description of the principal events which have occurred in India since its discovery by the Portuguese, until the capture of Poona by the English on the 18th November 1817.

" This work is distinguished by purity and elevation of style, by harmonious versification, by poetic beauties of no ordinary excellence, and by the rejection of that empty inflation and meretricious ornament by which modern Persian poetry is so much disfigured. How can the representation of European manners, counsels, and actions by an intelligent and well-informed Asiatic fail to excite a vivid interest? In complying, therefore, with his uncle's last wishes, in now soliciting the requisite means for the publication of a work from the composition of which the author promised himself fame and distinction, his nephew and heir performs a sacred duty, and he cannot but hope that the gentlemen of Europe, who are distinguished for munificence and the liberal encouragement of abilities and learning, in whatever manner displayed, will, by their generous subscriptions, enable him to carry into effect his uncle's long cherished design, and thus rescue a poem deserving of a better fate from that oblivion to which it must otherwise be consigned.

" It may be added, that the literary pursuits of Mullà Firuz prevented him from paying proper attention to worldly affairs; and that unless a small profit is derived from the publication of this work, his family, from their reduced circumstances, will have to regret that twenty-five years of their relative's life should have been so unprofitably employed.

" An extended specimen of the poem is annexed to this prospectus, from which the public will be enabled to form a sufficient judgment of its merits.

" The price is fixed by the Government of Bombay at 60 Rupees per copy, the lowest that could have been conjectured.

" Bombay, 1st January 1836."

We have been favoured by Mullà Rustamji, the nephew of Mullà Firuz, and the editor of this work, with the sheets of the first volume, which are lithographed in a very superior style. The work we consider altogether remarkably curious, and well worthy of the attention of our countrymen, who may be desirous of patronizing literature.

We may here mention, that on lately looking over Mullà Firuz's valuable oriental library, we discovered a manuscript translation of the four Gospels into Arabic, differing in some respects from any which we have seen. This interesting document, the Mullà has presented to us, on our paying for a transcript for himself.

Editorial Notes.

In the preface to a volume of verses published by an honest Scotchman, there occur the lines,

> " The weakest author sure I am
> That ever was in print."

His readers cannot be long in certifying themselves that this is actually the case. The " bard," however, makes *his* confession, with the view of getting a very different judgment from his purchasers. " After

all," said he one day to a friend of ours, "it is nice to be a poet, when one like me can get the lines to clink." If we conclude that this man is a fool, we must set down several of our rhyming correspondents as "others of the same." They tell us not unfrequently they have "no turn for poetry," that their "verses have no merit," &c. &c.; and yet they ask us to print them, and publish them, that they may have the satisfaction of edifying the world, and, above all, of being personally gratified!" They must not be surprised, then, that we feel it due to ourselves to refuse our *imprimatur*. Of the ten or twelve pieces, which we have received during the past month, only those signed W. S. J. are admissible. We hope that this intimation will give no offence; especially to those who, deriving pleasure from their poetical musings, may indulge themselves to their heart's content, and perhaps the profit of themselves and friends, in *private*.

We shall insert the Defence of Gilchrist's system of oriental notation, when we next take up, which we hope will be soon, the Romanizing system. The writer labours under a great disadvantage in not having read the discussions already published on this very point previous to his last coming to India.

The report of the Bangalur Temperance Society, for which we are much obliged, will be inserted, or properly noticed, in a number of the Periodical Intelligence of the Bombay Temperance Society about to be published.

Our next number will contain the Sabean figures and inscriptions, with which we have been kindly favoured by Dr. Smyttan.

We wish that all discussions originating in this volume of the Spectator, may terminate with it. Our magazine will be printed in an entirely new type from the beginning of 1837.

Say-little's paper has been mislaid. We shall feel obliged to him for another copy of it.

We have received several communications during the past month, to which we have not yet been able to give proper attention.

Mr. Ramsay's Gujaráthí and English work, which we expect soon to receive, will be duly noticed. So will Mr. Jeffreys's "Charges," &c. &c.

We trust that our new and able correspondent "Gujaràthì" will favour us with many contributions.

THE ORIENTAL CHRISTIAN SPECTATOR.

DECEMBER, M,DCCC,XXXVI.

I.—THE LAWFULNESS OF ADMINISTERING OATHS IN THE NAME OF ANY BUT THE TRUE GOD, OR ACCOMPANIED WITH HEATHEN RITES OR CEREMONIES, CONSIDERED.

Circumstanced as we who profess to believe in the only true God, and Jesus Christ whom he has sent, are in this country, the directions of the Holy Spirit, by the Apostle John, to "keep ourselves from idols;" and by the Apostle Paul, "not to be partakers of other men's sins," meet us with peculiar applicability, and, it might well be expected, would render us more than ordinarily watchful and prayerful that we, in our daily intercourse with a people professing idolatry, do in every instance stand off from that sin so emphatically declared by God himself when addressing his ancient people, to be "the abominable thing that I hate."—I fear we have too much cause to say, We are verily guilty concerning this matter, for we have not kept ourselves pure.

The particular instance which I now desire to submit to your notice, is of very wide extent, of daily occurrence, and therefore of great importance. It is this—Do we not, in the use of the Gitá, Korán, and Vendidád, and of heathen rites in the administration of oaths to the natives of this country, countenance their belief in those books as *divine revelations*, and thereby support their several systems of idolatry, to the great dishonour of Jehovah, and in direct violation of His express commands?

An oath is generally acknowledged to be an appeal to some Being, possessed of the power both of discerning the truth or falsehood of that which is spoken, and of punishing the speaker if he declare falsely.

This power we recognize as belonging exclusively to Jehovah, as one of the attributes of Deity; and, in that volume which we acknowledge as a Divine revelation, Jehovah expressly claims this prerogative, and forbids our ascribing it to any other Being. In proof of this we may quote the following passages: "I am the first, and I am the last; and beside me there is no God. Is there a God beside me? yea, there is no God. I know not any. I Jehovah search the heart and try the reins, to give to every man according to his ways and according to the fruit of his doings."

The authority of the Scriptures will doubtless be admitted when the party sworn is a believer, but there are many who say, "How does this apply when the party who administers the oath is the believer, and the individual sworn is an unbeliever or idolater? What is the object of the oath we require from him, and how are we to cause him to swear by the God of whom he has no fear, for whom he has no reverence, and in

whose name an oath would not be in any degree binding upon his conscience? Moreover, we are not answerable for his belief, but we make use of it, as we find it, simply to attain the ends of justice, by bringing the fear of punishment to bear upon his mind, which is our only security for his speaking the truth. We do not in any degree countenance his belief or admit it, to be a right one, but simply make use of it as the only method we have of attaining the desired end."

I think in this statement is involved all that can be urged in favor of the practice. It shall be my endeavour to meet it with a satisfactory reply.

In order to do this, I appeal at once to the word of God, laying it down as a general principle, which which I think no believer in Scripture will deny, that if Scripture be opposed to any practice, however necessary *we may think it* for the right discharge of the civil duties of any situation in which we are placed, the correct conclusion to which we ought to come is, that the practice must be relinquished, rather than any portion of the divine word be set aside.

The position of the British in this country, as rulers over, and consequently legislators for a heathen people, is certainly one of which we have no direct parallel in the sacred volume; nevertheless I think I shall be able clearly to shew, that it is one in which we are not left without sufficient direction for our guidance.

It certainly does not accord with that of the Israelites in the land of Canaan; because the measure of the iniquity of the people of that country being full, they were given up into the hands of the Israelites who received an express command utterly to extirpate them, and to take possession of their land. But that it was not unlawful for the Israelites to hold sovereignty over idolatrous nations beyond the boundaries of the land of Canaan, is also manifest from the instructions given by Moses to Joshua in Deut. xx. 10— 18; in which passage certain rules are laid down for their guidance with respect to cities beyond the boundary of Canaan, people not of the six devoted nations. As I am not aware, however, that the Israelites *did* gain dominion over any nations beyond the boundaries of Canaan, this point of analogy is of no further use in the present inquiry than to shew that such a state of things was contemplated, (and doubtless might have been brought about had it not been for their supineness,) and provision made accordingly in the Divine record; and, therefore, it affords us grounds for applying other portions of Scripture to such circumstances, as well as supplies us with sufficient authority for declaring that for believers to hold rule over idolatrous nations is not abstractedly sinful, or opposed to the revealed will of God.

I shall next proceed to notice the only two instances I find on record in which an *oath* is said to have passed between a believer and an idolater, and inquire into the nature of that oath. There are instances in the Books of Kings and Chronicles in which league or covenant was made between the people of God and the heathen, but we are not told that any oath passed between the parties. Those to which I refer are those of Abraham and Abimelech, Gen. xxi. 31, and of Isaac and Abimelech, Gen. xxvi. 28, 31. In the former of these places it is said, " They sware both of them," and at the latter, " They swear one to another." On examining the passages, however, I think we may correctly infer, that Abimelech swore by the one living and true God, the same God by whom he required Abraham to swear, as appears in verse 23 of the 21st chapter of Genesis — " Now, therefore, swear unto me here by God" — for though the people of Girar, to which he belonged, might have far departed from God, as we have every reason to suppose they had, from what Abraham says, in the 11th verse of the 20th chapter, " Surely the

fear of God is not in this place," nevertheless, it is manifest that Abimelech fully recognized the Supreme Being, the God of providence, and the Ruler of the universe, by his requiring Abraham to swear by the true God.

In the 2d instance, we have nearly a similar account, in verse 28th of the 26th chapter, of the same Abimelech's proceedings with Isaac. We have first an acknowledement of Jehovah, as the God of providence, then of Abimelech and Isaac's mutually binding themselves by an oath "one to the other."

It appears to me, then, that the inference to be drawn from these two passages is, that, notwithstanding the knowledge which Abimelech had of the true God might have been obscure, he nevertheless recognized a Supreme Being, and in his name it was that they mutually passed an oath.

I come next to those passages of Scripture which appear to bear more directly upon the question under consideration.

For the reason I have already brought forward, namely, that intercourse between idolatrous nations and the Israelites was interdicted, excepting under peculiar circumstances, we shall not be surprised that the passages bearing upon the subject are few. They are, however, express, and, if there be but *one* passage directly to the point, and that passage, when compared with other parts of Divine truth, where the subject is referred to in more general terms, is supported by them, the authority of that one passage must, I conceive, be sufficient to bind the conscience of every believer, as much as if the same precept were repeated in every page of the Bible. The only question we have to consider is, *whether the meaning we attach to that passage is the true one, and consistent with the whole tenor of the word of God.*

Some of the passages in which the subject of oaths is mentioned, are the following:—

"In all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth." Exod vi. 13, 13.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you." Deut. vi 13, 14.

"Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. x. 20.

"Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefore *to* the right hand or *to* the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them." Josh xxiii. 6, 7.

"He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth." Isa. lxv. 16.

"And it shall come to pass if they [the Heathen] will diligently learn the ways of my people to swear by my name, the Lord liveth; as they taught my people to swear by Baal; they shall be built in the midst of my people." Jer. xii. 16.

These passages, it will be admitted, bear directly upon the point of swearing by the name of God. They are every one of them express with respect to the conduct of an Israelite when taking an oath himself but two of them, I think, have so direct a reference to idolaters when taking on oath, that it will be difficult to conceive *how it can be lawful for a believer to administer an oath in the name of a false god even to an*

idolater. The two texts I particularly refer to, are Josh. xxiii. 7—"Neither make mention of the name of their gods, *nor cause to swear by them.*" The words "cause to swear," have so extensive a signification, that it seems to me to be an unauthorized limitation to restrict the application of them *to* particular persons, or *for* particular objects. They expressly forbid a believer to administer an oath to an idolater, in the name of a false god for any purpose whatever: and the reason of this is obvious, because, in doing so, he sanctions (pro tanto) the belief of the idolater that there is Divine power in the object in whose name he swears; and this view seems fully borne out by that passage in Jeremiah: "If they [the heathen] will diligently learn the ways of my people, to swear by my name, Jehovah liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people." From which we must infer that the heathen are to be taught to swear by Jehovah, "the possessor of heaven and earth," He whose "eternal power and God-head are clearly seen from the creation of the world," and of whom it is doubtful whether any, even of the most degraded of the human race, are to be found altogether ignorant, and assuredly none with whom we are called to transact the ordinary affairs of life.

I would ask, therefore, whether in swearing the Hindú, the Pársí, or the Muhammadan, by the books of their several superstitions, instead of swearing them simply in the name of the true God, we are not directly encouraging them to swear by that which is idolatrous and dishonoring to God?

As the application of the passage in Joshua which I have quoted may not, however, be satisfactory to all, I shall, for the benefit of those who have not commentaries, shew that I have given to it no other meaning than that attached by many who may be supposed to have given the subject full consideration.

Scott in his notes says—"It is also generally supposed, that Israel must not put an idolater to his oath, so as to cause him to swear by his idol; or form any agreement, in which such oaths were used." Mathew Henry says, "They must not only not swear by them themselves, but they must not cause others to swear by them, which supposes that they must not make any covenants with idolaters, because they, in the confirming of their covenants, would swear by their idols. Never let Israelites admit such an oath." Mathew Poole, a great Divine and Critic, says, "Nor require nor compel the Gentiles to swear by them, as they used to do, especially in leagues and contracts, which therefore the Israelites are here implicitly forbidden to make with them." Dr. Symon Patrick in his Commentary says, "Nor make a Gentile swear by the name of his god, which was utterly unlawful, as Selden observes, out of *Maimonides in aboda Zara:* see Lib. 2. *De Jure nat, and Gent.* cap. 19, 'For this was to suppose they had knowledge of men's thoughts and power to punish those that forswear themselves.' And the forbidding this, was also to secure them from making league and covenants with the Gentiles which they would not look upon as binding without an oath." And lastly, Doyly and Mant, who assuredly will never be accused of being too strict in their application of Scripture precepts, say, "Nor swear by them, this being a peculiar mark of respect, as implying an acknowledgement that he in whose name the oath was taken, had power to punish those who foreswore themselves." —*D. Wells.*

We see then that the generally received interpretation of this text is, that it does prohibit our causing any idolater to take an oath in the name of any other than the one true God. The Divine wisdom and mercy of this prohibition are manifest, as it was a most salutary check

upon the intercourse of the Israelites with the heathen, lest they should learn their ways.

But some may be ready to say, "It is true this was a prohibition to the Israelites, who were called to be a peculiar people altogether separate from the nations around them, and a light and witness amongst them for the Lord, but the case is different now, under the Gospel dispensation, when the ceremonial observances required of the Jew are abolished, and believers in Christ are commanded to go and to teach all nations. The middle wall of partition is now broken down, and it is according to the purpose of God that the heathen should be brought into contact with the believer in Christ in order that the glad tidings of that salvation, prepared for every one who believes, may be made known; and how is this to be done if we do not hold intercourse with them? Therefore it becomes necessary for the discharge of civil duties that such oaths should be administered as are binding on their consciences in their present state of ignorance, until such time as we can give them light to throw off their lying vanities." To this I reply, we must go again "to the law and to the testimony," and remember, that if we speak not according to them, it is because there is no light in us. We must still take Scripture as our guide. I shall therefore endeavour to explain what appear to me to be the principles laid down with respect to this matter in the New Testament.

In all the passages in the New Testament, that I am aware of, in which the subject of idolatry is noticed, it is in connexion with eating meats offered to idols. It is only in two places, however, that it is explained so as to furnish us with principles for our guidance. They are the 8th and 10th chapters of the first Epistle to the Corinthians. The first of these chapters, the 8th, contains directions for the Church with respect to brethren (fellow-members) of the Church. As this is not a parallel case to the one before us, we need not particularly consider this chapter, especially as the principles to be drawn from it are quite in union with those in the 10th chapter, to which, therefore, I shall at once proceed.

The subject commences at the 15th verse, and from thence to the 18th, the Apostle shews that those who rightly partake of the Lord's supper had fellowship with Christ and were in themselves one body. He then draws an illustration from the Jewish sacrifices which, according to the law are allowed to be eaten only by those who are *partakers of the altar*, i. e. of the *worship* of the altar (see Rose's Parkhurst's Lexicon, *Κοινωνος*) and applying this to the case of the Gentiles, whose sacrifices were not to God but to devils, he proves that those who partake of the Lord's supper and also of the heathen sacrifices, acted as if they thought they might be partakers both of the Lord's table and the table of devils, which he declares was only to provoke the Lord to jealousy against themselves. Now, to apply the principle of this point to the case before us. If the heathen sacrifices to their idols were sacrifices to devils, surely an oath taken in the name of their gods is an oath taken to devils; and the believer in Christ who administers the oath to one man in the name of the true God, and to another in the name of a false God, stands in a position analagous to the believer in Christ who at one time partook of the Lord's supper and at another of those idol sacrifices; and, consequently, by thus countenancing, nay more, abetting another in his false belief, is equally guilty with the individual referred to by the apostle, as participating both in the worship of God and in the worship of devils.

Perhaps some may say, "the cases would be parallel if the believer took the oath himself, but that the inference I would draw does

not apply when he only administers it to another." I would ask whether, every time the idolater takes the oath in the name of an idol, he does not commit a *sinful act* before God? If he does, and I think none will deny this, and a believer administers the oath, does he not fall under the condemnation of that Scripture, which expressly forbids being partakers of other men's sin, 1 Tim. v. 22, and therefore is equally guilty, whether he administers the oath to another, or were to take it himself.

There is also another point brought forward in this chapter in which a second principle is involved. The apostle having proved the guilt of those who wilfully and knowingly unite in express acts of idolatrous worship, goes on to declare the line of distinction that is to be drawn in the case where it was not expressly made known to the partaker of the meat that it was part of a sacrifice offered to idols. He might eat of it "asking no questions for conscience sake," but if any one expressly said that it was offered to idols he must immediately forbear; and this, mind, not for his *own* conscience sake, (for he might be fully persuaded that the idol was nothing,) but for the conscience sake of the *idolater* who told him of it, lest he might appear by continuing to eat to give sanction to his idolatry. Now, mark, the moment the believer was told that idolatrous worship had been connected with the food he must desist from eating it, and that on *account of him* that told him, lest he should appear to give the least countenance to such worship. This in my view directly destroys that part of the argument taken up by some, "that we know the idol in whose name the oath is taken is nothing, and have nothing to do with the belief of the idolater in it. We simply make use of it, say they, to attain our object, and do not thereby give countenance to it, and admit it to be a right one." Can any thing be more directly opposed to the principle laid down in the portion of Scripture before us? Might not the eater of the meat say with equal plausibility, "I know the idol is nothing. I do not eat it as offered to an idol. I eat it as food necessary for support of my body for the Lord's service, and thereby do not give countenance to the idolater's belief, or admit it to be a right one. But what does the Scripture say? "Eat not for *his sake that* showed it and for conscience sake."

I think no one can deny the strict analogy of the two cases, and consequently the direct prohibition contained in this portion of Scripture of the practice against which I am writing.

Will it be said that the Judge, when administering the oath, is not *expressly told* that it is administered to idols? that he only sits by, "asking no questions for conscience sake?" It is hardly to be believed, that any can be found to plead this excuse, nevertheless I believe it has weight with some minds who have not fully considered the subject. Does not the Judge or magistrate actually require the oath to be administered *in this particular form*, and attest the document as *duly sworn to, before him*, and would it not *vitiate* the proceedings if the oath were not administered in his presence. Surely, then, he is as directly concerned, as if every time the oath is administered, the Bhat or Mullà said, "This is the Gità or the Korán on which I am swearing the witness."

But another objection may be started by some in favour of retaining an evil to which, from frequent repetition, we have become completely blind, that is, "that we do not administer the oath in the *name* of any false god, but merely swear the different persons on their own books, the Gità, Vendidàd, and Korán, according to the faith of each."

I reply that the use of the books in question, is an introduction, as far as I can learn, *purely European*, as I shall shew presently; and I conceive, implies that the person taking the oath acknowledges them as a Divine revelation according to which he is to be judged hereafter.

Now, if this be the case, the two former contain histories of false gods, and the latter that of a false prophet. Can it be said then, that in the use of these, in so solemn an act of worship as the administration of an oath, we do otherwise than countenance the belief of the individual in their being a Divine revelation? Is not the introduction of them intended to call forth a reverential awe and fear in his mind, to act as a check upon his speaking falsely? And how do we do this? by giving countenance to what is in itself a direct falsehood, as dishonoring to God, as it is destructive to the individual himself. We treat the Divine Being (I speak it with reverence) as if He were no God, and notwithstanding has declared that "the preparations (or disposings) of the heart in man, and the answer of the tongue is from the Lord." We disregard His power to exercise through his omnipotence that salutary check on the mind of the individual, and fly to the gross superstition and idolatry, rather than commit our cause into His hands; although, in so doing, we act directly in opposition to the express revelation of His will —can this be acting otherwise than doing evil that good may come, and of such, says the Apostle, "whose condemnation is just"

In support of this view I may add, that the Hindús consider the administration of oaths in the manner usually practised in our courts, namely, swearing on the Gìtà, to be an admission (to quote the words of the Court of Directors' despatch of the 28th February 1838) of "the divine origin of these superstitions, or, at least, that we ascribe to them some peculiar and venerable authority." I have the express declaration of a minister of the Gospel now labouring on this side of India, that he has had the reply made to him, when arguing with the Hindús against idolatry, that "The Government believes in their idols, or why does it swear the natives by them in the Adàlats." This ought to be conclusive of the evil tendency of the practice on the mind of the natives.

I have now done with this part of my subject, and I must leave it as a solemn question upon the conscience of such of my readers, whether or not I have proved that we are guilty before God of a direct violation of his revealed will in the admission of heathen books or heathen practices in the administration of oaths *even to the idolater*. I would say to each, "Search the Scriptures whether these things be so," and if they are so, then learn the course you ought to pursue from Daniel and from Peter, or from our Divine Master himself—"If any man will come after me, let him deny himself and take up his cross daily, and follow me."

I shall proceed to consider the question as it bears upon the law of the parties themselves; but more particularly with respect to the Hindús and Mahomedans, as that of the Pársís has scarcely fallen under my observation.

First, then, with respect to the law of the Hindús, I may remark that as the regulations for the administration of justice on this side of India, set forth *no express form* of oath, a uniform practice does not exist throughout the country with respect either to the manner of its administration, or the words of the oath itself. Hindús are sworn upon a the Gitá, upon a cow's tail, with Gangájal (i. e. Ganges water) balls, with rice, or before an idol in a temple, according as circumstances, in the opinion of the presiding authority, may seem to require. Some of these ceremonies are, I believe, nowhere to be found in any of the Hindú law authorities; certainly in none with which we are conversant on this side of India. For example, the use of the Gítá, according to the general practice in the Adálats, is nowhere mentioned. All that is said on the subject in the Mitàkshara, and the Vyavahára Mayùka is the citation of a text from Manu. I shall give it as it stands in the Mitàkshara, because that is the leading law book on this side of India,

and the text is there followed by a comment. Miátkshara, chap. 6, section 22, "Manú has propounded a rule to be observed in taking the depositions of Brahmins and others, 'Let the Judge cause a priest to swear by his veracity; a soldier by his horse, elephant, and his weapons; a merchant by his kine, grain, and gold; a mechanic or servile man by imprecating on his own head, if he speak falsely all possible crimes.' The meaning is, he shall adjure a Brahmin by saying, 'If you speak falsely, your truth will be destroyed;' a Kshatirya by saying, 'Your horse or elephant, and weapons will become useless;' a Vaisya, 'Your cattle, seeds and gold will be unproductive;' a Sudra he shall adjure by saying, 'If you speak falsely, all sins will be upon your head.'"

"Sec. 23. —'Regenerate men who tend herds of cattle, who trade, who practise mechanical arts, who profess dancing and singing, who are hired servants or usuers, let the judge exhort and examine as if they were Sudras.' The term "*regenerate men*" has been used to denote, that those of the military and commercial classes are likewise included in the above text. The term "*who profess singing*," means vocal performers."*

Whatever then may be said of the nature of the oath here laid down, it is manifest that there is a recognition of a being who will award punishment for false swearing, and though the punishment pertains to this life only, and not to a future life, there is no express mention of false gods, or anything of the objectionable nature of swearing upon the Gítà.

I shall now pass on to the Mahommedan law, and quote at length from the Hidáyah, which is very express in restricting the oath to be taken *even by an idolater* to the name of the one true God.

"An oath is not worthy of credit unless it be taken in the name of God, because the prophet has said, 'Whoever takes an oath, let him take it in the name of God, otherwise let him omit the oath entirely.'" It is then added, "It is incumbent upon the Kàzì to desire the swearer to corroborate his oath by reciting the attributes of God. Thus he must direct him, for instance, to say, 'I swear by the God than whom there is no other righteous God, who is acquainted with what is hidden and apparent, that neither by me, nor on my behalf, is the amount due to Omar, which he claims, nor any part of it.'"

"A defendant must not swear by divorce or emancipation, (as if he should say, 'If the claim preferred against me be just my wife is divorced, or my slave is emancipated.')

"The Kazi must administer an oath to a Jew, by directing him to swear by the God that revealed the Pentateuch to Moses; and to a Christian, by directing him to say, 'I swear by the God that sent down the gospel of Jesus.' The reason assigned for this is, because the Jews believe in the Divine mission of Moses, and the Christians in the Divine mission of Jesus Christ. In the administration of oaths to them, therefore, it is necessary to corroborate them, by a specification of the books which have been received through their respective prophets.

"The Kàzì must administer an oath to a Majusi (Pársí) by directing him to say, 'I swear by the God that created fire.' This is recorded by Muhammad in the Mahsút; but it is related of Hanífa, in the Nawádir that he never administered an oath otherwise than in the name of God. Khasáf, moreover, reports that Hanífa never gave an oath to any, excepting Christians and Jews, otherwise than in the name of God; because, in confounding *fire* with the *name* of God, a reverence is shewn to it, to which it is not entitled; contrary to the Old and New Testament; as these are the books of God, and therefore entitled to reverence. This doctrine has been adopted by several of our modern doctors.

* Mackaghten's Hindù Law, vol. i. p. 248.

"An oath cannot be administered to an idolater otherwise than in the name of God, because all infidels believe in God, as is evident from this sentence of the Korân, 'IF YE ASK OF THEM (the infidels) WHO CREATED YOU, VERILY THEY WILL ANSWER, GOD ALMIGHTY.'

"An oath must not be administered to infidels in their place of worship, because the Kázi is prohibited from entering such a place.

"It is not necessary in administering an oath to Musulmâns, to corroborate it by means of the *time* or *place*, (such as by the administration of it on a Friday, or in the Mosque,) because the object of an oath is a reverence to him in whose name it is taken, and this depends not on any particular time or place." — *Hidâya, Hamilton's translation, vol.* iii. *book* 24, *sec.* 2.

Such is the doctrine laid down in the Hidâya, and sad indeed is it to observe how far short of the principles it contains, is the practice of our judicial and magisterial functionaries in this country. The Mahommedans could understand that the adjunction of the name of any heathen god, or of any heathen rite or ceremony in the administration of an oath, was (as Hanîfa says with respect to the Pârsî) shewing a reverence to it to which it is not entitled, and contrary to the Old and New Testament, and therefore they prohibited it. They could understand that to swear by divorce and emancipation was dishonoring to God — an invoking of superstition; and moreover, they could understand and expressly declare, with respect to the administration of oaths to an idolater, 'that the oath *cannot* be administered otherwise than in the name of God,' for THE OBVIOUS REASON THAT "IF YE ASK OF THEM, WHO HATH CREATED YOU, VERILY THEY WILL ANSWER, 'GOD ALMIGHTY.'"

I shall next examine what the law of England has laid down as a general rule with respect to the competency or incompetency of a person to give evidence on account of his religious belief; and how those rules are applied in cases where the parties to be sworn are infidels or heathen.

I shall take PHILIPPS ON EVIDENCE, and RUSSEL ON CRIMES as my text books, quoting from them such parts only as are directly necessary for the object I have in view, leaving my readers, as the books are easily procurable, to examine the whole subject for themselves.

Philipps, vol. i. *chap.* ii. says: "All witnesses before they are examined in our courts of justice, are required to take an oath, by which they appeal to the Supreme Being for the truth of the evidence which they are about to give. This necessarily implies a belief, that by the laws of God truth is enjoined, and falsehood punished... our law therefore, like that of most other countries, requires a witness to believe that there is a God, and a future state of reward and punishment, and that by taking the oath he imprecates the Divine vengeance upon himself if his evidence shall be false..... and it may now be considered as an established rule, that infidels of any other country who believe in a God, the avenger of falsehood, ought to be received as witnesses; but infidels who believe not that there is a God, or a future state of rewards and punishments, cannot be admitted in any case."

These rules embrace the entire moral obligation of an oath, and appear to have been laid down after much discussion, and variety of opinions, expressed in times past by different judges with regard to the admission of the evidence of infidels or heathen upon any terms whatever.

The next point is, what is the proper method of administering an oath to such persons?

On this subject we find the following remarks in the same chapter of Philipps: "Common sense requires that witnesses should be allowed to swear in that particular form which they consider binding on their conscience. A Quaker affirms the truth of what he states; a Jew swears

on the Pentateuch, with his head covered; a Gentoo touches with his hand the foot of a Bramin; Mahometans are sworn on the Koran: and upon the same principle, all persons ought to be sworn according to the ceremonies of their peculiar religion." And in *Russell on Crimes, book* 6, *chapter* 1 — "The proper method, however, of administering the oath must vary according to that which the proposed witness himself considers most obligatory; for, as the purpose is to bind his conscience, every man of every religion should be bound by that form which he himself thinks will bind his own conscience most. Therefore, a Mahometan should be sworn on the Alcoran with his head covered; a Gentoo according to his peculiar forms ..... But although it is highly desirable that a witness should be sworn according to the form which he considers *most* binding on himself, yet if he has taken the oath in the usual form administered in our courts of law, without objecting to it, and upon being questioned whether he considers the oath he has taken as binding on his conscience, he answers in the affirmative, he cannot then be further asked whether there be any other mode of swearing more binding on his conscience than that he has already used. For if the witness says he considers the oath as binding on his conscience, he does, in effect, affirm that in taking that oath he has called his God to witness that what he shall say will be the truth, and that he has imprecated the Divine vengeance on his head if what he shall afterwards say is false; and having done that, it is perfectly unnecessary and irrelevant to ask any further questions."

If we examine a little into the grounds upon which these principles have been laid down, I think I shall be able to shew that they tend rather to strengthen than militate against the position I have taken; and that the admission, that infidels of any country who believe in a God, the avenger of falsehood, ought to be received as witnesses; but infidels, who believe not that there is a God, or a future state of rewards and punishments, cannot be admitted in any case, *does not*, of necessity, involve the second position, *that such infidels must be sworn with the idolatrous forms of their respective superstitions.*

I observe, first, that the question itself is not one that appears to have fallen frequently under the notice of our British courts of law. "In the celebrated case of Omichund and Barker," says Philipps, "it was solemnly decided that the depositions of witnesses professing the Gentoo religion, who had been sworn according to the ceremonies of their religion under a commission out of chancery, ought to be admitted in evidence." I have not a report of the case before me, but judging from the reference made to it in SELWYN'S NISI PRIUS, the point decided in this case was, *that other persons besides Christians are competent to take oaths*, as an oath is nothing more than calling God to witness, "and therefore nothing but the belief of a God, and that he will reward and punish us according to our deserts, is necessary to qualify a man to take an oath." This leaves the question I have under consideration altogether untouched. The depositions were taken abroad, according to the forms of the religion of the witnesses, and being therefore binding on their consciences, the court was not called to consider the *form* of the oath administered, in a moral point of view, as being a direct violation of the revealed will of God.

I maintain, therefore, that though the authorities I have referred to, lay it down as a *general doctrine* that an idolater is to be sworn according to the forms of his religion, they do not bring forward any legal decision upon the subject. Nay, further, I think the decision in one case, referred to both in Philipps and Russell, is directly in my favour, namely, *that if the oath administered be binding on the conscience of the witness,*

and he has taken that oath, it is irrelevant to ask further whether there be any other more binding than that which has been used.

This embraces exactly the principle I wish to apply to the heathen and Mahommedans of this country. We well know what power superstition has over an unenlightened mind, and therefore an appeal to that superstition may often create more terror than an appeal to that in which alone true cause for fear exists: nevertheless, if that appeal be sinful, and I think I have proved it to be so, we ought to renounce it, and testify to the heathen, that we cannot *in any matter* recognize any other than the one true God.

This view of the subject would at once be acknowledged were we (to suppose an extreme case) to meet with an idolatrous nation, whose *most* binding form of oath was by sacrifice to an idol, and that, of a child, or some human being, whilst, at the same time, this people confessed their belief in a Supreme Being who would reward or punish them according as they spoke truth or falsely. Should we hesitate a moment to set aside this most binding form of oath, and administer one in some such words as these, "I solemnly swear, in the presence, and under the fear of God, that I will speak the truth, the whole truth, and nothing but the truth: if I speak falsely I shall have to answer for it before God."

This the individual admits to be *binding* on his conscience, though unaccompanied with any rite or outward ceremony which might be considered *most binding*: and, moreover, it is the form of oath I have ascertained to be as binding on the Hindú as that now administered in our courts: for, as I said before, the introduction of the Gitá is *our own*, and therefore may with less scruple be laid aside. Besides which, circumstances may arise in which we are left without any other resource than to adopt the simple form above noticed; I mean in the case of a deist, one who altogether denies revelation. If he acknowledges a God who is the dispenser of future rewards and punishments, he is a competent witness, and from him no other form can be required. I think therefore that I have clearly shewn, that in reference to persons who acknowledge not the sacred Scriptures, but who admit the moral obligation of an oath, a form MAY be administered that is *binding* on their conscience, without adhering to any heathenish or superstitious rite or ceremony; and, if I have not failed in establishing the point I first attempted, that I have also shewn that such form, exclusively in the name of the one true God, is the *only one* that CAN be administered without acting in direct opposition to the divine precepts contained in the holy Scriptures.

I shall now conclude this paper, which I have extended to a length far beyond what I anticipated, by saying, that as the laws for the administration of justice in this country only require that "*such oath to speak the truth as may be considered binding on the deponent's conscience shall be administered*," it is the bounden duty of every one called to administer oaths, to take care that, in the discharge of this duty, he does not violate that more sacred obligation of subjection *in all things* to the revealed will of God.

R. T. W.

II.—Obituary of Mrs. Fawcett.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Sir — All that is lovely and admirable in a Christian, is owing to the grace of God that is in him. It is a perversion of truth to admire the man, and forget what makes a sinner of the dust a saint of Christ. When Paul went into the regions of Syria and Celicia, and was unknown to the

Churches of Judea, except that they had heard he was now a preacher of that faith he once destroyed, it is recorded to the honor of those churches, "that they glorified God in him." We very much lose sight of this simple and elementary part of Divine truth. It is acknowledged amongst us, but still in a manner that is so loose and unsatisfactory, that we fall into the error of praising the creature and forgetting the Creator. I do trust I am simply actuated in addressing you by the desire of exhibiting the grace of God as displayed in the following particulars, and that the objects of the grace may be lost sight of in the beauty, solemnity and glory of the grace itself. May my readers, like the primitive Christians, be led to glorify God by turning with full purpose of heart unto Him, with whom there is mercy and plenteous redemption.

Many of the subscribers to the Oriental Christian Spectator were well acquainted with my late wife, and will feel interested in being informed of a few particulars that stand connected with her last days on earth; and that the reality, and glory, and Christianity may arrest the attention and win the affections of my readers, I humbly trust, and fervently pray.

My late wife left India in January 1835, leaving me at the Cape of Good Hope, and reached England with her two children in April. Her health was not at all improved by the voyage, and each succeeding month more loudly and solemnly announced the Divine intention that the sickness was unto death.

I have before me in her own hand writing the following sketch of her sickness, which she drew up for the information of some medical practitioner she wished to consult. It discovers a mind enjoying singular composure, and mild acquiescence in anticipating the result of her maladies.

"After a ten years residence in India, in the month of September 1833 I had a severe fever, supposed to have been brought on by the recent loss of a dear child. Severe remedies gradually subdued the more alarming symptoms, but I continued too ill to leave my bed-room, till within ten days of the birth of my child, when my strength suddenly returned. He was born on the 19th November. About a month after his birth I was in a sad weak state, one lump appeared on the right side of my throat: the doctor who attended said it was a moveable tumour, and of no consequence. About the same time I began expectorating phlegm, and tough pieces of skin to a great extent. I also suffered intensely from constant nervous head aches, and a high state of feverish excitement. Change of air was tried, and though benefit was derived, my complaints returned.

"I left Bombay for England last January: at St. Helena I caught cold, and was very ill till I reached England, at the end of April. I have consulted several physicians. They are of opinion my constitution is broken down. The lumps in my throat increased to numbers before I left India, and lately they have come under my right arm. My glandular system seems diseased. The expectoration alluded to is supposed to come from the wind-pipe. At present I am quite sure my constitution cannot bear the mildest medical treatment. I purpose, please God, endeavouring by change of air to restore in some measure my strength, and then I can consult Mr. Whitlaw, if from this case he thinks he can cure me. —— A. J. H. Fawcett."

Leaving these her bodily maladies thus clearly and simply brought to our knowledge, by informing my reader that it pleased God to put a period to her sufferings on the 8th May 1836, let us turn to the state of her mind, and meditate on the grace that led her to that good, exalted, and assured hope, that when she should put off her earthly tabernacle she would have a house not made with hands, eternal in the heavens.

My beloved wife kept up a constant correspondence with me till within eighteen days of her death. It is my design to let her speak for herself,

and shall therefore proceed to give extracts from her letters. The first letter I had the privilege to receive after our separation opens in the following manner.

"Ship Malabar, Thursday, Feb. 26 h, 1835.

"My Beloved Husband — It seems to me like a dream that our separation has indeed taken place: this is the sixth day since we left one so dear, and yet I cannot realize the painful truth that months and years must pass before we again meet. O may it be the gracious will of our heavenly Father to watch between us for good, to allow no evil to come near us, and in His own good time and way to bring us together again in peace and love. It has been, is, and will be a bitter, bitter trial to me to be so long — so distantly separated from my precious husband; but I will not doubt the goodness of that God who has brought me hitherto. In my distress I call upon Him, and He has never failed to help me. Now as in former sorrows our compassionate Redeemer has remembered I am but dust, and according to my day has His strength been imparted. When I remember the anguish I have felt in the anticipation of this trial, I feel assured my own strength would have failed but for the assistance from above, which enabled me to bear the parting from you with a calmness that astonished myself. On Sunday morning I was very sad the greater part of the time; occasionally these sad moments overtake me; but, generally speaking, I think I may add I am more cheerful than might be expected from such a poor creature as your wife. Oh, my beloved husband, our God is indeed full of compassion and loving kindness; how does He fulfil His gracious promises. '*Whilst* thou art speaking I will hear.' Our prayers have been heard. In my present situation I know it is not of myself, and that God only can give the resignation and freedom from anxious fears I have hitherto experienced. I long to hear from you, but I cannot have that happiness for many weeks. Do not forget to write to me by every opportunity, and be sure you give every particular regarding yourself. And, my darling love, pray take great care of your health. Bear in mind your dear ones in England, and how your illness would grieve me. But you will be longing to hear of our darling babes, and I shall proceed to tell you of all our doings since the sad moment we parted. Perhaps it was well, but I felt so absent and stupid, that had you not taken my hand and said good bye, I should have stepped into the boat without saying a word. I am sure my mind could not receive the reality of our separation; and though I did intreat you not to come on board with us, I fancied we were still to continue together as usual. What I felt for you at that moment, I cannot describe. You bid adieu to your children as well as your wife. It makes me weep bitterly to think my own precious husband is left alone, but no! he is not alone; there is one who sticketh closer than any earthly tie, and who has promised never to leave His believing people. May his everlasting arms be under my own love, to protect, preserve, and comfort him. Dear little Rowley cried for a few minutes, but, as though conscious of his loss, hid his face in Mrs. Watson's lap, and after a little went to sleep. Dear Helen was much distressed for you, and she also became frightened in the boat; the sea was very rough, and came into the boat, but I was too much occupied with you to feel nervous, though the boatmen's oaths were dreadful and made me tremble. We soon reached the ship, and down-stairs we came, &c."

On her arrival at home she writes:

"You will rejoice to hear we have all arrived safe, and well at your dearest mother's house. I cannot tell you how affectionately kind she is to me and her little grandchildren. Our reception from both her and Mr. Tristram were so very kind, that I felt myself at home directly. I wish,

O how I long, that my own dear love could see his mother; it would make you so happy. She is as like Henry as it is possible to be; in complexion also, and looks so well and hearty; and as for activity I never saw her equal, up and down stairs bustling about all day long, and so cheerful, good and gentle she is with all under her management, and a famous manager she is.

"I wrote you a long letter relating my adventures up to our reaching Plymouth: this Capt. Greenville promised to forward from London. Well, my own dearest love, the next day, April 26th, orders having been given that we should leave the ship at 6 o'clock, Janer called me at 4: up I got; both I and my babes were ready in an hour. Dear Mrs. Nisbet came into my cabin and read and prayed with me. I was much pained to part with her, and she seemed agitated. Write to her kindly, dearest, for all her goodness to me. What shall I render unto the Lord for all His gifts to me? His providence gave me such a friend, and other kind friends. O his mercies fail not. Let us always trust Him. I have tasted so much of his tenderness and compassionate love, that at present I do not think I have one anxious thought about you. I feel you are in the hands of your heavenly Father, and the more I trust entirely to Him, the happier and more blessed will my beloved husband be. To return to my tale. The 26th was on Sunday; most of our party regarded it not, but still a favoring breeze was given us. The Malabar was able to go through the Needles, and take us within a short distance of the land, that we were not above an hour in the pilot vessel, and had not to leave the ship till 11 o'clock. Soon after 12 we set foot on English ground, and our party, Dr. Wallace, Mrs. Morley, and myself walked to the Quebec Inn, which was close at hand, &c. &c.

"We reached Brighton about 2 o'clock on the 28th April. Mr. T. came down stairs, kissed me affectionately, and took me upstairs, where dear mamma and Isabella received me with open arms. You know, my love, I had received no letters from them on the subject of my going to them; and I felt very nervous as I drew near, and so much kindness quite overcame me. Dear mamma's eyes were full of tears. Dr. Wallace spoke to her about me, and ten days hence Isabella and I go to London D. V. to consult our doctors. My children are to be kept in grandmamma's charge, and in better hands they cannot be. You would be astonished if you saw what she gets through."

In a letter written on my birth-day, I find her thus expressing her experience.

"I am sure you will have felt how much you have been on my remembrance this day, the birth-day of my own precious husband. May God bless you, abundantly bless you, and, though in his providence we may for a time be exercised by a painful separation, may it be according to His will, to unite us again to spend many years in love and harmony; and may we now and ever be enabled by His grace to devote ourselves more entirely and unreservedly to the blessed Saviour who has bought us and redeemed us unto himself. May we become holy as He is holy, and by our lives and conversations adorn the Gospel we believe; its blessedness and power has often been experienced by us; and never have I felt it more than since my separation from my dearest earthly treasure. You know, my love, the anguish I have suffered in the bare contemplation of it, but God has been full of goodness and mercy to me. He laid me on a bed of sickness in love, to draw me more unto himself, to make me examine the corruptions and sins of my heart and life, to humble myself before Him who cannot behold iniquity; and then when my soul sunk within me, He remembered my frame, that I was *but dust*, and bidding me look to the Lamb of God, He healed my wounded heart, and impart-

ed joy and peace in believing. If you receive the letter written on boardship, you will see, my love, how similarly our minds were exercised about the same time, and how each of us have lamented our lost privileges and opportunities. I often think should the Lord in mercy unite us again, how differently I should in many things act. Writing is still to me attended with so much excitement, that I cannot tell you all I could of the tender dealings of our heavenly Father, but I can trace love and such tender watchfulness in them all, that, dearest, do not have an anxious thought concerning me. Commit your dear ones to the Lord. He will preserve them, and he does watch over them with a Father's eye.

"In India we heard such complaints of English coldness and selfishness; I can only say, from relatives down to servants, I have met with the greatest kindness and civility. Have you any tidings of our property in the East. I have no desire to inhabit that house again. All my associations are of a melancholy nature as connected with it, and the death of our much loved friend Robert Money has increased this feeling. He is indeed one whose early removal, those left behind must for their own sake deeply mourn. It quite subdues me the thought we shall behold his face no more in this world, and deeply have I sympathised in the extent of your sorrow for his loss."

The reality of a Christian's portion, and of the life of faith in the soul, is practically and solemnly evinced in the following passage.

"27th August, 1835. I do not think doctors can do me good; constant change of air is what I should have had all this summer, but it could not be managed. Within the last month, I have lost my dreadful head-aches and all that feverish excitement I had, which is a great blessing. I now suffer entirely in my chest; have a cough, difficulty of breathing, no appetite, the expectoration from the wind-pipe as usual, and more or less spitting of blood, and lastly, I am thinner than ever. A long list of ailments, dearest, you will say. Were I to sum up my spiritual maladies, how much greater would be their sum! O the blessedness of knowing that Christ came into the world to save *sinners!* It is our duty to endeavour to realize death at all seasons, but perhaps we never can so easily do it as when sickness is our portion. I have seldom any terrors regarding that solemn moment, for I feel the God who brought me through so many trials and sorrows will not forsake me when nature fails, but I do not experience that ardent love I ought towards the Saviour in whom is all my trust, and in Him alone I feel my spirit subdued and resigned to whatever God may appoint for me, and have little anxiety about the future."

"The times are very threatening. Popery triumphing Roman Catholic chapels endowed with Protestant money. Last week there was a violent shock of an earthquake felt in Lancashire and Gloucestershire. The English Churchmen seem in a sound sleep. O that the Lord would rouse them, before He comes with vengeance and with fury towards his enemies. It is enough to make one weep when thinking of the careless state of the world, and the near approach of the end of all things."

I continued to be blessed with her letters during my residence at the Cape, and they tended to cheer my mind amid many trials I had there to endure. Ascertaining that there was little probability of her being permitted to join me, and that a longer residence in England would be desirable, I prepared for my return to India last July. The Tiger, a vessel bound to Bombay, offered, and I took my passage in her. My baggage was in the boat, and I was in the act of embarking, when I received a letter from my wife requesting me to stop till September, as she

hoped to be able to join me by that time. I relinquished my passage, paying half forfeit. The above vessel has never since been heard of. She had then entered her rest, and the Lord used her letter as the means of saving my life and prolonging my days.

The following letter written eighteen days before her death is a document for which I bless the Lord, and trust He may now graciously use it, in showing to those who read this notice the glory and power of Christianity.

"30, Grove Place, London, April 20th, 1836.

"My Beloved Husband — Through mercy I am still spared, but it has pleased the Lord to visit me with such an attack of general prostration of strength, that there is no hope entertained of my recovery. Disease has got fast hold of me. You may suppose, dearest, how ill I have been not to have written to my dear husband since the beginning of March, but I have long been quite helpless, cannot stand an instant without assistance. But it is all well. The Friend that sticketh closer than a brother, my precious Saviour, after having sustained me through much suffering and sorrow, will not leave me now. O no; I feel I do not love Him as I ought, but I cannot for an instant doubt his faithful covenant love to a poor afflicted sinner like me. Were the choice made me of life or death I would not choose.

"I received your letter of the 29th January a few days ago. I have left a memorandum of my wishes, and your letters will be returned to you.

"I prayed a week ago that I might have granted me a few days of strength to enable me to write to you and my sisters, and the Lord has heard my prayer, with dear Captain Bolton. I find the happiness of having made my peace with God before a dying hour. Illness deprives the mind of the power to think. I have left you a seal with your arms, which you must accept with my fondest love; my wedding ring; also a Bible in two volumes: you must get a brooch, dearest, with my hair, which wear for my sake. May God Almighty bless my precious husband. You must value "Henry Martyn," dearest, in remembrance of former days: it was left at Belgaum. Dearest, you must forgive all my faults, and only remember me as your fond, affectionate wife, whose happiness was your society, love and affection. Our darlings are well, and sweet, intelligent children. The plan adopted for them hereafter meets my entire approval; and I have not an anxious care about them. Mamma will tell you. To Colonel and Mrs. Bellasis you are deeply indebted for their very, very great kindness to me. I cannot tell you the half of it. They have done every thing that kindness and affection could prompt. To your dearest mother too. She has done every thing in her power to show kindness to me and our children. Dear Isabella, too, has been kind.

"And now, dearest, I must say farewell: but we trust it is but for a season. One goes before the other, but all must follow: and though we meet not again in the flesh, there is a glorious world where all who believe in Jesus shall sing His praises for ever and ever.

"May God spare your life, dearest, for the sake of your sweet children. May He support you under all your trials and sorrows, and when He shall remove you hence, may an abundant entrance be ministered unto you into the kingdom of our Lord and Saviour Jesus Christ. Your dear mother is with me now. I feel her conversation a great comfort to my soul. God bless you, my beloved husband. Ever remember me as your fondly attached and affectionate wife, AMELIA FAWCETT."

The following document will be read with deep interest. I have been under a temptation to withhold it, in consequence of the manner in

in which I am alluded to, but I can truly say I feel deeply sensible that my beloved wife's affection for me allowed her only to look on the bright side of my character. I let the document go forth to the world as I have received it, not as commending myself, but not daring to hide such a display of grace and mercy as it developes.

"*Recollections of Mrs. John Fawcett's remarks in conversation during her illness in* 1835.

"April 8th. I find myself getting weaker and weaker but they tell me the lungs are not affected. My faith in God seems to become stronger, but my soul is so weak! I feel dead. I want to feel as my dear husband does: he is all love, but there always was a great difference in us. I am cool, he is all fire and zeal for Christ. I never was. Though I love my friends very ardently, I cannot feel that ardent love to my Saviour as I wish. Is not this strange? Can you account for it? Yes, perhaps faith is better now. I am very weak, and if I felt as much love to my Saviour as I wish, I don't think I could bear it: my nature would sink. God is very good. I know that I do love Christ; but I want to feel more alive.

"April 14th. When speaking of the Lord's Supper, she said I think I am too weak to bear it; perhaps the excitement would be too much for me: but I thought the receiving of the elements might awaken my love and arouse me. I am still so dead."

It was remarked to her that submission to the will of God is a test of reconciliation, as we are by nature opposed to His government when it is contrary to our expectation and desire. She said, "I never thought of that; I do acquiesce. I have loved my husband and children to idolatry, and never could have thought it possible for me to feel as I do now in the prospect of leaving them. A little time ago I could not have borne it.

"I hoped I should get better though I knew I should never again be strong: but now I have been lying here thinking, that from the begining of this illness God has not seemed to bless any means that have been used for my recovery, and I gather that I shall not recover. I see it to be the will of God,' and I have given up my husband and children to Him. I am very happy about Helen: dear mamma has taken charge of her, and will take care of her. Do you know what they mean to do with baby? Have you heard what is to become of him? There are two things I should not like, but I shall say nothing, because I should be very sorry to have any dispute about him." The mention of his being sent to Northwick House, she caught with surprise, and said, "But I mean when I die, I may go off suddenly." The answer was — Yes, in that case he can come until it is decided, &c. Her eyes sparkled, and she presently said with much emphasis, "That is very kind; it is just what I should like, that he and his sister should be together, and Helen would care for him, and they would love each other when they are left, and with you he would be getting forward and learn his letters, &c. and he would be trained to love the Saviour.

"How is it that I do not think so much of my Saviour now as I used to do? It is all God, and sometimes the majesty of God rather frightens me. I seem afraid to die. I am afraid I shall be suffocated with my cough.

"22d. I am very happy to-day. Very happy in my mind. I feel more alive in my soul.

"27th. I have comfortable assurance of my safety, but I still feel awe of the majesty of God.

"I am ashamed to say it; but do you know that sometimes I seem to try to find something good in myself." She was reminded that this was a

temptation, and answered, "Yes, I suppose it is, for I do rely solely on Christ for salvation."

"I am very much obliged to you for coming; it is a great comfort to me to talk with you. I can follow you in the words; but I cannot call my own thoughts: my mind wanders so.

"Now, my dear husband is so spiritual that he would in an instant carry my mind up. Here when I awake I must have blanchmonge and then something else." She was reminded that God is not a hard master, but a very tender loving Father. She said with emphasis — "I missed my text this morning: they are a great comfort to me."

28th. We conversed on the assurance of faith, as Mrs. Fawcet termed the doctrine. She said, "it was very long before I had any assurance of faith. On some occasions when thinking more than usual on death, I was aroused to seek more earnestly an interest in Christ, and I have never since felt that wavering: I feel safe. Yes, I feel as I lie here that God will save me, and this has comforted me much in my solitude. He is a husband and friend, and I do repose in Him.

"In all my previous illnesses, I never expected to die: but through this I now see that God has never blessed any means that have been used for my recovery. No medicine that I have taken has done me good, and therefore I have been led to believe that I shall not recover. Now I look back and see it.

"I never thought I could give up my husband and children; but God has enabled me to do so. I ascribe it to His grace: I never suffer myself to think of them: that would be too much for me. I still think too much about my body: I lie here and most frequently think of nothing. I can't think; my mind won't fix. I can't pray. My husband would lift my soul up. How is it that Christians when they meet do not speak to each other more of the love of Christ and talk about heaven?"

She spoke of a few Christian friends in India who used to meet for the purpose of religious conversation, and whose society had been a source of much enjoyment to her.

"I am still looking for evidence of my safety, *not* as a ground of acceptance with God, but as a proof of God's grace to me. It is sweet to look back and see that we were chosen of Him. It is a great condescension in Him to choose us."— On mentioning David to her, she said, "I often think of him, who am I, O Lord God?"—"When my father and mother forsake me, &c."—"God has always taken such care of me; I am sure he will to the end." — "But I do not feel that desire to depart which I ought. I suppose I am not fit for heaven? Is this you think a proof?"

On Saturday, May 7th, she desired her nurse to hold baby up that she might kiss him. She then said, "Take him away."—"He that loveth father or mother more than me is not worthy of me."

The next morning Sabbath about ½ past 3 o'clock in the morning, faith gave place to sight, and she quitted a body of pain, sickness and death for the glories of her Saviour's presence, and the enjoyment of that perfect love and glory which the Redeemed in heaven inherit.

I remain, yours very truly,

J. F. *

---

* In a very affecting and interesting address delivered by Captain Fawcett, on his hearing of the solemn event which has given rise to this paper, he gives the following just account of the truly excellent character of the deceased.

"Our union, which took place in the middle of 1828, was indeed a happy one; the providence of God prepared our way in a remarkable manner, and overruled difficulties to its accomplishment, which we often looked back upon with thankfulness

III.— Sermon by the Rev. James Mitchell. *

"Not by might, nor by power, but by my Spirit, saith the Lord."

Zechariah iv. 6.

The words we have just read were originally addressed to the Jews soon after their return from Babylon, when in consequence of the decree of Cyrus they were permitted to rebuild their city and temple. The whole of this prophecy was intended to encourage them in that great and good work. Previous to the delivery of this first part of it, however, a stop had been put to the work, owing to the influence of the Samaritans, the enemies of the Jews, at the court of the Persian Monarch. The in-

and praise. To a mind at once gentle, affectionate, and well-informed, there was added a prudence and discretion that characterized my wife as a woman possessed of a sound judgment and excellent understanding,—but, superadded to all this, there was that exalted piety which ripened and matured her intellect and desires, and led her in continual self-abasement to a throne of grace, that she might yield her body, soul, and spirit, to the free and unmerited operation of the Holy Ghost. He was pleased effectually to lead her mind to embrace the offered atonement the Saviour had made for her on the cross, and passively and submissively to give herself up to His gracious workings on her spirit, whereby she was enabled to will and to do those things that were acceptable to the Lord, and in this attitude of dependance was she enabled to work out her salvation with fear and trembling. The many trials and afflictions of life she met in a spirit of resignation to the Divine will. They found her not unprepared: they found her with her affections not so taken up with things seen and passing, as giving to them any inordinate or idolatrous affection. And, when it pleased the Lord to visit her with the heaviest trial to which a mother can be subjected, even the removal of her children, she bowed in submission to the Divine appointment, and her spirit followed her babe to the realms of light and blessedness, and was enabled to rejoice in its joy, and to be comforted in the assurance that the good Shepherd had given its spirit a safe lodging-place in Abraham's bosom, far removed from all the sorrows and trials that sweep over mortals here below.....

[redacted]us lived and thus died my beloved partner — cut down in the midst of her [redacted]aving her husband, children, and numerous friends to feel and mourn her [redacted]. As a wife she was affectionate, tender, and loving. In sorrow she would wipe away the tear of grief, by speaking of that happy country where we would weep no more. In days of joy and happpiness, and many such the goodness of our God afforded us, she would warn, and by her prudence check, any resting in this passing joy, as our portion. In sickness, no fatigue in watching appeared to be felt, for love governed her services, and they were rendered so tenderly, that sickness was robbed of much of its distress, and my sick-chamber rendered agreeable by her care and her presence. She looked well to the ways of her household; she opened her mouth with wisdom; and in her tongue was the law of kindness.

"As a mother she displayed all the endearing affection of that tender relationship — and watched over the children with a constancy, which, neither her strength, nor health, well permitted her bestowing; her children are young, but they grew up under her care, and will yet, I trust, live to call her blessed. As a sister and a friend she displayed the faithfulness and affection that rendered her beloved, valued, and relied on.

"Her health did not permit her to continue either those exertions in the Sabbath School, or that study of the native languages of India, which she commenced and was anxious to acquire. Her quiet retired habits drew her forth into no public field, where her talents could have been displayed, but she well fulfilled and occupied the field the apostle assigns to christian women and wives; and though her life may not discover much to interest the public or a stranger, yet to her widowed husband's heart no small joy arises in being able to add, that his departed wife had the ornament of a meek and quiet spirit, which is, in the the sight of God, of great price,— that she loved her husband — that she loved her children — that she was discreet — a keeper at home —and one that adorned the Gospel of God her Saviour." — *Edit.*

* Preached before the Bombay Church of Scotland's Auxiliary Mission Society, 11th November 1836.

terruption thus occasioned to the work continued for about fourteen years. In the second year of Darius Hystaspes, the work was recommenced, solely in consequence of the exhortations of the prophets Haggai and Zechariah, who spoke in the name of the Lord, so as at once to shame the people for their apathy, and to rouse them to future diligence. "Is it time for you," says Haggai, "to dwell in your ceiled houses, and this house (of Jehovah) to lie waste? Now, therefore, thus saith the Lord of Hosts, Consider your ways, go up to the mountains and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo! it came to little; and when you brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house." After they had heard these and similar exhortations, we are told, there "stood up Joshua the son of Jozedech, and Zerubbabel, the son of Selathiel, and began to build the house of God which is at Jerusalem." But no sooner were they engaged in the work, than their enemies were roused to new opposition. They again addressed the Imperial Court on the subject, no doubt fully convinced that the new King would act just as his predecessor had done, and interdict the prosecution of the building. In the meantime, even with all these discouragements before them, the Jews urged forward their work. In these circumstances how consoling must the declaration in our text have proved to their minds, in which the sovereign Lord of heaven and earth assured them, that though they had no might compared with their enemies; that though they were few and devoid of wealth or influence, they were not forsaken, that his Spirit would aid them in the matter; that light would yet arise out of darkness. They had every reason to rest satisfied with the efficacy of this promised Agent; they had already experienced his intervention for their aid. In fact, all that had been done for the building of the temple, had been done by his immediate suggestion, and under his guidance. We are hence told that, in the first year of Darius, the son of Ahasuerus, of the seed of the Medes, Daniel understood by books the number of the years that God was to accomplish in the desolations of Jerusalem, and he set himself by prayer and supplication, with fasting and sackcloth, to seek the restoration of his people to their own land. Now, no one will doubt that all this was the operation of the Spirit, as he is the spirit of prayer and supplication, and of enlightening in the things of God. And we have no reason to imagine that the Spirit confined his blessing on that occasion to Daniel: it is more likely, as it agrees with the analogy of his acting in similar cases, that He was poured out very extensively on the pious among the Jews. We are further told that it was "the Lord that stirred up the spirit of Cyrus" to make a proclamation, and put it in writing, to allow the Jews to return, and build the house of God. It was God we are assured who stirred up the spirit of the chiefs of the fathers of Judah and Benjamin, and the Priests and the Levites to go up, out of the land of the Chaldeans, to build the house of the Lord in Jerusalem. With these facts before their eyes, they could not doubt that God would do that which he had expressed the willingness to do; that he could and would still incline the hearts of even their enemies to act friendly. And we find that they were not disappointed. Darius not only confirms the decree of Cyrus, but even confers new favours. The result of all their faith and patience is stated to us in the 6th chapter of the Book of Ezra in these words: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel,

and according to the commandment of Cyrus, and Darius, kings of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the King." Thus to the end of the work, though human agency was employed, the sole moving and directing energy was from God, and so were verified the words of our text — "Not by might, nor by power, but my Spirit, saith the Lord."

The history which we have now, my friends, shortly presented to you, is very instructive, and may help us to understand how God does carry forward the erection of a still greater temple than that of Jerusalem, the Church of Christ, which is now the habitation of his praise, and which you have thus described by Peter, in his first Epistle, the 2d chapter: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This sacred structure we are all, as the professed people of God, bound to aid in erecting by every means in our power. As was the case with the Jews in their work so with us in this: we have but little ability for it, and great are the difficulties we have to combat, and many the enemies with whom we have to contend. Had the Jews temporal obstructions to overcome, we have spiritual ones — ignorance, superstition, and vice. Had the Jews many enemies, we have to resist in carrying forward our work the determined and powerful attacks of the prince of the power of the air — of spiritual wickedness in high places: in short, of all the ungodly and unregenerated part of mankind, whether within the church or without it. With only human might we could never make any impression on this hellish opposition; the spiritual temple would never be erected, the kingdom of God, which is one and the same thing, could never come, the kingdoms of this earth could never become the kingdoms of our God and of his Christ. The top-stone could never be "brought forth with shoutings of grace, grace unto it." How necessary for us, then, the word of encouragement in the text. And we need not scruple to apply it. It is as surely directed to labourers in the spiritual, as ever even it was to those in the material temple. What was written aforetimes was written for our instruction. It is particularly the dispensation of the Spirit, when God has promised to communicate him in a very powerful manner — when more markedly than ever before, He will effect his purposes of grace to his people, not by the might of any human arm, but by his own operation.

The building of the temple at Jerusalem was a work of great magnitude and difficulty, as we see from the preparations made for it, the number of people employed about it, and the length of time which it occupied; but it dwindles into insignificance, when we think of the work in which we are engaged. It is co-extensive with the habitable globe. It has been in a course of progress since the days of our Saviour, and yet, though much has been done, it has made comparatively little progress: the far greater part of the people of the world are still enemies to God — ignorant of his nature, and opposed to his interests. The difficulty of this great undertaking is very apparent when you consider the nature of it. It is one which has to do altogether with the mind — this we have to edify and polish, and any one at all acquainted with the work will at once acknowledge that it requires much more ability and skill to operate on it than on lifeless matter. If we think of a common moral education merely, what I say is true. It is much more difficult to make a people or individuals wise and learned, than it is to build amongst them the most splendid palaces, and to construct the finest works of art; yea, the latter are to be found where the people have never advanced in the scale of intellectual culture beyond that of the semi-barbarian.

Hence, in this land, we behold the wonders of Elora, Elephanta, &c. which are renowned and admired in the most cultivated and enlightened lands.

It is possible, however, to banish by mere dint of human application the barbarism of a people, and to introduce amongst them the highest culture in the arts and sciences. Examples of this we have in Greece and Rome, where famous statesmen and philosophers, poets and teachers of morals, were to be found. But suppose mankind were universally as far advanced as these states were, still the work in which we are engaged might have to begin: after all the labour expended there might not have been added one stone to the spiritual building. Our work is not a reformation merely, not a restoration or introduction of literature merely — it is a regeneration: before a person can have a place in the Church of Christ, before he can be builded up in this habitation of God, he must be renewed in the spirit of his mind. When this has become universal, and not sooner, will we be able to say that our work has been finished: till then we cannot be satisfied — we cannot rest.

The difficulty of the enterprize must be still further evident when we consider the fact, that, notwithstanding the abundance of means which are used, there are, even in Christian lands, but few comparatively who are real Christians, who have been born again. In this work the most active and energetic soon feels his nothingness, and is compelled to exclaim, "Who is sufficient for these things?" But what is impossible with man is possible with God. The Spirit of God can find no barrier to his operations. He can and will convince the world of sin, of righteousness, and of judgment: and nothing but disappointment and woe can be to the man who undertakes the work without his co-operation. He will only spend his strength and his labor in vain. He may make men different from what they were, but he will not make them Christians. He is going a warfare at his own charges. He is employing merely the might and the power which our text says are unavailing.

But though the Spirit is the great operator, we see in the case of the Jewish temple that he used subordinate agency in produ[illegible] effects contemplated. He did not openly appear himself; so it [illegible] spiritual work, he uses instrumentality.

We shall notice this instrumentality in two points of view — as direct and as indirect.

I. The *direct* instrumentality is to be found in the Church itself. The church by her pious members is the direct instrument used by the Spirit in building up Zion. The Jews would allow none but those who were of the stock of Israel to have any direct hand in rearing their temple; hence they rejected with disdain the offer of the Samaritans and others to build along with them: so must the Church; she must see to it that she retains none, as direct workers in her cause, but those who are the children of God by faith in Christ Jesus, who themselves have the spirit to animate and cheer their souls. Spiritual policy is very different from that which is merely human. It says, look more to the piety and zeal of the agents, than to their wealth and numbers. And here too it is particularly to be noticed, that those pious men who are commissioned by the Church to engage in this work are not left to conduct it as they themselves may think best; they must do it exactly as the Spirit dictates. Not properly attending to this — to ascertain the mind of the Spirit — even Christians have used very objectionable measures to induce men to profess themselves the followers of the Saviour. The arm of secular power, and the allurements of wealth, have been called into requisition, though quite contrary to the genius of the Gospel. By the same inattention means which are lawful have been used unlawfully; they have been deranged and

put out of their proper places, or some one has had an undue attention paid to it to the neglect of some other one, perhaps of more importance.

We shall now attempt to state shortly, and in their natural order, the means which the Spirit sanctions, as embraced by this direct instrumentality.

1. We conceive that *prayer* here holds the first place. We see it came first in order in the building of the ancient temple. Daniel and others prayed much and fervently before one stone was laid on another. And Jehovah has expressly declared, in reference to the glorification of the Church, "that for all these things I will be inquired of by the house of Israel to do it for them." The apostles, who were the first laborers in this great work, before they ventured to engage in it; before, in fact, they had obtained proper qualifications for it, were much in prayer together with the other members of the Church; yea, it was when they were thus engaged that the Spirit was poured out upon them in such a wonderful manner as to fill them with wisdom and zeal, and even to enable them to speak with new tongues. And we afterwards hear them declare, that it was their special duty to give themselves to the word of God and to prayer.

We also find that the sending forth of Paul and Barnabas was attended by the prayers of the church. Thus missionaries, and those who send them forth, and those who take an interest in their work, must all pray; otherwise God will not acknowledge them as his servants, and will not bless their undertaking. Prayer opens heaven — prayer commands omnipotence to our aid, for God delights to hear and to answer it. Satan too trembles when he beholds even the weakest saint on his knees. O let us then pray! Pray, my friends, if you would see the Spirit working powerfully amongst you and around you. Are you niggardly here? Does conscience say, yes? does the closet say, yes? do your seldom surrounded family altars say, yes? does your neglect of social meetings for prayer say, yes? Then my soul trembles for you. Instead of being instruments of [redacted] to others, O what a burden I have to deliver to you! — You are [redacted] yourselves. Is it so, my brethren, is it so? Are you to be [redacted]oned as Samaritans?

The next direct means is *preaching*. By this I mean the oral communication of divine truth. "Go," said our ascending Saviour, "into all the world, and preach the Gospel to every creature." We find that the apostles and their fellow-laborers were not disobedient to this benign injunction. As soon as they were fitted for the work by the gift of tongues, we hear them proclaiming salvation to their fellow-men; they conferred not with flesh and blood. In this, we also see very strikingly manifested the Holy Spirit's estimation of preaching: the first gift he gave was eminently suited for it, and by his powerful excitement directly used in it. Surely had any other means whatsoever been of more efficacy, and intended by him to hold in the conversion of men a prior place to this, he would have suited the gifts to it, and the use of it would have been first developed.

Those who were scattered abroad on the persecution which followed the death of Stephen, "went everywhere preaching the word." The Apostle Paul from Jerusalem round about unto Illyricum preached the Gospel of Christ. The great reformers in all ages have been great and powerful preachers. Such were John Huss, and Jerome of Prague; such were Martin Luther and Zuinglius; such were Knox in Scotland, and many of the Reformers in England; such were Whitfield and Westly; such were Eliot and Brainerd. But does any person doubt the fact? There is something in the very nature of the thing that elevates preaching in the rank of means above all other modes of instruction.

It alone admits of the flow of natural eloquence; it alone gives exercise to the affections in the teacher, and admits of the affections of the pupil being properly addressed. It is calculated at once to charm the ear and to impress the heart; and by a kind of violence to lead the man captive, to rouse him to attention. Preaching may be carried on anywhere; you may preach in the field, in the school-room, and in the hall as well as in the church: but it is always to be understood as the statement, vindication, or application of divine truth in the mode of continuous address. But not only is there in preaching a natural fitness to rouse the mind, and carry home instruction to it; there is something in the truths which the preacher of Christianity has to declare, particularly suited for this mode of instruction. They are truths most wonderfully adapted to affect the heart, and to admit of fervent application; yea, they are abused and dishonoured, if not so applied; if made the mere subjects of nice inquiry, and didactic statement from the pulpit. Who can contemplate a more moving subject than the eternal love of God to man? Who can think or speak without emotion of the sufferings and death of the Son of God to save us from everlasting wrath? Who can overlook the love of the Spirit of God in condescending to purify and bless those who believe? Who can hear of hell and all its horrors, and not be dismayed? Surely those only who are hardened through the deceitfulness of sin.

But the adaptation of the gospel to man's state is perhaps that which, above all other things, stamps such an importance on preaching, and gives it such a high vantage ground above every other means for the conversion of the world. No man can hear declared and urged on him the Divine statements concerning human depravity and sin, without finding that they have a response in his own breast; they touch a cord which vibrates in unison with them there. When at all distressed and aroused he can find no message so suited to bring him consolation as that of salvation through the atonement — the substitution of the Son of God in his stead. These and many other doctrines bring their own witness along with them to the mind. How many millions, without any evidence for the truth of their faith, have lived and died good C[illegible] have sacrificed their property and lives in the profession of the[illegible] When God pours out his Holy Spirit upon the Church, there will be much more confidence felt in the inherent power of the word preached to convince and convert men than is to be found in these days of cold formality. We ought then to long for that time, recollecting the doctrine of our Church, "that the Spirit of God maketh the reading, but especially the preaching of the word an effectual means of salvation;" and the words of the Apostle, "that through the foolishness of preaching God saveth those who believe."

Missionaries, then, in heathen lands must be diligent as they have opportunity in this department of their work. Unless they are so, how can they ever expect to find men from amongst the natives to rise up and succeed them in preaching? It is by their labors here that they are to produce a body of Christians out of which fit persons may be selected for the holy office. And it will be found that the first race of native preachers will require to be urged on, encouraged, and directed in this work by having the co-operation and example of European missionaries.

3. The next means in order, we apprehend, is what is properly called *teaching*. This, in our Saviour's commission, is mentioned along with preaching, and in the order in which we have now placed it. After what we have formerly quoted, he adds, "Teaching them to observe all things whatsoever I have commanded you." This is the mode of communicating truth, which is proper for the school-room, and the university-hall

Its utility is more likely to be felt and acknowledged when the former, preaching, has taken effect. It prolongs and confirms that effect: so, however excellent this means may be, it steps out of its place when it would silence the voice or usurp the place of preaching. There may no doubt be much real preaching as well as teaching in the class-room, but it is certainly not the best place and time for it. There may also be conversions by mere teaching, but certainly to no very great extent. Teaching will always, however, be very useful as a preparative for experiencing the benefit of preaching. There is therefore a wide field of exertion opened up here for the labors of those who have not the ability or inclination to become preachers. Let those, however, who have the gift beware of hiding it in a napkin, and so doing less good than in the nature of things they might do.

We have heretofore spoken only of that teaching which has an immediate reference to religion; that has to do with the doctrines and duties, the history and evidences of Christianity. But we would not be understood as asserting, that no subjects of study but these should be pursued in those seminaries whose object it is to advance the kingdom of Christ in the earth. No, we are fully persuaded that useful knowledge of every kind, as far as we possess the means, should be introduced. All the sciences have a friendly aspect towards Christianity: from them we have nothing to fear: it is only superstition and delusion that have occasion to dread their light. From the study of nature, men will invariably have their minds directed to nature's God. No one who is deeply versed in any of the branches of natural history, or of natural philosophy, can long worship the work of his own hands. He may be a deist, a believer in no revelation, but he cannot be an idolater: he may conform to idolatry, yet he will despise it in his heart. When such instruction is, as it ought always to be when in the hands of Christians, accompanied by religious training, the pupil is most likely to enquire seriously into Christianity, when he finds that he *must* abandon the faith of his fathers. He has, in fact, a comfortable asylum prepared for him from a [redacted]artless scepticism. Thus, whilst we must ever hold up preach[redacted]ect inculcation of scriptural truth on the understanding and [redacted]ts of men, as the great divinely appointed means of advancing the kingdom of righteousness in the earth, we would promote, with all our might, the establishment of proper schools through the length and breadth of the land; yea, though we would not rest satisfied with schools of merely a literary nature, we would not forbid those to proceed with them who found that this was all the length they would or could go. We should expect even from their defective labors to reap much good. We could not indeed expect conversion, but we would expect to find minds thirsting for knowledge, having an ability and a readiness to comprehend arguments addressed to them for the truth of revelation. We would view them as in general much more hopeful characters than those who had not enjoyed these privileges; still, from their very ignorance of the facts and truths of Christianity, we would also expect to find many of them the most determined and powerful adversaries of our faith. Sad proofs of the inefficacy of mere literature to make men wise and happy, might be adduced from individuals of much philosophical and scientific knowledge, in our own and other Christian lands. What other cause but this can be adduced for the infidelity of France some years ago, and for the scoffing at, and contempt of, religion by many of high rank in England in the days of the Second Charles. It is mentioned as a fact of David Hume, that he had never even fully perused the sacred volume! Sure I am that no philosopher, did he know its contents, did he study its object and spirit, could contemn the Bible. Had it not possessed superior ex-

cellency — had it not vindicated its divine origin to such masters of science and such fearless exposers of falsehood as a Bacon, a Newton, a Boyle, and a Locke, they could never have become believers, far less defenders of the faith.

4. The last direct means of grace, which we shall mention, is the *godly conduct* of professing Christians. By this they become epistles seen and read of all men — men glorify God on their account in the day of visitation. As the ungodly lives of professors are one of the greatest stumbling-blocks to the heathen, so is their consistent walk one of the greatest helps to their improvement, and to the preaching of the word. A pious and consistent course of conduct when noticed, has often been the means of leading a man to think seriously of his own salvation, and ultimately to turn to the Lord with full purpose of heart. It has also been most instructive and animating to those who have made some inquiry into the subject. It is a common saying, and therefore must be founded in truth, that example goes before precept. The Christian principle and fortitude displayed by the martyrs were often the means of converting the beholders of their sufferings. Church history affords us many instances of this effect of the holiness and sufferings of these saints. How pure must they have been when Minucius Felix, in his Dialogues, could say, "We despise the pride and superciliousness of philosophers, whom we know to be debauched, corrupt men, adulterers and tyrants, always eloquent against the vices of which themselves are most guilty. We measure not wisdom by men's habits, but by their minds and manners; nor do we speak great things so much as live them, glorying that we have attained those things which the Gentiles sought for but never found." Justin Martyr tells the Emperor — "We Christians have renounced demons, and worship the only unbegotten God through his own Son: we, who formerly took pleasure in adultery now embrace the strictest chastity: we who used magic charms, have devoted ourselves to the immortal God: we who valued money and gain above all things, do now cast what we have in common, distributing to every one according to his need: we who by hatred and slaughter raged against each other, and refu[redacted] at the same fire with those who were not of our tribe, sinc[redacted] coming into the world, familiarly converse together, pray for o[redacted] mies, and the conversion of those who unjustly hate us, endeavouring persuade them to live according to the excellent precepts of Christ." "This religion of the Christians," exclaims one, "rendered their profession amiable to the world, and often forced their enemies to fall down and say, God was in them of a truth." Lactantius says, "By means of our wonderful courage, our number is increased; many flock to us from those who worship idols."

Though we are not called to suffer as the primitive saints were, we are bound to be as pure and holy, and thus to vindicate the excellence of our faith before the heathen. Those who do so are workers together with God in forwarding the salvation of the world. O how distressing to think that in most cases, even amongst Britons in this land, we look in vain for the holy lives of the Christians of former days! O what a stain and disgrace are multitudes to the profession which they make! The means of improvement we have now noticed has thus never yet, to any great extent, been brought to bear on the heathenism of the land. Let it be the case no longer. Let each one of you resolve *thus* to be an instrument of good in the hand of the Spirit, although you should never be so in any other way.

We have now mentioned to you the principal of the direct means which the Spirit employs for the enlightening and salvation of the world. They are almost all within the reach of each person now hearing me.

He may pray: he may both speak the word himself and aid the ministers of the gospel in so doing: he may aid in the establishment and support of suitable schools, and he may be truly holy in heart and life. No man can here excuse himself in idleness: every man must be facilitating in one way or other the operations of the Spirit; otherwise he is guilty of the most daring contempt of his God.

II. We shall now mention some of the indirect means which the Spirit uses to regenerate the world. What we are now to attend to are not essential but very desirable.

The first which we notice is the countenance and protection of civil government. We find that these were very useful to the Jewish people at the period to which this prophecy more immediately refers. They were then the means of much good, and will still prove so when they are afforded on proper terms. In order to benefit by them, however, the Church must not surrender into the hands of the State any part of her internal management; she must here admit of no external interference. It is because the religious establishments in most Christian lands have not attended to this, because they have allowed themselves to be mere state engines, that Christianity has suffered so much in her purity. Perhaps, there is no Church which has so nobly resisted encroachment, and preserved her proper power and integrity, as the church with which we are so closely connected. Hence we see how useful she has been in promoting and sustaining religion in that part of our country where she has her existence. Instead of the countenance and support of Governments diminishing, it is the word of God's promise that they shall increase, till kings become nursing-fathers, and queens nursing-mothers to the Church. Then every man shall sit under his vine and fig-tree, none daring to make him afraid.

The next indirect instrument of good in the hand of the Spirit we shall mention, is the wealth of the nations. Though money will never itself make men Christians; though it should never be held out as an inducement to any to profess themselves Christians; yet it is very necessary [redacted] Church, that thereby she may send forth and support preachers, establish and support schools and colleges, that she may translate and circulate the word of God, that she may compose and print tracts and other books which have a tendency to enlighten the minds of men. Here even the money of the ungodly may be received and used with effect. The Church has no right to ask what is the character of the donor, if what he gives is a free gift, if he makes no claim in directing how it is to be applied. In short, here every man may subscribe, but every man may not work and legislate. Hence we see one beauty of churches as such propagating Christianity, and not leaving it to societies to do so, in the management of which every man who subscribes his guinea or half-guinea, even though not a church-member, has as much right to be a director as the most godly man in the world. Many may, no doubt, do thus by their wealth help to build up the Lord's temple, who shall themselves have no part or portion in the blessings of it; but who as so much scaffolding shall, when they have accomplished their work, be taken and cast into the fire as useless and cumbersome. There is a time foretold when all the merchandize and gain shall be holiness, a consecrated, a devoted thing to the Lord. The consideration that this is what the Lord requires even now from his people, will induce them to act in the spirit of this quotation; they will not reckon any thing they have as their own, as long as they see means of using it for the advancement of the glory of their God and Saviour, and the salvation of their brethren of mankind. How anti-christian then, my friends, is a sordid spirit — a disposition to seek great things in worldly possessions for ourselves and our families. Hoarding should be left to the men of this world. Christians have God's

promise of support to themselves as long as here, which is better than thousands of pounds in the bank; they have a treasure in the heavens that fadeth not away; where the moth corrupteth not, and the thief breaking through stealeth not.

But people, though they might feel disposed to overlook themselves in this matter, cry out for their families. We admit that here Christians are bound to do something. They must give their children an education suited to their circumstances in life; they may, if in their power, so provide for them that should they, the parents, die, their children will not be left destitute whilst unable to do for themselves. But further they have no right to go. By making their families independent on their own exertions, they take the surest way of making them useless, and, it may be, miserable men. Let children have good principles instilled into them when young, and let them have the means of supporting themselves by honest industry put in their power, and there is no fear of them passing through life with comfort to themselves, and advantage to all connected with them.

By acting on these principles, there are few Christians, especially in India, who have it not in their power, by their pecuniary resources, of doing much for the advancement of the reign of righteousness and peace in this land. Suppose every man would only give a tenth of his income, and many could give much more, what a noble sum would be forthcoming for the evangelization of the people! We might address with much effect the words of the Prophet to many amongst us — "Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" Is it time for you to live in ease and splendour when ye give next to nothing to the cause of the Saviour, when a few rupees for this cause, out of thousands, is all you can find in your hearts to give? Is this denying self? Is this what you call loving Christ more than the world? Those who stand entirely aloof from the cause, and those who give it no hearty, no liberal support, and are yet able to add to their own expenditure, or to friends, are surely much alike, and are likely to have no real enjoyment. God has many ways of distressing them for t[illegible] which they perhaps never think of, or they may find that the[illegible] along been putting their wealth into a bag with holes. What a[illegible] example of liberality have we in the Jews when they returned from Bab[illegible]lon, notwithstanding their great poverty. They gave their means and their personal labor to the work of the temple with much eagerness.

Time forbids me to proceed to any other indirect means of promoting the cause of Christ.

You now, my friends, see your duty in reference to this work. It is to consecrate yourselves to it faithfully and fully. You see the various ways that are open for you to carry this duty into effect — you are to do so as you have opportunity both directly and indirectly. You also see your encouragement — you have the promise of Divine co-operation, the outpouring of the Holy Spirit; so that your work shall not, cannot be in vain. By opposition and inattention, one man may fatigue and wear out his fellowman; but no man, no combination of men — no, not even the resistance of the powers of darkness, can wear out or discourage my God. "He shall not fail nor be discouraged till he have set judgment in the earth, and the islands shall wait for his law."

Having placed these truths before you, I have discharged to you my present duty. Your present exertions and your future conduct towards the heathen, must proclaim to your fellowmen, to the angels of God, who are now in our worshipping assembly, to the Saviour, who has commanded you to shew your love to him by your works, to the God and father of all, who now supports and blesses you with every mercy,

and who will require you to render to him a full and particular account of your stewardship, whether or not you are disposed to obey his voice, whether or not we have labored with you in vain this day. Recollect what I say unto you, and may God himself give you all grace to be faithful. And now to Him, the Father, the Son, and the Holy Ghost, be glory be it was, is now, and ever shall be, world without end. Amen.

IV.—On profitable conversation.

My Dear Sir — I beg to preface this letter by stating that, unless I deceive myself, I do not attack that which I see in others, and do not feel in myself. On the contrary, I feel that I am the man who needs to reform his life as regards that to which he seeks to draw the attention of your readers, should you find his letter worthy of a place in your periodical.

I live alone, and oftentimes feel the desire of spending my evenings with friends, whom I respect and look up to as Christians, whose love is one of the greatest temporal mercies to be found in a foreign land. I often return from these visits, however, under the conviction of having lost my time, and of having, at least in some degree, caused those whom I have visited to lose their time. How can this be? you ask in surprise. I reply, because of the unprofitableness of our conversation, which has turned, perhaps, on some unimportant circumstances connected with the speaker's life, and, probably, to his friends not new. I am often ready to wonder how he can spend so much time in relating such uninteresting events; but the secret is soon revealed to me, when some events of similar importance, connected with my own life, occur to my mind; these are told by me as interesting facts, although their unimportance ought to prove to me how uninteresing they are to the hearers. At another time, some trifling argument which has beguiled the time on previous evenings, and on which, very probably, we know each others [redacted]rought up. In short, our time is past in such conversation [redacted]ders us no satisfaction — no edification; we only feel more dissatisfied with ourselves and each other.

The presence of those who, like myself, from lack of general information and natural conversational powers, are suited rather to be listeners than speakers, ought not to shut the mouths of their more gifted friends, or make them come down to their level, but rather induce them to speak that which shall instruct and profit, substituting brotherly love for Cowper's stimulus.

> "Discourse may want an animated no,
> "To brush the surface, and to make it flow."

A natural determination seems requisite to forbear all trifling conversation; not merely the tattle of the day, and the sage inferences drawn therefrom, regarding other men and their affairs, which concern not Christians; but all conversation which we feel, can produce no possible good either to speaker or hearer, but leaves us where it found us, with the conviction that we had been better each to have remained in his own dwelling. If our attempts at profitable conversation be found to fail, the Bible or other suitable book may be taken and read, not seeking how many pages can be accomplished, but, with many pauses, seeking to engage the thoughts, draw out and enlighten the ideas, of those present.

The principal influencing motives must be the love and fear of God, the desire of the glory of God, with a deep conviction of the will of God in this respect, and a continual realization of the situation in which

we and our fellow-men are placed in the world. We can only be in one of two situations: in the situation which includes all men who are born into this world "dead in trespasses and sins." "The children of wrath," Eph. ii. 1, &c. until quickened by God, not of ourselves but by the grace of God. By grace ye are saved (v. 5.); or else we are in their situation who, though once, like us, without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, without hope and without God in the world; who, though sometimes far off, are now made nigh by the blood of Christ (Ep. 11. 12. 13); pardoned for Christ's sake (1 John iv. 12.); the Temples of God having the Spirit of God dwelling in them (1 Cor. iii. 16); living sacrifices holy, acceptable unto God (Rom. xii. 1.); strangers and pilgrims on the earth (Heb. xi. 13), looking for a city which hath foundations, whose builder and maker is God (v. 10.).

Humility, self-abasement, brotherly-love, and charity, are essential requisites to ensure profitable conversation; counting all Christians more worthy of honor than ourselves, and willing they should receive more; earnestly seeking the edification and spiritual welfare of the brethren, and anxious for the happiness and salvation of all; listening to, and duly considering the arguments which others may bring forward against our assertions, not provoking them either by our anxiety to break in with our own infallible arguments, or by our apparent indifference regarding what they have said, which we are very apt to do. But as all these spiritual benefits must be sought by prayer (Ezek. xxxvi. 37), so must the blessed fruits arising from them. All of us, who are distressed by the experience of the little profit we derive or afford in the society of professing Christians, ought to make it a subject of constant prayer.

A word is enough to a wise man, so may this be to many of your readers, few of whom, I hope, skim over the monthly contributions of your friends merely to see what is in the Spectator for the month.

Yours sincerely,

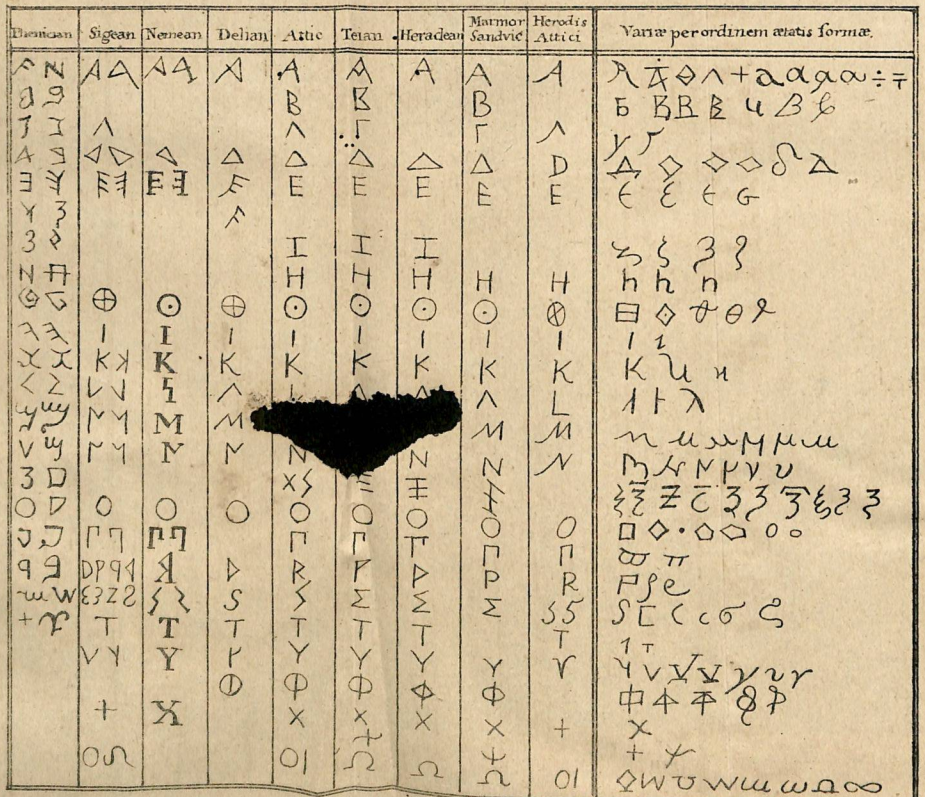
SAY[redacted]

V.—Substance of a note on the ancient figures and inscriptions from Ma'rab, presented to the Bombay Branch of the Royal Asiatic Society, by George Smyttan, Esq., M. D. by the President of the Society.

The stones bearing the figures and inscriptions marked No. 1 and No. 4, are presented to the society by Dr. Smyttan. The inscriptions marked No. 2 and No. 3, are fac-similes taken from stones found in their neighbourhood, which Dr. Mackell, to whom we are indebted for the discovery of them, was unable to get possession of.

Dr. Mackell, in communicating his discovery to Dr. Smyttan, wrote as follows: "I was rather more successful in my search after antiquities on the route to Senna, having been fortunate enough to procure a couple of stones with figures and inscriptions from the town of Márab or Sábá, which is completely in ruins, and is supposed to be the seat of the Queen of Sheba's Empire. The stones bear the marks of great antiquity, and are inscribed with characters which appear to me to be Ethiopic. They probably may be referred to the time at which Yemen was conquered by the Abyssinians. . . . . I enclose two inscriptions from stones too heavy to be removed."

The opinion which Dr. Mackell here states respecting the Abyssinian origin of the inscriptions, agrees with that expressed by Lieutenant Wellsted, I. N. in an extract from his journal which accompanied the


Phenician
Sigean
Nemean
Delian
Attic
Teian
Heradean
Marmor Sandvic
Herodis Attici
Variæ per ordinem ætatis formæ.

Ռ ՕՀԿՐ ՀՕՏԼ ՈՐՈՏՈՐ ՈՐՈՏՈՐ ՈՐՈՏՈՐ

№ 1

№ 2

length about 15 inches

№ 3

fac-simile of the inscriptions, similar to those of Dr. Mackell, found by him at Hassan Ghoràb near Aden on the Arabian coast, which was presented to this society by the Government of Bombay, and lately transmitted by us to the Royal Asiatic Society. Messrs. Hutton and Smith, in a report on the inscriptions found at Hammam and Dís,* which are also similar to those which we now notice, say, "The characters certainly bear a stronger assimilation to the Ethiopic than to any other known in the present day; and consulting the history of Arabia, we find that, prior to the Persian conquest of Yemen, under Noushirván, the whole of that fertile province was under the sway of the Abyssinians, many of whom having become enamoured of its beauties permanently settled here."

The resemblance to the ancient Abyssinian letters, I refer particularly to such as we have in the inscription discovered at Axum by Mr. Salt, appears to me to be rather remote; and I am inclined to substitute for the opinions now adverted to, the conjecture that these inscriptions and figures are the work of the ancient Sabæans. Their connexion with the ancient Phœnician and Greek alphabets, which had a Sabæan origin, will be apparent, at any rate, from the comparison of them with the accompanying table, which I have taken from Dr. Gregory Sharpe's treatise on the Origin and Structure of the Greek Tongue. Several of the letters in the inscriptions occur in the column marked "Nemean,"† and in some of the other columns.

The derivation of the Greek alphabets from the Phœnician is universally admitted; and historical proof can be alleged that the Phœnicians were originally a colony from Arabia. "These people," says Herodotus in his Clio, "coming from the shores of what is called the Red Sea (*Indian Ocean*) and settling upon the borders of this Sea (*the Mediterranean*) in the country they now inhabit, presently undertook long voy-[redacted]ese Phœnicians," says the same historian, in his Polymnia, [redacted]heir own account anciently dwelt on the coast of the [redacted]ence passing overland they came and settled on the coast [redacted]art of Syria, and all the country as far as Egypt, is call-[redacted]Márab, the very place at which the inscriptions were [redacted]t is not improbable, is the spot from which the Phœnicians [redacted]d. "That the people of Yemen," says Landseer in his Sabœan researches (p. 350), "known to the Greeks at a late period by the name of Homerites or Sabæans, had a regular government, and a series of Kings whose origin is lost in the remotest antiquity; that the order of succession was very often interrupted either by civil wars, or by wars with the Abyssinian Æthiopians who *had the same manners* and the *same language;* that these Kings habitually masters of Yemen, properly so called, were often so likewise of the country of Hadraumaut and other frontier districts, and had a territory at least six times more considerable than that of the Hebrews before the schism of Samaria; that the first and habitual residence of these Kings was the city of Màreb, and that long before the Kings of the Hebrews, those of Yemen had made remote expeditions — is all asserted in Count Volney's "researches," on old Arabian authorities and that of Schultens."

* See Journal of the Asiatic Society of Bengal for Oct. 1835.

† "The Nemean inscription," says Dr. Sharpe, "may be seen in the *Thesaurus Inscriptionum*, collected by Muratori, and illustrated by Mons. Bimard Baron de la Bastie, who proves it to be next in antiquity to the Sigean inscription," [which was written above five hundred years before Christ.]

Greek characters were partially in use in Abyssinia in the fourth century (Valentia's Travels vol. iii. p. 181), but the letters on the stones presented to the Society resemble more the most ancient Greek letters than those which got into use in that country through the influence of the Ptolomies.

There is no necessity for us, it will appear from what has now been said, to refer the inscriptions to the Abyssinians, though it even be admitted that the ancient characters of that people may have slighty resembled them. Their approximation to the Phœnician and ancient Greek type, seems to favour the conjecture which I have expressed, that they are in original Sabæan characters. The figures themselves strengthen this conjecture. Whatever may be thought of it, the inscriptions will be viewed with interest as illustrative of the connexion of the ancient alphabets of Asia and Europe.

28th Nov. 1836. JOHN WILSON.

VI.—MEMORIAL PRAYING FOR EQUAL RELIGIOUS TOLERATION TO ALL SUBJECTS OF THE STATE.

TO THE RIGHT HONOURABLE SIR FREDERIC ADAM, K. C. B. GOVERNOR IN COUNCIL, FORT ST. GEORGE.

Right Honourable Sir—We the undersigned Ministers and Members of the different denominations of Protestant Christians in the Presidency of Fort St. George, beg leave most respecfully to approach your Excellency in Council, to lay before you various instances in which, we humbly conceive, the principles of religious toleration to be widely departed from under this Government—subjecting those of us who are Members of the Civil, or Military branches of the service, to great and peculiar personal grievance.

We venture at the same time, with much deference, also to express to your Excellency in Council, the pain with which we behold the Christian Government of this Presidency and its Officers, affording encouragement to, and still identified with the idolatry and superstition of their native fellow-subjects, in opposition, as it appears to us, to the [illegible] subject of the Honourable the Court of Directors, addressed to the Supreme Government, under date the 28th February, 183[illegible] of God; and to the best interests of those who have by the Providence been subjected to British dominion in Southern India.

We beg leave, in proof of our statement, to bring to your Excellency's knowledge, as matters of grievance—

First. That it is now required of Christian servants of the Government, both Civil and Military, to attend Heathen and Mahomedan religious festivals, with the view of shewing them respect.

Second. That in some instances they are called upon to present offerings, and to do homage to Idols.

Third. That the impure and degrading services of the Pagoda are now carried on, under the supervision and control of the principal European, and therefore Christian Officers of the Government, and the management and regulation of the revenues and endowments, both of the Pagodas and Mosques, are so vested in them, under the provisions of Regulation VII. of 1817, that no important Idolatrous ceremony can be performed, no attendant of the various Idols, not even the Prostitutes of the Temple be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary.

Fourth. That British Officers, with the troops of the Government, are also now employed in firing salutes, and in otherwise rendering honour to Mahommedan and Idolatrous ceremonies, even on the Sabbath day, and Christians are thus not unfrequently compelled, * by the authority of

* And pretty Christians are those who obey!—*Edit.*

Government, to desecrate their own most sacred institutions, and to take part in unholy and degrading superstitions.

Protestant soldiers, Members of the Church of England, we may add, have also been required, contrary to the principle declared in his Majesty's Regulations, that every soldier shall be at "liberty to worship God according to the forms prescribed by his religion," to be present at, and participate in the worship of the Church of Rome.

By the requisition of the foregoing and similar duties, we cannot but sensibly feel, that not only are the Christian servants of the State constrained to perform services incompatible with their most sacred obligations, and their just rights and privileges as Christians infringed, but that our holy religion is also dishonoured in the eyes of the people; and public and official sanction and support given to Idolatry and superstitions destructive to the soul, and apostacy from the only true and living God.

We believe also that your Excellency in Council will on enquiry find, that the prescribed interference of the Christian Officer with their religious services, mosques and endowments is not in unison with the feelings and faith of our Mahomedan fellow-subjects, and that there is therefore no valid ground whatever for its existence in this Presidency. And although our Heathen fellow-subjects, we can scarcely doubt, are generally gratified by the honour rendered by the Government to their Idols; still we have the strongest reason to question whether the Official support at present given to their superstitions is, in all its extent, desired by the great mass of the people. We may cite, as one *instance*, peculiarly deserving of your Excellency's attention, the drawing of the Idol Car: this onerous task is now only effected throughout this Presidency by the agency of the Police: thousands of the poorer classes being *forced*, under the orders of the Collector and Magistrate, from their homes, [redacted]rmance of this special duty, without, in the great majority [redacted]lightest compensation. And whatever may be the wishes [redacted]f the individuals immediately connected with the Pa[redacted]ly assured, that this interference is viewed by the great [redacted]le, both landowners and their labourers, as a vexatious [redacted]ve exercise of power, to which they submit *only* on com[redacted] It is, we conceive, therefore certain, that this baneful part of [redacted]debasing idolatry of the land is now upheld and carried on in this Presidency, *solely* by the interposition and authority of the British Government.

Entertaining these sentiments, and deeply convinced that we are by these acts resisting the will of God, by whose blessing alone this, or any nation can prosper, whilst we are not less firmly persuaded, that positive injustice is done under the existing system to the Protestant subjects and servants of the State; we most respectfully, yet most earnestly, entreat your Excellency in Council to be pleased to take this subject into early and deliberate consideration, and to afford to the utmost of your power, to Christianity, and to ourselves as Members of the Protestant community, the same toleration and exemption from requirements contrary to our consciences, as are enjoyed by members of all other persuasions.

We explicitly disclaim, as utterly inconsistent with our principles as Christians, all desire that the liberty of conscience so fully and justly accorded to the Mahomedan and Heathen, should be in any degree violated. Our sole object and wish is to see the true principles of religious toleration, declared in the instructions of the Honourable the Court of Directors, already referred to, practically, and universally enforced, — believ-

ing the policy there marked out of a "real neutrality," to be as safe and salutary as it is wise.

We would most humbly pray, therefore, that in accordance with those instructions, all superior Officers of this Government may be henceforth strictly prohibited from issuing orders, or affording encouragement to Mahomedan or Heathen rites and festivals. That it be not hereafter required of any Christian servant of the State, Civil or Military, of any grade, to make an offering, or to be present at, or to take part in, any idolatrous, or Mahomedan act of worship, or religious festival. That the firing of salutes, the employment of Military Bands, and of the Government Troops in honour of Idolatrous or Mahomedan processions or ceremonies, and all similar observances, which infringe upon liberty of conscience, and directly "promote the growth and popularity of the debasing superstitions of the country," be discontinued. That such parts of Regulation VII. of 1817, as identify the Government with Mahomedanism and Heathenism be rescinded; and every class of persons left, as the Honourable Court of Directors has enjoined, *entirely to themselves*, to follow their religious duties according to the dictates of their consciences.

Aware however that the execution of the orders of the Honourable Court is entrusted to the Supreme Government, and that it will not be in the power of your Excellency to comply with all these requests — we earnestly and respectfully solicit that measure of present relief which your Excellency in Council may see fit to grant, and that a copy of this address, supported by your Excellency's powerful recommendation, may be forwarded to the Right Honorable the Governor General of India in Council, with a view to the attainment of the full measure of relief hereby sought.

In conclusion, we entreat the attention of your Excellency to the facts detailed in the following Appendix, every one of which, we [redacted] berty to state, has been, and will, if necessary, be agai[redacted] by individuals subscribing this address. And with ou[redacted] that your Excellency in Council may be guided on thi[redacted] ject by Him, to whom belong all the nations of the earth[redacted] consultations may be directed to the advancement of His glor[redacted] of His Church, and the safety, honour, and welfare of our So[redacted] and his dominions, we have the honour to subscribe ourselves with [redacted] feigned respect,

Your Excellency's most obedient servants,

Henry Harper, Archdeacon of Madras. F. Spring, Junior Presidency Chaplain, and 201 others, of which there are 49 ecclesiastics, 111 military men, 10 medical men and 31 civilians and others.

---

* The Memorial was forwarded by the Bishop of Madras to the Government of Fort St. George, with the following letter.

To the Right Honourable Sir Frederick Adam,
Governor in Council.

RIGHT HONOURABLE SIR — I have the honour to transmit to your Excellency in Council, at the request of those who have signed it, a Memorial, together with the original signatures to it, enumerating instances wherein those whose duty it is to engage in them, feel themselves aggrieved by practices and orders which seem to them contrary to the command of God, thereby subjecting them to the painful alternative of violating the dictates of their consciences, or incurring the displeasure of the Government, and praying that the same toleration and exemptions which have been long granted to their Heathen and Mahomedan fellow-subjects, may be extended to the Christian Members of his Presidency.

VII.—Specimens of Bible Poetry in Blank Verse.

Psalm 23.

The Lord my Shepherd is, I shall not want;
He makes me to lie down in pastures green,
And leads me forth beside untroubled streams.
My soul he doth restore, and makes me walk
In paths of righteousness for his name's sake,
Yea, through death's shadowy vale though I should pass
Yet thou art with me, I will know no fear;
Thy rod and staff are my defence and stay.
Before mine enemies thou dost prepare
A table for me, and my head with oil
Thou dost anoint, my cup doth overflow
Surely thy goodness and thy mercy still
Shall follow me, unto the end of life,
And in thy house I shall for ever dwell.

Isaiah 55.

Ho, every one that thirstest, come and drink
Of living waters, who no money hast
Yet come, buy, eat; yea come, buy wine and milk
Without a payment and without a price.
Why spend ye money for what is not bread,
And toil for that which cannot satisfy?
Hearken attentively to me, and eat
Of what is good, and fill your souls with joy.
Incline your ears and come to me and hear
[redacted]d life shall be your portion, I will make
[redacted]h you an everlasting covenant
[redacted]n as I made with David firm and sure.
[redacted]hold, whom for a witness I have set
Among the people, he the nations shall
Govern, and lead into the way of life.
Behold, a nation that thou knowest not
Thou shalt call from afar, and nations now
That know not thee, shall run to thee, because
Jehovah is thy God; He glory hath
Conferred upon thee, holy is his name.
Seek ye the Lord while yet he may be found,
Call on him while he's near, forsake your ways
Ye wicked, ye unrighteous change your thoughts
And turn unto Jehovah; he will grant
Free pardon, and abundant mercy shew.
For my thoughts are not yours, nor are your ways
My ways, Jehovah saith; for as the heavens
Are higher than the earth, so are my ways

It is my duty to state, that I fully concur in every part of the Memorial and its prayer, and I earnestly hope, that it may be thought fitting to concede the full measure of relief prayed, and in respect to such part as rests alone with the Government of India to grant, that your Excellency in Council will be pleased to transmit the Memorial to the Right Honourable the Governor General in Council, with your powerful recommendation in its favour.

I have the hour to be, Right Honourable Sir,
Your obedient servant,
(Signed) Daniel Madras.

Madras, 6th August, 1836.

Higher than yours, and my thoughts than your thoughts:
And as from heaven the rain and snow descend,
And thither do not back return, until
The earth they watered have, and made it bud
And bring forth fruit, so that it may supply
Seed to the sower, and to the hungry, bread;
So shall my word proceed out of my mouth,
It shall not turn again unto me void.
But shall accomplish what I please, and still
Shall prosper, wheresoe'er I send it forth.
For ye shall yet go out with joy, in peace
Ye shall be led, before you shall the hills
And mountains sing, and all the trees shall shout;
Instead of thorns the fir tree shall come up
And for the briar, the myrtle tree, it shall
Be to Jehovah for a name, a sign
That shall not be cut off for evermore. W. S. J.

RELIGIOUS INTELLIGENCE.

INDIA. 1. *Arrival of Missionaries.* It is with great pleasure that we intimate the arrival in Bombay on the 8th of November of the Rev. Messrs Frey, Moegling, Loesch, and Layer, as a reinforcement to the Bâsle Mission to Western India, and who all promise to prove workmen who shall not need to be ashamed. Some of them are expected ultimately to settle in Dhârwar; but, in the mean time, they proceed to join their brethren Messrs. Hebich, Lehner, and Grainer at Mangalur. Some of the missionaries of the society with which they are connected, who were lately labouring in Tartary, [redacted] informed, are on their way to Persia and India. We [redacted] to learn that of the eight missionaries sent to the [redacted] Africa, only one, Mr. Rjis, survives. He lately proceeded [redacted] way into the interior of the country of the Ashântis, and met with a reception from the natives. Messrs Murdher and Stanger are [redacted] to join him in his perilous, but honourable labours.

We trust that the Bâsle Society, which appears to have a greater command of agents than any other missionary institution, will be encouraged by Europeans resident in India to extend its labours.

2. *Baptism of two Natives in Bombay.* On Sabbath the 20th of November, two Hindús, a man aged 27 years, and his wife aged 17 years, were baptized by the Rev. Dr. Wilson in the Church of Scotland's mission house. They are of humble caste, but of respectable character, and quite able and willing to support themselves by their honest industry. The husband was brought under serious impressions during Dr. W's tour in Gujarát and Kach, having been engaged to aid in carrying books, and considerably alienated from Hindúism by the haughty treatment which he received from the Bráhmans at the "holy" island of Bet. Both he and his partner have been taught to read in the mission schools since they commenced their religious inquiries. When they were baptized, two of the other scholars stood up and solicited reception into the communion of the Christian church. They, and others, will probably ere long join it. The Rev. Mr. Mitchell, on the evening of the day to which we refer, dispensed the sacrament of the Supper to fifteen converts. Their children, and the catechumens, took their seats behind them when they surrounded the table of the Lord.

3. *Anniversaries of the Religious Societies in Bombay.* The annual meetings of the Bombay Auxiliary Church of Scotland's Mission Society, and of the Bombay Bible, and Tract and Book Societies, were held during the last month. The attendance at all of them was highly respectable, and such as to shew that a growing interest is felt in their operations. Several animated and appropriate speeches were delivered, which seemed to make a deep impression on the auditors. The chairmen were the Hon. J. Farish, Esq. and the Ven. Dr. Carr. The principal movers and seconders were the Hon. Sir John W. Awdry, the Hon. James Farish Esq., Colonel Wood, Captains Fawcett, Shortrede, Jacob, Drs. Smyttan and Bell, J. L. Phillipps, Esq., J. P. Larkins, Esq., E. H. Townsend, Esq., the Rev. J. Mitchell, J. Laurie, J. Jackson, Dr. Stevenson, H. Moegling, and Dr. Wilson, E. B. Mills, Esq., Major G. Moore, &c. &c. The proceedings of the institutions we shall duly notice on the appearance of the reports.

4. *Petition to the Government on the Countenance of Idolatry.* This document, we believe, will soon be in readiness for circulation at the different stations. In connexion with it, we beg to call the particular attention of our readers to the paper on the administration of oaths contained in another part of this number. The Madras memorial, which we also insert, will be read with interest. It was received, we understand, with indignation by Sir F. Adam, as might have been expected by all who were acquainted with the past proceedings of his government in reference to the solemn matters to which it adverts. We are sorry to learn from our excellent contemporary, the Philadelphian, that we have over-estimated the importance of certain symptoms of amendment which we lately noticed. The darkness in the South, it appears, may yet be [illegible]. There are many eyes turned toward the East and West, [illegible] regions of hope. Should the expectations which are formed (we have as yet no fear that they will), there can [illegible] a general attempt will be made by Christians in India attention of the British senate to the desecration of [illegible]er and influence to the support of the gross idolatry [illegible]soul-destroying superstitions of India. It is a matter of astonishment that hitherto so little has been said and done on the subject. We cannot, when we reflect on the apathy so long prevalent, withhold our censure either from the ministers of the Gospel, or private Christians, who have connived at what we deem the most daring treason in the sight of heaven. We have been glad to see the Friend of India take up the subject with warmth. Our Bombay newspapers would do well to give it their attention.

5. *Bellary Bible Society.* We have received the fifteenth report of this institution, which we have perused with much pleasure.

"It appears, that there have been distributed since the last general meeting, in the English language, 50 Bibles and Testaments; in Hindustáni 1 Pentateuch; in Canarese 1 Bible and 1046 portions; in Telúgú 107 portions; and in Tàmil 89: being somewhat more than double the number circulated in the native languages, during the preceding year. The total number of copies, or of portions of the Divine Word, which have been put into circulation by this society, since its formation in 1817, with the addition of the issues of this year, amounts to 14,486; by far the larger proportion of which have been dispersed among the heathen population of this part of the peninsula."

Two instances are given in the report of the perusal of the Scriptures having, with instructions consequent upon it, led to conversion. In the

distribution of the Canarese Scriptures, the German missionaries at Mangalûr seem to have rendered very important aid.

6. *Bellary Tract Society.* Several new tracts have been printed during the past year viz. "On the Last Judgment," "A conversation between an Idolater and a Christian," and "On Peace of Mind," being translations by the Rev. Messrs. Read and Taylor. 21 native tracts stand on the society's list.

There have been issued from the depository during the year, 20,314 Canarese tracts; 8555 Telúgù ditto; 325 Tāmil ditto, and 29 Maràthí. The total number of tracts distributed in the native languages is, 29,223. In the English language, 3863 tracts have been put in circulation. The number now in the depository is, in Canarese 32,331; in Telúgù 27,300; in Tamil 3032; in Maráthì, Hindûstanì and Gujuráthí 618; and in English 29,769.

LITERARY AND SCIENTIFIC INTELLIGENCE.

Anniversary Meeting of the Bombay Branch of the Royal Asiatic Society, 23th November 1836. Present — Rev. John Wilson, D. D. President, in the Chair; Colonel Vans Kennedy, Honorary President; J. Wedderburn, Esq.; G. Noton, Esq.; Lieut. Col. E. M. Wood; C. Lush, Esq. M. D.; Lieut. R. Shortrede; Rev. John Stevenson, D. D.; Professor Harkness; B. Noton, Esq.; Capt. J. Griffiths; Professor Orlebar; L. Ewart, Esq.; J. L. Philipps, Esq.; D. C. Bell, Esq.; A. Montefiore, Esq.; G. Smyttan, Esq. M. D.; and S. Fraser, Esq. Acting Secretary.

The following gentlemen having been balloted for, are d[redacted] elected members of the society. Major Davies, 15th Regiment N[redacted] P. Williams.

The following recommendation is laid before the m[redacted] ber, Capt. Newport, proposed by Col. Barr, seconded [redacted]

The President presents to the Society, on behalf of C[redacted] M. D., two marble stones containing figures and inscriptions [redacted] known character from Márab in Arabia. He also reads a note [redacted] same, illustrative of the supposed connexion of the inscriptions with th[redacted] characters of the Phœnicians, (originally from the place where they were found,) and with the ancient alphabets of Greece.

Proposed by Lieut. Col. Wood, seconded by Dr. Wilson, that the thanks of the Society be given to Dr. Smyttan, for his acceptable donation.

Proposed by Col. Vans Kennedy, and seconded by Capt. Shortrede, that the thanks of the Society be given to Dr. Wilson, for his remarks on the same.

Read a letter from Col. Dickinson, presenting to the Society — 1. A Paper of remarks on the Arabic Language, drawn up by the Society's late lamented and highly talented Secretary T. M. Dickinson, Esq. 2. Twenty-one approved specimens of the Shikastah and Nastálik character. 3. A Review, in two parts, of Capt. T. B. Jervis's Essay on the Primitive Universal Standard of Weights and Measures. And forwarding for the inspection of the Society: 1. An Arabic Grammar, by the late Mr. Dickinson. 2. Emendations on passages in the three first chapters of Sale's Korán. 3. Dissertations on the first part (Hewlett's edition) of St. Matthew's Gospel, and on other portions of Holy Writ. 4. Dialogues on the Resurrection of the Body, Free-Will, &c. 5. Commentary on the 1st, 2d, 3d and 6th of Reid's Essays on the Powers

of the Human Mind. And announcing to the society that the public is likely, should the printing of them be deemed desirable, to become indebted to his son's labours for the translation of several treatises on Persian and Arabic Grammar, on Arabic Syntax and Logic, and of several other standard Persian and Arabic works, as per subjoined memorandum.

1 Kawaid-e Fársí, or Rules of Persian Grammar, by Roshan Alí Ansárí. 2. Resáleh ——— Hamzáh, a Persian work on Arabic Grammar. 3. Another Persian work on Arabic Grammar. 4. Two thirds of the Hedàyat-an-Nahú on Arabic Syntax. 5. Mir's Nahu in Persian, a celebrated work on Arabic Syntax. 6. First Chapter of the Shrarh Shamsiah on Arabic Logic, with notes. 7. Part of the Kutbí in Arabic, a celebrated commentary on the above, with notes. 8. Kùbra in Persian. 9. Sùghra in Persian, with notes, by T. M. Dickinson.

Proposed by J. Wedderburn, Esq., and seconded by Col. Kennedy, that the best thanks of the society be given to Col. Dickinson for his very interesting communication, with the feelings of which the society most deeply sympathizes; and that he be informed that the society will take the papers transmitted into their early and attentive consideration.

The accounts for the year were then laid before the meeting, showing the receipts, including the balance of Rs 8,223 3 80 in the Treasurer's hands on last anniversary, to have been Rs 19,991 0 77, and the disbursements Rs 19,282 1 37, leaving a balance of Rs 708 3 35.

Out of the above disbursement £ 1,250 were remitted, on account, to the London Bookseller; Rs 1,000 were expended in the purchase of Sanskrit Manuscripts; and the balance for the current expences of the year, including establishment, books purchased in India, book-binding, Indian newspapers and periodicals, &c.

The London Bookseller's account amounts to £ 1,799 18 0. Deducting remittances during the year, a balance still remains in their favour. To meet this, there is in the Treasurer's hands Rs a net balance against the society on the 1st November Rupee, of Rs 4,790 2 7.

of the society's finances must still, however, be nourishing, when it is recollected that the larger part of seller's account is for the supply of the valuable standard works ed to complete the society's library.

An estimate statement of the probable receipt and expenditure for the current year is also exhibited, which anticipates a balance against the society, on the 1st November 1837, of Rs 2,370 0 81; but it is observed that this is only an approximation to accuracy, as it provides for no contingency beyond the average expenditure of the society.

The accounts having been examined and approved of, the Committee of Management submit to the consideration of the meeting the propriety of reducing the annual subscription of resident members, and subscribers to Rs 75, and of non-resident members to Rs 20, to take effect from the 1st January 1837, and that all members elected after that date should pay an entrance donation of Rs 100.

After considerable discussion, it was proposed by Mr. Wedderburn, and seconded by Colonel Kennedy, that the consideration of the committee's proposition be postponed till next year, which is carried by a large majority.

The meeting then proceeded to the election of office-bearers for the ensuing year.

It was proposed by Colonel Kennedy, seconded by D. C. Bell, Esq. and resolved unanimously, that the President and Vice-Presidents be re-elected.

Proposed by Colonel Kennedy, seconded by Mr. Wedderburn, and resolved unanimously, that S. Fraser Esq. be elected Secretary.

Proposed by Colonel Kennedy, seconded by B. Noton, Esq., that the committee of management be re-elected.

Two vacancies existing in the committee in the room of Dr. Walker absent, and Mr. Fraser, elected secretary, it was proposed by the Rev. Dr. Wilson, and seconded by Colonel Wood, that B. Noton, Esq., and proposed by Mr. Wedderburn, and seconded by the Rev. Dr. Stevenson, that Professor Harkness be elected members of the committee, which is unanimously agreed to.

The office-bearers for the year are —

President.

The Rev. JOHN WILSON, D. D.

Vice-Presidents.

J. Wedderburn, Esq.
W. H. Wathen, Esq.
The Honorable James Farish,
The Ven'ble Arch. T. Carr, D. D.

Members of Committee.

G. Smyttan, Esq. M. D,
Lieut. Col. J. G. Griffiths,
J. L. Phillipps, Esq.
Lieut. Col. Barr,
B. Noton, Esq.
D. C. Bell, Esq.
J. F. Heddle, Esq.
Rev. J. Stevenson, D. D.
Professor Orlebar,
Professor Harkness.

Secretary.

S. Fraser, Esq.

Treasurers.

Messrs. Forbes and Co.

EDITORIAL NOTES.

Presbyter, and other correspondents, shall have justi[redacted] as soon as possible.

The Index of this volume will be issued along with our next nu[redacted]

We have received the following additional donati[redacted] to the Gaelic School Society: Capt. Shortrede Rs 40, Rev. James Mitchell Rs 12, Lieut. D. Davidson Rs 30, Rev. Joseph Laurie Rs 30, Dr. Doig, Rs 12, James Little Esq. Rs 10, Lieut. Robertson Rs 10, Capt. Elder Rs 10.

We beg to say, in reply to M., that it always affords us the greatest pleasure to aid the friends of the education of the natives in procuring suitable books.

00106072

Digitized with financial assistance from the
Government of Maharashtra
on 19 September, 2016